

Balm from Gilead.
A
COLLECTION
Of the
L I V I N G
Divine Testimonies.

Written by the Faithful Servant of the LORD,
William Smith.

*And I heard a voice from Heaven saying unto me,
Write, blessed are the Dead which die in the Lord,
from henceforth, yea, saith the spirit, that they may
rest from their Labours, and their works do follow
them, Rev. 14. 13.*

Printed in the Year, MDC LXXV.

Balm from Gilead.

COLLECTION

OF THE

LIVING

Divine Testimonies.

Written by the Holy Spirit.

William Smith.

And I heard a voice from heaven saying unto me,
Write, blessed are the Lord's servants who in the Lord
from henceforth, and for ever, shall be
rest from their labours, and shall work no longer
there.

Printed in the Year MDCCLXXV.

THE
Epistle Dedicatory,

To the Elect People of God in
ENGLAND
and elsewhere.

My Deare Friends,
I Recommend this work to you who have been
Eye and Ear witnesses of the glory of the Lord,
broken forth in this our age, wherein the Truth
is made Known, which hath been hid for many ages
and generations past ; you have also been sensible
how many worthy Prophets and Labourers the Lord
hath raised up and sent forth to Preach, Publish and
Declare this everlasting Truth both in word and writ-
ting, of whom the Author of these following Trea-
tises was one, whose works I leave to speak forth the
Heavenly life he was filled with, whose vessel often
over-flowed to the refreshing and comforting the
Seed and Heritage of God in all, and his wisdom,
care, and diligence in ordering the affairs of the
Church was very great, not only in those parts where
he chiefly dwelt, and suffered Imprisonment for the
Truths sake, but over the whole Flock of God eve-
ry where as may be seen by the many general Epistles
he

The Epistle Dedicatory.

he wrote at several times herein incerted, which are indeed as sweet Oyntment poured forth, which casts a pleasant smell, and will be a great refreshment and comfort to the sincere minded, and a strengthening through that spirit of Truth from whence they came, to them in their Journey to their everlasting rest, as they are read and considered in a lowly mind, for a spirit of true Wisdom and Understanding was with him, in which he often delighted to speak a word in season to the needy and hungry souls, and to refresh the tender Plants, and this I write from a sure knowledge that I had of him in my measure, and of the blessed Truth that he lived in, who though he be taken from us, his works shall speak forth his Praise to Generations. So in tender love to you, I remain a
Servant to the Truth,

Ellis Hookes.

*London 28th. of the
4th. Moneth.*

TO

John Griffiths

TO THE READER;

An Epistle to

FRIENDS

And other Readers of these ensuing Books.

* FRIENDS,

IT hath pleased God whose mercy endureth from age to age, to appear in these days to seek out and gather a people to worship him in Spirit and in Truth, and through his good will towards men he hath again manifested that Eternal Life, which the Apostles did see, and shewed unto the people in their days, so that many witnesses have been raised up in this generation who have declared in order those things which are most surely believed amongst us. which things are manifest in the Light which springs from that Eternal Word or Life which was with the Father before the World began, by which he also made the world. So those which God hath raised to be his witnesses unto this age, do not run as uncertainly nor speak by guess of things, as those do which intrude into things they have not seen, but what we have seen in the Light of the Lord, and hath been revealed unto us by his Spirit, which also hath quickened us and given unto us an inward sense of the mighty working of Gods power, whereby he is able to subdue all things unto himself; I say, what is thus manifest and known by good experience through judgment and mercy, divers have taken in hand to declare, in order to inform the minds of others in this generation, unto which the Lord hath raised up many witnesses.

To the Reader.

witnesses who have taken their lives in their hands, and run to and fro according to the Propheſie of Daniel, that knowledge may be increased, because in the day of Gods power they were made willing to follow Christ Jesus (who hath enlightned them) in the dayly Croſs, and for his name ſake have endured great tribulations, for your ſelves know what tryals of cruel Mockings, what Stonings, what Buffetings, what Imprisonments and stripes the Servants of the Lord ſuffered at their entrance amongſt you, even as thoſe witnesses which God raised up unto former ages, were for the moſt part rejected by that generation wherein they lived, yet being dead, their life ſpoke unto ſucceeding Generations, and their names are become precious, and the ſavour of that life which was manifeſt in them hath reached through generations, and ſhall remain for ever as a Crown upon their heads, though in their time they were as ſigns to be ſpoken againſt and made Spectacles unto the World, Angels and Men, and no better eſteemed by many then the filth of the World, and as the off-scouring of all things; therefore it is a ſmall thing unto us whom God hath raised up to be witnesses unto this generation to be Judged with mens Judgment who are Aliens or Enemies in their minds to the life of God, which was and is the light of men; for ſuch never could, nor can to this day diſcern things that differ, and therefore are not capable to give true judgment in the things of God, becauſe thoſe things knoweth no man but by the ſpirit of God; therefore when you ſhall read the enſuing writings of the faithful Servant of God, William Smith, let your minds be ſtaid in the light and led by Gods good ſpirit, whereby you may be inſtructed into a right underſtanding of the things therein contained, for we clearly ſee that even that kind of Learning is neceſſary to a right underſtanding of all Scriptures that is given by inſpiration of God, and therefore thoſe which were not learned of the Father come not to Chriſt in the days of his fleſh, and thoſe which were not learned of Chriſt, nor eſtabliſhed by that Grace and Truth which comes by him, did wreſt the writings of the Holy Apoſtles, and other Scriptures to their own deſtruction; and if this happened unto them who were in ſo large a Meaſure endowed with power from on high to have their words and writings reſted by men of corrupt minds, and deſtitute of the teachings of the ſpirit which guides into all truth though otherwiſe they were Learned or Litterate, and underſtood the Hebrew and Greek Tongues; it cannot be expected but that if the writings
of

To the Reader.

of this Servant of God in whom was manifest a measure of the same power from on high, shall fall into the hands of such men they also will wrest his Words, and labour to pervert the minds of people from the right way of the Lord, wherein he directed them to walk according to the Ability given him of God who found him faithful in a little, and increased his talent till he was made ruler over much, approving himself as a Minister of Christ, in Tumults, in Labours and Travels, in Watchings, Necessities, and Distresses which came upon him through the often spoiling of his goods, and through long and tedious Imprisonments of his body all which he patiently endured, as seeing him that is invisible that he might hold fast Faith and a good Conscience, whereof he never made Shipwrack but was more then a Conqueror through Christ Jesus, who loved him and armed him with righteousness on the right hand and on the left, so that by pureness, by kindness, by the holy spirit and power of God he was approved as a faithful Labourer in the Work of God in the hearts of thousands of Gods people among whom though being dead, he yet speaketh, and his memory shall never depart from the Generation of the Just, many being turned to righteousness whilst he declared in order those things be most surely believed, and the Books and Epistles which were written by him, and are here Collected together and presented unto you that they may stand upon Record, and be a testimony in Generations to come, that your Childrens Children may be perswaded and encouraged to put their trust in God, not doubting but that you will gladly receive them even as you received the words of Truth which dropped from him and were sweet unto your taste as the honey and the honey Comb, whilst he was conversant among you, so unto that holy spirit of God which hath given you life, whereby you have an access unto God, and are come to have fellowship with him, and with the innumerable company of Angels, and with the Spirits of Just men, amongst whom the Author of the ensuing Book lives and reigns with Christ Jesus, I Recommend you and what he hath Written, desiring that you may be edified and built up in that holy Faith which works by love into the obedience of God in what he hath manifested unto you, and that by the Inspiration of the Almighty you may have an understanding in all things that belong to

To the Reader.

your eternal Peace, and be strengthened in all things to the finishing that testimony which God hath given you to his Praise and Glory over all for ever.

John Whitehead,

Several

SEVERAL TESTIMONIES

Concerning

William Smith,

Friends,

I Being so neerly Related as a Wife to *William Smith*, a dear and faithful Lover of the Truth, I feel something upon me to give forth this Testimony concerning him, for being so related, I may have knowledge of him in some things more then another. About seven years I was his Wife, in the fear of God I shall take my liberty in the truth, and according to the Knowledge I had of him, I shall stand single in my Testimony, as if in that manner I had not been so related. I have known him in many Tryals and Afflictions, yet I never knew a hasty word to come forth of his mouth, but true contentment appeared in him in every condition; his Faith he ever kept in the power of God, and he often delivered him, and to him alone he gave the glory, he was a man of a meek Spirit, loving Peace and quietness, yet bold in the Truth and power of God; He had six Children by a former Wife, to which he was a loving Father, yet ever bore a good authority over them in the wisdom of the truth, and they were loving to him; he was very tender towards me, always living in love and peace with me, he had indeed a Husband and a Fatherly care for us, which he ever cast upon the Lord, in mind being free from the cares of this world, having it exercised upon things above, and the service unto which he in the truth was called; and for that end he by the grace of God had received from him an excellent gift of his power and wisdom, through which many was convinced and turned from the power of darkness, and the deeds thereof, to behold and obey the marvellous light;

light, he was a dayly labourer in the work of God, as in writing many serviceable Books, several of which he did in times of his Imprisonment, and in time of his liberty he then visited the Children of Light, to the nourishing, strengthening, and refreshing of them in the life that is pure, and as he felt them sensible of, and in the pure life, he also with them was greatly refreshed, ever returning praise to the God of power and glory, praying him to preserve them in the holy habitation of life, ever there to dwell, so that no temptation or presentation which from the power of darkness should be raised, might be able to draw their minds from thence, exhorting and warning them to stand in the power, and in the Light to keep their Watch, before the brightness of which, darkness and its power would fly away, he ever kept true Judgment over that which would Ramble above the pure Plant, he was a dear lover, and truly honoured those which faithfully by the power of God laboured that the precious Seed might be raised, that so it might spring and grow up unto him, who over all is blessed for ever.

Now as before I being about seven years his Wife, it pleased the Lord God whom he served, to visit his body with Illness, and much pain, above what he had formerly done; for about seven or eight weeks in which time I did see his body should be taken from me, something how it was shewed me was after this manner; I did see as if we both was walking in a fair room, and as if after a few words being exchanged betwixt us, it was as if by a great power I beheld his body suddenly taken from me, and carried forth of the door, and left in a fair green place, and then it was instantly shewed me he should not recover; this thing seized much upon me, causing exercises many ways, but to the stillness I was brought, and to the will of the Lord (whose hand brought us together) to give him up, and in the Spirit to feel his life as it was, and is in God to whom the living gives glory and praise, feeling his power in the life everlasting over death, and its power to stand for ever. After he had been ill seven or eight weeks, his pain began to cease, but he continued in weakness, not going abroad, then he was taken with a Fever, so in great patience waiting upon God, having his mind much retired, he spake little, then continuing about two weeks, many Friends being in the room, one evening sitting in silence, he being in Bed, turned towards them, and plentifully declared of the great love of God, and friends was much refreshed and tendered, he

he also testified of a large portion which he had in the life eternal, and then he spake to Friends to be mindful of the Truth, and of their service therein more then of their dayly food, so committing them to the Grace of God, he at that time ceased, being again much reri-
red in spirit for some days, the day before he was taken away he de-
sired all his Children should together come unto him, and he as a
tender Father, tenderly exhorted them to keep in the fear of God,
and to love the truth, and he then would be a Father and a Portion
unto them, so the next day being the ninth day of the eleventh
month, 1672. about the fifth hour in the Afternoon as he was sitting
being up, and I being by him, he spake to me as that he would sleep,
and leaned towards me, so in great stillness and quietness he in my
Arms passed away into the everlasting rest of the Lord God, whose
power at that time I felt a stay to my mind.

Elizabeth Smith:

*Dear William Smith
A Husband was to me
And in true Love
We lived in Unity.*

*But now the Body
He hath layed down,
And in the Life Eternal
He hath a glorious Crown.*

*O thou blessed Power
How wonderful art thou,
All in Heaven and Earth,
To thee must truly bow.*

*Thou it is that givest
And thou takest away,
Yet to the single mind
Thou art a perfect stay.*

*O blessed be thy Name,
Thou powerful God of Life,
Thine ever live with thee
And walketh in thy light.*

*Ye Children of pure Light,
Give glory unto God on high
Over death in his own life
To us he gives the Victory.*

*Nottingham the 20th. day of
the 5th moneth, 1674.*

This

Several Testimonies, &c.

THis we have to say concerning the Author hereof *Villiam Smith*, a Man well known amongst us, whose birth and Education was at *Besthorp* in the County of *Nottingham*, who lived most of his time there, except some few years, being a man of good esteem in his Country, and educated after the manner of the better sort of Yeamen-mens-sons, who served in the office of a Chief Constable for several years, a wise man and not easily provoked, and a man zealous for God, from his youth, and for Religion; and was a Pastor of an Independant Society, and lived after the strictest manner of that Sect, before he was convinced of the everlasting Truth of God, which was about the year 1658, and since hath been a faithful Labourer in the Gospel, and a deep sufferer for the Testimony of a good Conscience, and though dead, yet liveth, and his name is recorded in the record of the righteous, and this as a short Testimony from us who hath been fellow sufferers with him according to our measures.

From Besthorp in the County of Nottingham.

*Thomas Elsam, John Theaker, Robert Shaw,
Ann Shaw, Elizabeth Elsam.*

IHave this Testimony further concerning this faithful Labourer, viz. He was a man wholly given up in the service of truth both in person and estate, and did spend and was spent for the truths sake, & his service was very great and likewise his care over the Churches, and a tender fear lest he should make the Gospel chargeable, travelling oftentimes in much straightness and weakness of body, yet was carried on, and born up in that life that is over all: much more might be said concerning him, but this in brief from

Thomas Elsam.

Dar William Smith was a faithful Labourer in the Gospel who spared not himself but was valiant for the Truth, he was freely given up in the Work of the Lord, to spend and be spent in his service, whose labour and travels was great in the ministry, and ready upon all occasions to be serviceable for the Truth, and was a great sufferer for the Testimony of a good Conscience, who suffered much for Tythes by Imprisonment and other ways, in much patience: this is my Testimony.

John Recklesse.

Several Testimonies, &c.

Dear William Smith was a man who was indued with a large measure of the gift of God, and through faithfulness thereunto, did come to experience a great increase thereof, by which also he attained to a high calling in God through Jesus Christ our Lord, and was a faithful Minister and Steward of the high mysteries of the everlasting Kingdom of Life and Peace, which he plentifully declared unto others as he had received freely from his Lord and Master Jesus Christ, in whose light he had believed, and by faith received him by whom he received Power also to become a Son of God, by which he knew the love of the Father towards all the Sons and Daughters of men, and in the same Universal Love, he travelled from place to place to Preach Repentance, and declare Remission of Sins through the precious blood of Jesus Christ, to all that believed in his Light, and walked therein, by which many were convinced, and some converted through obedience to the Truth, which he declared of, which are as a seal to his Ministry at this day, to God only be the Praise and Glory for ever. And he did often stir up the pure minds of those who were grown in the Truth by way of Remembrance, through the excellent gift that was in him, that they might be established in the Truth for ever. All which this following Volumn will evince to all that are honest hearted and can savour the things of God, and as he was made an able Minister of the spirit, so as with boldness to declare the Truth, notwithstanding the opposition he met withall; so was he also furnished with the fruits of the Spirit, viz. Meekness, Patience, Gentleness, and the like, by which he did undergo long and tedious Imprisonments in several places of this Nation, for bearing his Testimony against Tythes and other evil practices both of Priests and People, and not only so but the spoiling of his goods also, and took away most of his outward estate, upon the account of Tythes, although his Adversary kept his body in Prison: these and such like carnal dealings he met withall from the men of this world, yet through all these things he was not moved, but firmly kept through the Power of God, and suffered cheerfully the spoiling of his Goods, having in Heaven a more enduring substance, and though he was often visited with Sickness, yet was he kept in much Patience and Content, and much of the presence and power of the Lord did appear in him many times, when he was in great weakness of body, to the admiration of the beholders, untill at length it pleased the Lord to put an end to his travail, and take him from amongst men into the everlasting rest, where I do believe he is ascended, there to remain for ever and evermore.

Now

Several Testimonies, &c.

Now this is what was upon my Heart to write as a Testimony to the uprightness of my dear Friend who is departed this life, which is our loss, but his advantage, from whom I have received much spiritual refreshment, with many more who have truly cause to praise the Lord for his goodness to his servant whom he raised up to bear a faithful Testimony unto his Name and Truth in this Generation, even to the end of his days. And now my dear friends, who are yet left behind, and have not yet attained unto the Resurrection, and the faithfulness of life and glory, which many of our dear friends is entred into; Oh let us press forward in the name of Jesus Christ, which name you know is above every name for getting those things that are behind, and laying aside every Weight and Burden that would hinder us in our Journey, running the race that is set before us in the strength of the Lord Jesus, and in the Power of his might; So shall we not fall short of his everlasting Kingdom, and the weight of eternal Glory which is the unspeakable reward of all the Righteous generation, unto the which blessed Kingdom of Rest and Glory, God of his infinite mercy bring all that truly Hunger and Thirst after him, that we may behold his presence, and partake of his glory for ever and for evermore, Amen.

John Hart.

A Late, What shall I say concerning Dear William Smith, is not (as it were) a Father in Israel gone, although we cannot call any man Father upon earth, in this sense as a man, yet we can say the Lord hath made many Instrumental in his hand to the begetting many Children into his Everlasting Truth, as Paul was to Timothy, who called him his Son in the Truth, yea, and this I can truly say that dear William Smith was a very serviceable man to me at my first convincement, both in his Declarations and writings, and all along since when I have been with him alone in many deep tryals that I have been in, he was a great help unto me, and an encourager of me when I was hard set with the Enemy inwardly and outwardly, and never discouraged me in the least, and the last time I was with him, which was at the beginning of his last weakness of body, he was a living man in the life of Truth, and I was well comforted in his company, blessed be the name of the Lord. Oh the sweet and heavenly Harmony of life that often run through him

Several Testimonies, &c.

him in the latter end of a meeting, when he had opened things to the World, to the great Consolating, strengthening, refreshing, and encouraging the Lambs and little ones in *Israel*, the consideration thereof broke my heart into tenderness, when in the life it was brought to my Remembrance, and now what shall I say? O Lord my God, let the same life, power, and virtue, which often filled thy chosen Vessel William Smith, fill many more of thy Children, to the consoling, encouraging, and establishing thy people in thy everlasting Truth, Amen saith my Soul.

And all dear Friends wait for the rising of the life, and quench it not in your selves nor others, that the Lord may have a People, and Ministers to bear a Testimony for his Name upon Earth, although some of the antients of *Israel* may lay down their heads.

John Willsford

And of the Principal Heads in the said Book

b A Table

A
TABLE
OF THE
SEVERAL BOOKS
Contained in this
VOLUME;

And of the Principal Heads and Matters contained
in the said Books.

-
- T**He Lying Spirit in the Mouth of the false Prophet, *made manifest*
Anno 1658. Page 1
- The Spirits Testimony to the true Light, &c. p. 8
- The Day Spring from on high, Visiting the World, Or Gods
Salvation revealed, and the work of Redemption declared, and the way opened
into the Everlasting Rest; also the two births discovered, and their several I-
mage and the enmity that is betwixt them, with the Lambs appearance in glo-
ry, and his Power and government exalted. An. 1659. p. 11
- The Faithful Witnels, Or Hand of Love reached forth, that the blind may
be guided, and the scattered gathered. an. 1659. p. 21,
- Declaring,*
1. Mans Sin and Rebellion.
 2. The Long-Suffering of the Lord.
 3. A Call to all people to meet the Lord by speedy Repentance.
 4. The State of Professors, wherein they may see how they are erred
and how the Serpent hath deceived and betrayed them.
 5. A warning to all tender hearted amongst them, to arise and re-
ceive the Hand of Love, that they may no longer abide in dark-
ness, but walk in the way of Righteousness where true rest and
peace is enjoyed.
6. Truth

The Table.

6. Truth Defended and cleared from the Lyes and Slanders, declared by Jonathan Johnson of Lincoln, a Baptist in Profession.
- A Tender Visitation of the Fathers Love to all the Elect Children, who in the Light are gathered, and are worshippers of the Father in Spirit and Truth. an. 1660. p.48
- A Short Testimony on the behalf of Truths Innocency, Declared that all out of the Truth may see their way and proceed no further; with a discovery of the National Ministry, whose time now is, and is no more. 1660. p. 59
- The Morning Watch, Or a spiritual Glass, Opened: wherein a clear discovery is made of that which lyes in darkness from whence wars, Contentions and Destructions, do arise concerning a Professed Religion. 1660. p.69
- | | | |
|---|---|---|
| Containing also
tender Council
unto | { | 1. The Pope with all that walk in that way,
who are called Papists. 87 |
| | | 2. The Prelates, and all that walk in that way
called Protestants. 89 |
| | | 3. Those called Presbyterians. 91 |
| | | 4. Those called Independents. 95 |
| | | 5. Those called Baptists. 99 |
| | | 6. All the Inhabitants of Babylon. 105 |
| | | 7. All born of the Spirit who walk in the
way of Life. 108 |
- Also a few Words concerning true Discerning and Judgment. 100
- An Holy kiss of Peace, sent from the Seed of Life, Greeting all the Lambs and little ones. 1660. 89
- Relief sent forth into the Camp of Israel. 94
- The true Light shining in England, To give unto all her Inhabitants the knowledge of their ways, wherein they may behold things past, and things that are, and thereby come to Repentance, and escape that which is to come. 1660. 97
- Also something demonstrated concerning the people Called Quakers.
1. As to their Principle and Practice.
 2. what they own, and dare not deny.
 3. what they cannot own nor joyn withal for Conscience sake.
1. To the present Authority or heads of the Nation of England
 2. To them that were in authority formerly.
 3. Concerning the suffering Seed which hath layn under and suffered hitherto by both those powers. 1660. 110
- Sweet Oyl poured forth through the horn of Salvation; freely sent abroad to search the wounded Spirits, and to relieve the weak and feeble Travellers. 1660. 115
- To the Man called Pope. 1660. 120

The Table.

The Cause plainly shewed of the persecution which is now upon the Innocent people called Quakers, declaring also their just and honest Intentions. 1660. 121

The New Creation brought forth in the holy order of life; *wherein the immortal birth is revealed and the pretious Pearl out of the mixture extracted.* 1661. 126

Declared in these following Particulars.

1. The State of Man in the Creation, Chap. 1. p. 128
2. The State of Man in the Degeneration, and also the Serpents working. c. 2. 130
3. The State of Man in the Separation, and also the Serpents working. c. 3. 134
4. The Way and Works of Man in the separation, and also the Serpents Working. c. 4. 134
5. What it is that doth convince Man of evil, and also the Serpents working. c. 5. 136
6. How Man standeth in a convinced state, and also the Serpents working. c. 6. 139
7. How Man stands in a converted state, and also the Serpents working. c. 7. 141
8. The New birth in the Regeneration, and also the Serpents working. c. 8. 146
9. The New Creation in the holy order. c. 9. 152
10. The Way and Works of Man in the New Creation, Chap. 10

A Catechism to all Priests and Prelates 154
1661. 157

To John James and his People 1661. 171

A Message from the Spirit of Truth, unto all the World; *Being an invitation to all that Pant to come, and all that Thirst to come, and all that mourn to come, for the Lord waits to shew mercy.* 1661. 174

The Banner of Love, under which the Royal Army is preserved and safely conducted; *Being a clear and perfect way out of wars and contentions, with a short testimony unto the way of Peace* 1661

p. 1

A Christian Life Manifested, *wherein is shewed, who they are that follow the Lamb in meekness and patience.* 1661. 12

A Manifestation of the Love of God, *unto all such as are convinced of the Truth, and do not obey it.* 1662. 19

To the Faithful followers of the Lamb. 1662. 25

Liberty of Conscience pleaded by several weighty reasons, on the behalf
of

The Table.

of the people of God called Quakers, and also on the behalf of others whose Consciences are tender towards God, with a tender Message of Love unto the King. 1663. 28

Gospel Tydings, wherein is shewed what the Gospel Administration was, the Apostacy from it, and the restoration into it again, being a Message of true and unfeigned Love unto all that are seeking peace in their own way, and wearying themselves in their own wanderings, that they may come to the Light of Christ Jesus, and may be established in the power of the Gospel where Life and Peace and rest is witnessed with a tender greeting, unto the Royal Off-spring of God. 1663. P. 33

An Alarm beaten in the holy Mountain, that Englands Inhabitants may awake to righteousness 1660. P. 46

The Work of Gods Power in Man, shewing what the Spirit of Truth leads to practice, and what it leads to deny; written in love to the Seed that yet lyes in Bondage under the works of Darkness. P. 53

The Shepherds care over his Flock P. 65

The Narrow Way which leads to life, discovered. P. 66

A distinction between the true and false love P. 67

Universal Love, in which a Visitation floweth through the Creation, that all people may be informed into the Truth, and in their several places come to walk in the Truth, and live in the Truth, to be a good favour unto God, and honour God. 1663. 71

- | | |
|--|----|
| 1. To Parents of Children. | 75 |
| 2. To Masters and Dames of Families | 79 |
| 3. To Servants in their Places. | 82 |
| 4. To Aged People | 85 |
| 5. To such as live a Single Life. | 89 |
| 6. To Young People | 90 |
| 7. To little Children | 92 |
| 8. To such as are in outward Government | 1 |
| 9. To Ministers of Parishes so called | 5 |
| 10. To such as practice the Nations Law | 10 |
| 11. To such as Trade in Weights and Measures. | 14 |
| 12. To such as buy and sell in Markets or any other places | 17 |
| A General Exhortation. | 20 |

Something opened concerning Faith, Hope, Love, and the Word, and mans restless part and Election, and a particular place of bondage. 23, 25, 29, 35

A Real Demonstration of the true Order in the Spirit of God, and of the ground of all Formality and Idolatry; with a few words unto such as are concerned in it. 39

A

The Table.

A Message of pure Love unto the Inhabitants of the Town of Nottingham.	1663. 45
A Demonstration of the New and Living way.	1663. 49
A few Words concerning true Discerning and Judgment	1663. 68
A General Epistle from the Spirit of Love and Peace unto all the upright Israelites, who are born of the Seed that are blessed for evermore; with some things opened concerning the two Seeds.	1663. 76
The Standing Truth, In which may be seen how every ones house is ordered, and how their Families are provided, and what Peace they have in their dwellings, and whether they be Christians or Infidels, with some directions to the Everlasting Rest.	1663. 83
A Narrative of some unjust and cruel dealings of William Pocklington against William Smith.	1663. 92
Something touching the ground of Tythes.	1663. 96
A Catechism, wherein many Truths are plainly opened, for the help and furtherance of all tender hearted people, who are breathing after the Lord. Also something concerning the Foundation and Principle of the poor afflicted people of God called Quakers, and of their Faith and Love towards God, and their good will unto men.	1664. 109
A Manifestation of Prayer in Formality, and Prayer in the Spirit of God.	1664. 145
Joyful Tydings to the begotten of God in all, a word of Council concerning marriage.	1664. 149
An Answer to a Book Intituled <i>shetinah</i> , or a Demonstration of the divine presence, in places of Religions Worship, Published by John Stillingfleet.	1664. 155
Some Proverbs of Truth.	1664. 155
Some clear Truths particularly demonstrated unto the King and Council.	1664. 117
Concerning Conformity in matter of Religion and Worship.	1664. 124
A Short Manifestation of the main end of outward Government.	1664. 130
The Ravenous Beast discovered, and the Devourer pursued, Being a Relation of the unjust proceedings and cruel dealings of D. Williamson, Presbyter.	1664. 134
A Free	

The Table.

A Free Flowing of the Fathers Love to the Heirs of the Kingdome.	1664. 138
<i>Queries proposed to the Ministers of England, for them to answer, that there may be understanding why persecution is so violently prosecuted.</i>	1664. 141
The glory of the New Covenant.	1664. 145
An Epistle to all the Faithful in Christ Jesus.	1665. 150
An Exhortation to Watchfulness in the Truth.	1667. 153
Man is principally to mind his duty to God.	1668. 157
A General Summons from the Authority of Truth unto all Ecclesiastical Courts and Officers; <i>Wherein they may see what Truth objecteth against their practice and proceedings in Cases of Conscience</i>	1668. 161
<i>The Everlasting Truth exalted, being a plain testimony unto the manifestation, growth, and prosperity of Truth, also some dangers opened and discovered in the not receiving truth, or having received it departing from it.</i>	1669. 170
<i>A few words unto a particular people.</i>	1669. 191
<i>A Spiritual Prospective Glass, through which the Rulers and People of England may plainly see those things which concerns their peace.</i>	1670. 197
<i>An Epistle to all the called and chosen of God.</i>	1672. 215
<i>The Baptists Sophistry discovered; wherein all People may see how unjustly the Baptists deal with the Quakers, and how strongly they bend their Bow, and shoot their Arrows at them without a Cause.</i>	1672. 223

Reader, *It is desired that thee wouldest observe that the year of the Lord must be the principal directions to find out the particular Books mentioned in the Table, the Number of the Folio is set down, and it may be some help, but they could not follow in order*

The Table.

order, because the Book was printed in several places, by reason of the difficulty of getting Books Printed, there may have some errors escaped the Press; which if thou find, thou art desired carefully to Correct them;



The

THE
LYING SPIRIT
In the Mouth of the
False Prophet,

Made Manifest.

Who seeks to Pervert the Right Way of the LORD,
and openeth his mouth against the Lord of Life, and denies his
Light within, as appeareth in a Book Entituled, *The Doctrine of
the Light within, the Natural Man, leading to Eternal Life, examined by
Scripture Light*: Set forth by H. H. which is owned by Henoeh Howet, called
a Baptist in Lincolne, for whom it is Printed, and by him dispersed abroad.

Some things therein being here answered in the Light
of the LORD.

With the Spirits Testimony to the true Light, which every Man that
cometh into the World is Enlightned withal, leading to Eternal Life;
which hath Unity with that Light and Spirit that gave forth
the Scriptures.

Declared in the Movings of the Lord for the Truths sake, and that
all Deceit might made be Manifest.

*Now will I arise, saith the Lord; now will I be exalted in the Earth: who shall set
Briars and Thornes before the Lord in Battel.*

IN the beginning were all things Created very good, in the Wisdome of God,
and he took pleasure in the works of his hands, and Man was made
Lord over them all, standing in Communion with the life in God; he
had Authority to Govern the Creation in the Wisdome of God, until the
subtilty of the Serpent overcame him, and prevailed over him, to turn his
mind from the Wisdome and Life of God, into the Earth, to feed upon that
which the Lord had forbidden, where he entred into the transgression, and
fell from the Wisdom and Life from which he received Power and Authority
to Govern and Rule, and so the Curse came over him, having lost his Innocen-
cy, being subject to the Serpents subtilty, which he yielded himself unto, to be
guided by, and so was driven out from his place of Excellency into the Earth,
to eat his bread in sorrow all the days of his life. *He that can read this. let him;*
For that subtile Serpent which led into the transgression, leadeth still in the

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transgression all that yield themselves to his enticements, and are taken Captives by him at his will, and so are led by him to oppose that in which Gods Love is made manifest, to break his head, and to recover out of his snares : This being the great design of that roaring Lyon; to keep people in that which he hath led them into, and from that which is to recover them from under his Dominion ; and this is that which was, and is an Enemy to the Righteous seed of God in all its app arances, through Ages and Generations unto this day ; as is manifest in this Generation of Wicked and ungodly men, who in the envious Spirit, set their faces to do mischief, as *Henoch* *Howe* hath done, as his own words do manifest, who saith, *He having had much to do with a generation of men that held forth another Doctrine of Converting, or another means of convincing of men in their natural condition, than ever Christ or his Apostles did :* and to prove this by Scripture Light (as he calleth it) he names *2 Tim. 4. 23.* but here is not in the Light of the Scripture, (his own language) for there is not such a verse as he hath named ; and so he is here shut up, and let his mouth be for ever stopped in his ignorance, and blindness, who is charging a generation of men, with holding forth some strange Doctrine contrary to Christ and his Apostles, and hath no Testimony to what he saith ; and yet he tells us he is a Labourer in a good Vineyard; and that he knows the Enemy now rageth more by Delusions, than by open Persecutions ; these being the dayes (in which if it were possible) to deceive the very Elect.

Ans. John saw many Deceivers entred into the World in his time, which were those that Christ Jesus said should come to deceive the very Elect, if it were possible ; and hast thou been a Professor so many years, and hast not seen them before these dayes ? If thou hadst not opposed that by which all Deceivers are made manifest, and in which John saw them, thou mightest have seen them many years ago, and thy self to be one of them, who speaks a Vision of thy own brain, and not from the mouth of the Lord ; and this is the Doctrine which is contrary to Christ and his Apostles, and the Enemy which now rageth both by Delusions and open Persecution ; for the Spirit of Delusion never ceased from Persecution against all who boar forth a Living Testimony to the Gospel, and the Power of it, but were always Enemies to it, and laboured against it, as thou dost, though thy labour be to no purpose.

Then thou sayest, 'Thou hast taken it upon thee as thy duty to forewarn all men of that Doctrine that teacheth men to look to the Light within them for Directions from their natural condition all along, until they come to that estate they call their perfection.

Ans. It is manifest from thy own mouth, that thy work was not wrought in God, nor thy Duty in Obedience to his movings, but taken upon thee in thy own will, and performed in thy own wisdom, which is contrary to all that are sent of God, and Labourers in his Vineyard, who do not take upon them any thing in their own wills, and call it their duty, but wait on the Lord, to be obedient to his Movings, to receive from him what is their duty to perform unto him ; so the Lord gives forth his word and it is declared in Righteousness ; but that which thou hast taken upon thee at thy own will and pleasure, is all denied, not being received from the mouth of the Lord ; for thou who deniest the Light within, and art forewarning People for looking to it, thou deniest the Scriptures, and the Spirits Testimony therein, and thereunto : For David boar forth his Testimony in the Spirit of the Lord, *That the Light of Christ enlightened the world, and in his light they saw light.* John testified that

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Christ was the true light that lighteth every man that cometh into the world. Christ said he was the light of the world: and if this, thou wilt own, which thou sayest thou art examining by, then shew who they are? and what sort of people Christ doth not enlighten? or whether he doth enlighten people within? or without them, and where his Light is to be looked for? and walked in, and prove thy self a Labourer in Gods Vineyard; for all that were sent of God, and laboured for him, exhorted all people unto the ends of the Earth, to look unto Christ and be saved, and to turn from the darkness to the light; therefore repent and be converted, that thy sins may be blotted out, thou who art in the Antichristian state.

Then thou sayest, 'Thou wilt endeavour to shew what the Enemy (which thou sayest is the Light within) draws people to, which is, to take counsel at a corrupt heart; and saist, It is evident, if they look to that which they call the light within, to things being in communion, a disobedient natural man, they are like to see nothing but airy notions, with spiritual working powers to delude within them.

Ans. Hast thou not made it evident, that the Spirit of God liveth not in thee, and that thy body is not the Temple of the Holy Ghost, who knows nothing within thee to take counsel at, but a corrupt heart? Hast thou been so long looked at to be a Teacher of others, and now brought to confess, that man hath nothing to look at within him, but a corrupt heart? Hast thou then ministered from any other principle, than from a corrupt heart? For shame give over deceiving people, and tell them plainly what it is thou takest counsel at, for some have seen thee, and withdrawn from thee, because a corrupt heart is thy Counsellor, which leads thee into all confusion; for thou here talk'st of a disobedient natural Man, and that he cannot see himself otherwise, if he look to the Light within; and yet thou talk'st of obedience, to Christs Commands and Ordinances in another place: What is thy obedience performed in to Christs Commands and Ordinances? seeing thou sayest that man is naturally disobedient, and his heart corrupted, and nothing else to be looked at within him? Then hath not the Prince of the power of the Air dominion over thee, who ruleth in all the Children of Disobedience? Consider thy own words, and see if there be anything in them besides *Airy Notions*.

Then thou sayest, 'But if they will say, they have no Communion with the Devil, or Prince of the Air, then thou sayest his design must needs be to bring them to consultation in a heart that is deceitful and desperately wicked; and being deceitful, it will offer darkness for light, and so unavoidably put them in danger of being deceived.

Ans. Thou hast unvailed thy self to all the Children of light, who read thee, and see what thou art consulting with, who denies the light, and hates to be reformed by it, and despisest the counsel of it, though it stand a faithful witness in thy Conscience to reprove thee of all thy ungodly deeds, which in the darkness is brought forth by thee, from thy wicked & deceitful heart which thou art consulting with, being alienated from the life in God, thy foolish heart being blinded by the Prince of Darkness, who hath dominion over thee: receive thy own words which thou hast laid down, and then consider, what that is which makes the heart manifest, by which thou comest to see the heart to be corrupted, and the desperate wickedness of it, and the danger of consulting with it, and what it offers in that state: submit to that of God in thee, and own plainness of speech, and thou canst not deny but it is the light that makes
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all things manifest; for whatsoever doth make manifest, is light, Eph. 5. 13. so the heart being within people, the light which makes it manifest is there also, and searcheth the heart thorow all the corruption and deceit of it; for all things are naked and bare before it: and this is so plain that all people may know that there is that in them, which stands a witness against all the deceit of their own hearts, and never doth consent to sin, but reproveth for it, in the conscience of every man, which is the light that Christ Jesus doth enlighten every man withal: therefore be not stiff-necked and rebellious, but turn to the Lord God of Life and power, and wait in the light which he hath enlightned thee withal, that thou maist come to the knowledge of the glory of God, and to feel his living power mortifying sin in thee, and creating a clean heart within thee, before thou talk of Obedience to Christs Commands, and the Apostles Practice: for until thou obey the reproof of the light of Christ within, and turn at the reproof of it, to be guided by it, thou knowest not the first Principle of the pure Religion, though thou hast made a profession many years, nor hast not set one foot into the way of Christ, though thou imagine a long travel in it, and that thou art come to the end of it. So some of thy folly is here fully answered in few words and plainness, therefore silence flesh, and contend no longer against that, in which the love of God is made manifest to sinners: and this I am made to testify in the power of the Lord for the Seeds sake; and he that can receive it, let him.

Then thou saist, *If they would yet excuse themselves, and say they do not take counsel at their own heart: then thou saist, it cannot be evaded; but if they look to the light within for counsel, they must needs look to their own souls.*

Ans. If thou wert not altogether in darkness, thou mightest here see thy confusion, who art endeavouring to forewarn people, and knowest not of what, neither can shew distinctly what it is, but saist, *If it be not a corrupt heart, then it is a deceived heart; and if not a deceived heart, then it is their own soul:* How blindly art thou led from all light and truth! for if thou wert guided by the light of Christ, thou mightest have shewed, in what, a corrupt heart, and a deceitful heart differs, (if any difference be) and what the soul is, and in what part of man it is placed: for if thou knowest not this, then art thou wholly ignorant of all that which thou hast been charging a generation of men withal; and all thy imaginations are denyed, and thy confusion and slanders is returned again unto thee, as dung upon thy face.

Then thou saist, *to look to the light within, leads men to look at a Judgment here in this life, and so takes off mans expectation from eternal Judgment: and this (saist thou) gives licence for lust to rule, and is an invitation for the world to lie still in wickedness, and for the Epicure to sing a delightful song to his Soul, Soul, take thine ease.*

Ans. The Saints witnessed the Lord come neer to judgment, and every transgression and disobedience to receive a just recompence of reward; doth not the Scripture stand a witness against thee? Did not David witness the Judgment of the Lord to be true? and Moses witnessed all his ways to be judgment: and was not this known by them in this life, which brought them to fear the Lord, and to depart from evil, and to stand in awe, and not to sin? And doth this deny eternal Judgment? or give liberty for lust or wickedness to rule? Or brings it not those to cease from the evil, whom the righteous Judgments of God take hold upon? Therefore woe be unto all Epicures who put the Judgment of the Lord afar off, and sit down at ease in the flesh, and make their belly

ly their god, minding earthly things, devouring Gods Creation to satistie a lustful appetite, and so treasuring up Wrath against the day of Wrath, and Revelation of the Righteous Judgment of God, *who will render to every man according to his deeds*, when the workers of Iniquity will not be known by him, but must all depart from him into everlasting Fire, there to abide under the eternal Judgment: Therefore I say unto thee, Repent, and sink down under the Judgment in this life, that all sin and transgression may be judged out of thy heart by the *Light* and Power of Christ, that eternal Judgment be not thy portion.

Then thou sayest, *That to look at the Light within carries a deceived people for a self-loving heart, and to an imagination of perfection, and that their mouths are full of cursing and bitterness and proud; and that their tongues prove them perverse.*

Ans. And here thou speakest as if thou wert not to be controlled, but as if *thy tongue were thy own, and there was no Lord to be over it*: but that which thou slanderst the Truth with, is denied, (that is to say) That any who are guided by Christ the Light of the World, do bring forth any of these things which thou falsely accusedst them of, but thou art seen and read in that which is eternal, to slander the Truth with that which hath Dominion over thee; yet is the *Truth* pure, and all thy dirt cannot stain it, and all who live in it have a sure defence and a refuge from this stormy tempest which the Devil hath raised up, even to shake the foundation of the Righteous; but it is a Rock higher than all, and above all, which the Righteous are set upon, and there stand in safety; therefore either prove thy words, that such fruits are brought forth by those who look to the *Light within*, and are guided by it; or else own thy Confusion, and in it thy shame.

Then thou bringest thy Reasons why men are carryed headlong to these Delusions, and mixest the Scripture with thy Reason, saying, *It is evident from the Apostles Doctrine to the Corinthians, 2 Cor. 11. 3. evidently shewing the cause to be Satans transforming himself into an Angel of Light, and sayest, The word Transforming imports the carrying of himself through all forms of an Angel or Messenger of Light.*

Ans. The Apostles Words I own, and they shall stand a Witness against thee who denies the *Light* by which he was guided, and so art gathering his words into thy Reason, but cannot thereby come into the *life*; and so thou rests in the form, (out of the power) where Satan is transforming himself, as from thy own words, who saith, he carries himself through all forms, then how canst thou exclude him from thine? Therefore I say unto thee, and all who abide in Forms with thee, Come out from him, for I deny both him and thy Forms; for it is plain from thy own mouth, that thou rests in that, into which Satan can Transform himself, having the likeness, but is not the substance; and these are his Ministers who are thus transformed by his deceitful working, as Ministers of Righteousness, though they be false Apostles, deceitful workers, transforming themselves as the Apostles of Christ; if thou hast an ear open, thou mayest hear if these be not they who are labouring to uphold visible things, as thou hast done in thy Book, crying, The Ordinances of Christ, the practise of the Apostles, these are to be walked in, and so the imitation is taken up, and the visible thing is practised, as the Apostles of Christ, but the *Light, Life, and Power of God* is denied, in which they enjoyed the substance, which was sweet to their taste, who felt that the Lord was good; and this was not a thing visible without them, but enjoyed within them, which

was the Bread of Life, and Water of Life, into which Satan cannot transform himself; and this I own, and in my measure witness to be ordained of God from the beginning, who satisfieth the hungry with the farness of his House, and refresheth the thirsty with the Rivers of his good pleasure; and this thou art a stranger to, who deniest Christ the Light of the World, who is the Fountain where living Mercies are witnessed: and so thou erreſt, not knowing the Scripture, nor power of God, though thou haſt made a long profeſſion of them, and can ſpeak much of them, as the *Phariſees* could do, and as the Devil can do; yet whileſt thou denyeſt that by which they are given forth, they are as Weapons formed againſt thee.

The ſecond Reason (thou ſayeſt) *Is Natures darkneſs; for (thou ſayeſt) if the Ephesians were ſometimes darkneſs, then in that ſtate they had nothing but darkneſs [ſuppoſed Light] to look unto.*

Anſ. All who are in the light, ſee thy darkneſs, who knowſt not Chriſt from Natures darkneſs, and callſt him a *ſuppoſed Light*; for Chriſt was in the *Ephesians* in that ſtate of darkneſs, though by them unregarded, as he is by thee; Wherefore he ſaith, *Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee Light*; by the reproof of the light were they awakened, and did ariſe from their dead ſtate of darkneſs, and were made light in the Lord. And here was ſomething to be looked unto beſides the darkneſs, which reproved them in the darkneſs, as it doth thee and all the World, who reſuſe to be guided by it, and reject Gods Viſitation; therefore thou art darkneſs, and abideſt in darkneſs, and knoweſt not whither thou goeſt, becauſe that darkneſs hath blinded thy mind.

Then thou ſayeſt, *Having ſhewed what this deluſion is a means to draw people to, thou wilt now ſhew what it is a means to draw people from.*

And thiſt thy Wildome laiſ down in many particulars, ſaying, *Fiſt, it keeps uſ from ſeeking a City that hath Foundations, the Doctrine of the Apoſtles and Prophets, and that theſe people have a Chriſt they account more ſpiritual than the Carpenters Son, and that they will not have that man to reign over them.*

Anſw. The City is witneſſed, into which no unclean thing can enter. but muſt abide without amongſt the Dogs and Sorcerers; and the Doctrine of the Apoſtles and Prophets is owned and enjoyed, and Chriſt is received who is King of Saints: but all thy inventions and imaginations are denied, who knowſt Chriſt no otherwiſe than as he is the Carpenter's Son, and ſo would have him to reign, if thiſ be thy Faith, then prove by plain Scripture that Jeſus Chriſt is the Carpenter's Son, or that hiſ Dominion is exerciſed in that nature, elſe thy own deluſion to be upon thee, and thy Spirit to be a Spirit of Error.

Thou haſt made ſuch a mixture of thy own inventions with the Scriptures, that it is hard to draw the Wine from the Lees, for thou haſt altogether ſet Chriſt in oppoſition to the Light within, which the Saints never did: and yet thou ſayeſt, *They that look to Chriſt, and are enlightned, their Faces ſhall not be aſhamed.* So here thou haſt confeſt none can be enlightned but ſuch who look to Chriſt, and thou haſt owned Chriſt to be the light which doth enlighten, therefore now it is laiſ upon thee either to confeſs, or deny in plainneſs, whether Chriſt doth enlighten people within, yea, or nay? if yea, then he is the light within which people are to look unto, and be ſaved, which thou art forewarning people from as a dangerous deluſion: If nay, then it is laiſ upon thee to prove by plain Scripture where he is, how he doth enlighten, and how people may come to him, and receive him, and be baptized into him, and put

put him on, and be led by him: so the Work will be short, and many Words need not be multiplyed to manifest truth; for it stands not in word, but in power, though much thou hast laid together in thy Book, as if Truth did consist or stand in many inventions: I am moved of the Lord to tell thee and all people, That the Lord is risen to overturn all the inventions and imaginations of Man, and all false ways and worships, which are not in Spirit and Truth, and they shall fall and come to nought, though never so strongly contended for; but that which is of God shall stand.

Thy other particulars I shall here lay down, as in thy Wisdom thou hast drawn them forth.

1. Thou said'st, *The Light within draws people from Christ appearing in Conversion.*

2. *From confirming in assurance, and working of us up to follow on to know the Lord by several Visitations.*

3. *From the Doctrine of the Apostles and Prophets.*

4. *From the blood of the Covenant.*

5. *From the Experience of the creating Word.*

6. *From waiting for commands of Gods loving kindness.*

And then thou conclude'st, *That watching in the light within to bring us to perfection, will be a vain watch.*

I shall here wait for thy Answer to be published, as to what is laid upon thee, for I have born my Testimony in the Spirit of the Lord, against all that which thou sayest the Light within leads people to; so in general I do deny that it leadeth any, or draws them from any one of these particulars which thou hast laid down; for I am made to stand a Witness against thee in the power of the Lord, knowing that Christ Jesus the Light of the World, who lighteth every one that cometh into the World, doth lead all that are guided by him, from all that which thou sayest the Light within leads people to, and unto that which thou sayest it draws people from, that so thou art calling the light darkness, and darkness light: And for what thou hast said in thy Considerations upon *Baxters* Papers which thou said'st was against the *Quakers*, thou hast there considered nothing but what is carnal and visible, saying your Water is in Fountains and Rivers visible, and that the natural Tongue of the godly can shew the Way of Life to the natural ear and eye, and so to the understanding of the natural man; and much more such like as this thou hast considered of, which are all to perish, as all other visible things must; and so thy hope will perish with them, who knowst not a life above them; but those whom thou hast set thy self against, know their life to be in that which is eternal, and will abide for ever, and are made to deny all thy visible and carnal things, as rudiments of the World; and this I have also observed in thy Considerations, *Herod and Pilate* made Friends.

I am moved of the Lord to tell thee, That whosoever watcheth in that Light which thou sayest will be a vain watch, they shall be defended from the Enemies power, for there doth the Lord preserve his people, and keep them from the Heathens rage, though thou hast bent thy bow, and shot thy arrows at the upright in heart, they shall return again upon thee, for no harm shall come nigh the dwelling place of the Saints of the most High; for who dwell in the Light are compassed about with Mercies, and there are made to sing Songs of Deliverance; so thou art now to answer to what is laid upon thee, and expected from thee; that is, To confess, or deny plainly, whether Christ doth enlighten

ten people within, yea or nay? and to distinguish betwixt Christ and the Light within; for until thou hast done that, all thy work is but confusion; which if thou refuse, let thy mouth be for ever stopped, as a mouth full of iniquity and perverseness.

Let all Flesh be silent.

The Spirits Testimony to the true Light which every Man that cometh into the World is Enlightned withal, &c.

THE Lord God of Life and Power hath in this his day made manifest to his Saints that, which the world cannot believe, who have eyes and see not, ears and hear not, neither do they understand with their hearts the things that God hath prepared for them that love him; but God hath revealed them unto his Babes whom he hath gathered out of the World, and hath opened their eye to see, and their ear to hear, and given them a heart to perceive the things that belong to their peace, which confounds all the wise men in the world, who are searching into the things of God in their fallen Wisdom, in which they can neither see nor perceive the Mystery of the glorious Gospel of Christ, and therefore they take counsel together against it, and against the Lord and his Anointed, crying, Heresie and Delusion, Deceivers, Antichrists, False Prophets are now come, beware of them that you be not deceived with them who talk of a light within people to guide them by: And this is the cry both of Priests and Professors at this day: and though they be at enmity in many things, and oppose one another, yet do they all joyn together, and take counsel to smite the upright, and make war with the Lamb: therefore in the movings of the Lord it is laid upon me to bear forth my Testimony for the Truths sake, that none might abide in darkness, and be deceived by the Serpents subtilty, but that all might be turned from the darkness to the light, where pardoning mercy is felt and witnessed, and in love to all in whom the living Witness is raised, that you may not be soon shaken, nor your desires after the Truth be cooled, nor the pure be quenched, but that all who are breathing after God, may follow on to know him: for as the Day spring from on high doth visit you, all Clouds will vanish away, and you will come to see above them; and so (in the light of Christ waiting) you will come to see things that differ, and discern the pretious from the vile, and so come to know what is of Man, and what is of God: therefore believe not every Spirit, but try the Spirits whether they be of God, because many false Prophets are in the world, who are covered with sheeps cloathing: therefore try them inwardly: the light makes them manifest, and the Wolfe is seen within: therefore try all things in the Light, and hold fast that which is good: for these are perilous dayes, men are lovers of themselves, covetous, proud boasters, cursed speakers, lovers of pleasure more than lovers of God; who have a shew of Godliness, but deny the power thereof; from such turn away, for they resist the Truth, and are men of corrupt minds, reprobate concerning the Faith; but now are they made manifest in the light, and their madness shall proceed no farther; for the day hath declared them, and Wolves they do appear to be, their work is tryed of what sort it is, and their Foundation proves sandy, and their

their building Hey and Stubble : Therefore be not tossed up and down with every wind of Doctrine, for Form without Power will not save you ; nor can the Letter without the Life give you Peace ; therefore let no man deceive you with vain words, in crying up the Kingdome of God without you, as if it came with Observations, but every one wait to know the Kingdom of God within you ; for Christ preached it there, which every one is to look unto, from whence all good cometh, and the Lords love is freely opened, and his good and perfect gift is given, a measure to every one, by which they are enlightened and made to know good from evil ; for God so loved the world, that he gave his only begotten Son, who is the Light of the World, and lighteth every man that cometh into the world, that all men through him might believe ; and this will be the condemnation of all that hate it, who are in the evil deeds, and will not come to the Light lest their deeds should be reprov'd ; [mark] the evil deeds are made manifest by the light in the conscience of a Natural man, so that he sees his deeds to be evil, but he hates the reproof of the Light, and loves darkness rather, because his deeds are evil. And this is the Lords tender mercy to all people, That he hath not left himself without a Witness in the Conscience of all the Sons and Daughters of Men, which makes manifest their evil deeds, and testifieth against them, and calls them to Repentance, so will the Lord be clear when he judgeth, who would not the death of him that dyeth. Therefore all people consider if such a Witness you have not in your Consciences which testifieth against all your ungodliness, and searcheth you in secret, from which nothing can be hid ; for it makes manifest the motions of Sin in you, and a motion is in the heart, then is it not within you ? And is not that within you at all times, and in all places, which makes the motion of Sin manifest, and reproveth you in your Consciences when you are in the Transgression, either by thought, word or deed ? I am made to speak plainly to manifest truth to the lowest Capacity, that all moderate spirits may consider if that be not within them which doth secretly reprove them for sin and evil, which is Christ Jesus the Light of the World, which the Serpentine Wisdome calls Natures darkness, and would draw away peoples minds from it, because it doth discover his Kingdom, and his works are destroyed by it ; for this end was the Son of God made manifest, That he might destroy the works of the Devil ; and herein is Gods love tendered to all people, who hath enlightned all, and by his Spirit strives with them in this day of his Patience, that his goodness might lead to Repentance, & that his tender mercy might not be shut up in displeasure ; and thus doth he wait to be gracious, and makes manifest his love to sinners, in that he takes them not away in their sin, and in his sore displeasure, but gives them several visitations by reprovings and convincements in their own Consciences for sin and disobedience, that they might turn unto him, and feel his love opened as a Fountain of living Mercies : And this I am moved of the Lord to bear my testimony to, and there is that in all your Consciences that answers to the truth of it, unto which I am made manifest, which is the Witness of God in you all, and reproveth you all who are in your sins, for your iniquities ; therefore I am made to exhort you all in the fear of the Lord God, to turn to the light which Christ hath enlightned you withal, and obey it when it reproveth you, and follow it when it leads you, and goes before you, so shall you not abide in darkness, but your feet shall be guided into the way of peace, which leadeth to Eternal life ; and though the World and Formal Professors be crying Heresie and Delusion, yet whosoever waiteth in the

Light, shall feel food ministred to satisfie the hungry, and strength renewed to follow the Lord without weariness, and walk in his way without faintness: And this is the Eternal truth of the Lord God which I am made to bear forth my Testimony to, as I know it in the Lord; and he that can receive it, let him.

And now my dear Friends in the everlasting Truth of God, I feel my heart enlarged towards you, even to stir up your minds to the Lord God, that you may all keep stayed in the Light in which you are preserved in perfect peace, though the Seas Roar, and the Waters thereof swell, and the Waves beat in the stormy tempest, you are at rest, in your desired Haven, there kept by the power of the Lord God; and though many Clouds arise to overspread and darken your glorious day, so as to make your Sun set in a Cloud yet in the light of Gods Countenance do you walk as Children of the day, compassed about with his living Mercies; therefore all keep faithful to the Lord God, in whose power you are all preserved, and watch in the Light against your Enemy, for he worketh as subtilly within as he doth without, and labours to draw your minds into earthly things, but abide you in your Fathers House, where the Bread is sure, and the Waters faileth not; wait to feel the love of God shed abroad in your hearts, and in that love, love one another, and be tender-hearted one towards another; let all things be done in the pure Wisdom of God, that he may have the praise in it; keep your selves unspotted from the World, that your Garments may be kept pure, and no stain may be upon them, having pure Righteousness for your Robes; Watch over one another in the meek spirit, and be not rash to judge, but ready to admonish, that in Love and Unity all may grow in the measure of God, and feel his encrease. So all feed upon that Bread which comes down from Heaven, and drink of that Water which is in the Living Fountain, that you may feed upon that which is Eternal, whilst the Serpent feeds upon the Dust. So in the Light all dwell, that your hearts and minds may be kept clean and pure to the living God, that he may delight to dwell amongst you, and walk in you, and have Dominion, and Reign, whose Right it is, and no Weapon formed against you shall prosper: Therefore in nothing fear your Adversaries, which is to them an evident token of Perdition, but to you, of Salvation, and that of God.

The End.

THE

THE
Day-Spring
From on High, Visiting the
WORLD;

OR,
Gods Salvation Revealed, and the Work of Redemption Declared, and the Way Opened into the Everlasting Rest.

ALSO,
The Two Births Discovered, and their several Image, and the Enmity that is betwixt them.

WITH
The Lambs Appearance in Glory, and his Power and Government Exalted.

There is a dark night of *Apostasie* over the Earth, in which the World are asleep upon their Beds of Ease, and their Eyes are not opened to behold the *Wondrous Works of God*, neither can they believe it though it be declared, for they will neither see with their Eyes, nor hear with their Ears, nor understand with their Hearts, but stand despising the work of the Lord, and the Appearance of his Righteousness: Therefore doth the Lord God utter his Voice from his holy hill, & the sound thereof goeth forth into the World, and the words reacheth unto the ends of the Earth, that all may awake and behold the Salvation which now is revealed in the Springing of the Day, for the acceptable time is come, the Morning Star is risen, the Day is dawned, the Son of Righteousness shineth, and it is from on high Revealed, that the Eyes of all might be opened who have so long slept the sleep of Death, that they might see their Saviour, whose Name is Jesus, the begotten of God, the brightness of his glory, and express Image of his Person, in whom is the ful-

fulness, and unto whom all power is given, the Father is well-pleased in him, and none comes unto the Father but by him, *there is none besides him, nor any like unto him, who is full of grace and truth, look unto him all ye ends of the Earth,* for the day of your Visitation is come, in which the grace of God appeareth, be ye all turned unto it, that your eyes may be opened to see the love that God hath unto you; *for God so loved the world, that he gave his only begotten Son, who is the Light of the world, in whom the Promise of Grace is fulfilled, in breaking the Serpents head, and recovering out of his snare, he it is that doth Redeem, who is not of the world, but Redeems out of the World all that believe in him, for he worketh the work of God, and destroys the work of the Devil, and casts out the man of Sin, he fans the Nations with his hand, and purgeth the floor by his mighty power; Kings shall bow before him, Nations shall tremble, the mighty men shall fall, and Princes shall be broken by his might, who is now appearing in power and great glory to judge the world in Righteousness, unto him doth the Law and Prophets witness, unto whom he was Revealed, and in his life they Prophesied, and spake of the Glory that was in him, which was to be revealed unto Ages to come, and is now broken forth in these last dayes, and is beheld as the glory of the only begotten of the Father, and the Law and Prophets have their end in him, and are all fulfilled by him who is come to perfect the work of God, and he hath the witness both of the Law and Prophets, therefore unto him look, who is salvation to the ends of the Earth, who visits you in this his day, and reacheth unto you with a manifestation of Light, that you may therein see the evil of your doings, and come to Repentance, that the true light may lead you, which is manifest from God unto you, that thereby you may come out of Darkness, Death and Bondage, to know the Redemption which by the Lord is wrought, and plentifully Revealed in this his day, and put not this from you to Ages past (for therein you deceive your selves) but all look neer, and see what you can witness of Redemption from your vain Conversation, and Salvation from your Sin, for it is not your talk of what God hath done in times past for others, and what great Salvation unto them appeared, and how they were saved, that will save you or Redeem you, but to have your minds turned unto that which they were Redeemed by, and saved in, & to feel the power of it to work effectually in you, as it did in them who were true Witnesses of it; for what will it profit you to read of the great deliverance wrought by the out-stretched Arm of God, or Jacobs Seed out of Egypts Bondage, if you find not the same work wrought in you by the same power, you are not in their deliverance, but are still in Bondage, and are kept in that which they were delivered from, and so his work was wrought upon the blind, the Lepers, and the Lame, and the blind received sight, the Lepers were cleansed, and the lame walked, and this you may read as it is declared, and yet may your eyes be blinded, and your leprosie not cleansed, nor your Ache-bones strengthened, you may read of the Promises, and the Consolation which they had who did believe in them, and yet you may be out of them, and miss the Consolation that they found in them, who believed in that unto which all the Promises were made, for all the Promises of God are yea and Amen in Christ Jesus (mark) yea and Amen are all the Promises in Christ Jesus, in whom they stand sure, and all your reading and talking of these things declared, and saying these Promises you believe in, and you apply them by faith, and so receives the Comfort, it will not stand you instead in the needful time, for whilst you talk of faith, and applying the Promises*

by

Faith, you deceive your selves in your imaginations, being yet in your sins, and out of the Faith of the Son of God which purifieth the Heart, and so you are out of the condition of those who lived in the promises, and knew them to stand sure in the seed; Therefore all unto the light come, and in it wait, that you may feel the same power to work in you, and bring the same thing to pass in you, as it hath done in ages before you, that whilst you talk of liberty by *Christ Jesus*, your selves may not be found *Servants unto sin*, and in *bondage to corruption*, for *by whatsoever a man is overcome, unto the same is he in bondage*, and if you be found *Servants unto sin*, you are in bondage to it, and not in the freedom of the Son, for all having sinned, all must unto the light be turned, and by it be Redeemed and know the power of it to work true freedom into the glorious liberty, before any can truly say that they are set free, for all must stand as they are before the Lord; therefore think not your selves to be above what you are, least whilst you think that you are something, you prove nothing, and so deceive your selves; for there is a groaning felt in you under the bondage of corruption, and unto that doth the breathings of life reach, that the heavy burden might be undone, and the oppressed set free, which in you is pressed as a Cart that is full of sheaves, and by you in bondage kept, for unto the Lord of life are you found enemies and fighting against him, and hate to be reformed by him, though long he hath striven with you, and now is the Lord God holding forth plenteous Redemption and making known his Salvation, and in his good and perfect gift is visiting all people, that all may turn unto the light, and come out of darkness and depart from evil, which is made manifest in the Light, and so come to feel the Redemption of God in your selves, and the operation of his Spirit which worketh the work of God, and bringeth forth fruit unto holiness, for as in sin you abide, you are not redeemed, neither know Christ nor the working of his power, but abide in the unbelief and in darkness, and bring forth unfruitful works thereof, the imagination of your hearts being always evil, and that you love, and *hate the light which doth reprove*, and will not come to it, which doth as truly work in power as it is believed in, as ever it did in ages past, and Salvation is as truly felt in the leadings of the light, as they felt it who declared of it, and were called out of darkness into it; so it is of concernment unto every one to prove themselves, that the pure rejoycing you may have in your selves and not in another, for the Lord God is visiting all in the light, and *hath given a manifestation of the Spirit unto every man to profit withal*, then the gift of God you are not to neglect in your selves, but are to take heed unto it, and every motion of it, that your minds may be ordered in it, and lead by it to the knowledge of the living God, whom to know is life eternal, and none did ever come to the knowledge of him, but as they were turned to the light and heeded the light which shone in their Heart, in which the knowledge of his Glory is manifest in the Face of Christ; and do you think to come to the knowledge of God by another way? be ye tried in this ye Priests and Professors and all people, if the knowledge of the true God you be come unto, whom to know is eternal life, are you come to know this, or are you not in that knowledge which can never come to know the true God? be honest with your selves all of you, and see if you be come to that in which the knowledge of his Glory hath been revealed from the beginning, for now it is the same as ever it was, and it changeth not, but is witnessed through ages and generations to be always the same, without any variableness, for that which *Abel* was guided by, and in which he offered

up a Sacrifice in righteousness, the same guided Noah, and in it he preached righteousness, the same appeared unto Abraham, and he believed in it, and was guided by it, and rejoiced to see it, and it was counted unto him for righteousness, and in this were secrets revealed unto the Prophets, Moses lived in it, and by the manifestation of it was the Creation opened to his understanding, and he saw to the beginning, and so declared in the openings of life, and all the Holy men of God were inspired by it, and gave forth the Scriptures in the motion of it, he that hath Ears to hear let him hear, for this was a perfect guide unto all that believed in it before writing was, and all the words that are written, do bear witness unto the word which was in the beginning with God, and it was God, and they had all Redemption by him, and Salvation in him who believed, and this was a guide unto the righteous from the beginning, and would you have another guide now? you have lost that which guides holy men, and righteous men, and gives them the knowledge of the living God, and you feel that you want a guide to bring you to God, but take not heed to that which is manifest from him, which doth reprove you as you are out of the way, and would lead you in the way of life would you turn unto it, but you hating the reproof of it, do not come to know it, and so you follow a guide which leads you in the way of death; for that which guided Abel, Noah and Abraham, and all the holy men in times past, when they had no visible thing to be a guide unto them in the way of life; it is the same now, and as sufficient now as ever it was, and they were made holy and righteous in it, and were accepted of God; And would you be better than they were, who were righteous men, and Holy men, redeemed from the Earth, and saved by the Lord, and were accepted of him? Consider of this, for there is not another Rule besides Christ who is given for a Leader, that he may be Salvation unto the ends of the Earth; therefore all come unto him, and in his light believe, that you may feel his power to work in the inward parts and purifie your Hearts, for there is a measure given unto every one of you, that doth reprove you in secret as your minds be after evil, be ye turned unto it, that you may feel the work of it, to cast off the weight that lyeth upon you, and the sin that so easily besets you, that the seed out of bondage may arise and come forth; for as the light is believed in, so is the power felt, to rend the vail and scatter the Clouds, and make Mountains fall and Hills melt, and is dreadful to Pharaoh and all the Egyptians; he that is wise in Heart may read how he is acquainted in his own particular with the operation of Gods Spirit, for Redemption is plentifully revealed in this present age as in times past, and many bear true witness of it, who have felt his power that worketh in the day, who hath made known his Salvation, and revealed his Glory, and brought many Sons and Daughters unto it, where they know the Truth that maketh free, and are redeemed from the Earth, and saved by the Lord, and their minds are after Heavenly things, and they worship God day and night in his Temple, and give Glory unto him that sits upon the Throne, and unto the Lamb for ever and ever; and this is the true birth that is born of God, whose Image is Heavenly, and he works the work of God: and all that believe in him are saved by him, for the Devils work he doth destroy, and the sin he takes away, and that is done by him which no other could do, and so doth the Redeemer live, and the stone Elect is known that is pretious, which all the wise builders set at nought, and are bringing forth false births in their own Wills, which bear the Image of the Earthly, and neither redeem nor save from sin, but they abide in darkness and bring forth the works thereof, and are in the

House

house of bondage kept, & knows not the Rest & Peace in God; & so all people who be from the light, they are from the guide that leadeth in the way of life, in which secrets are revealed, & the Myſtery opened; & though ſuch ſwear the Lord liveth, they ſwear falſly, for his life they know not, but are enemies to it, & every appearance of it; & ſo bring forth their own conceivings & preach it for Doctrin, & ſtand in ſimilitudes & likenesses, forms & imitations, where the falſe birth is exalted, & the fleſhly mind puſt up, which breaks forth in appearance, and makes a great ſhew of Godlineſſe, and in that Glories, but the power is denied, and Chriſt is rejected, and his appearance perſecuted by this fleſhly birth; Therefore doth the Word of Power reach unto you all, ye High-Prieſts and Profeſſors, that unto the light you may be turned, and have your underſtanding opened to know the Scriptures, that you may learn of him of whom the Scriptures teſtifie, *for he is the power of God unto ſalvation to all that believe*, and he will teach you *Truth in the inward parts*, and make you to be of underſtanding Hearts, to know Redemption by him, and Salvation in him, who gives true freedom out of bondage, and leadeth into the Fathers love where all fears are caſt out, and doubtings removed, the fleſh being ſubdued, and the falſe birth Crucified, his righteouſneſſe is received in whom the Father is well pleaſed, and this is the day of Redemption which from the beginning was & is now witneſſed to be the ſame, & ſo declared in the Spirits power & not in words which mans wiſdom teacheth, for that is earthly and cannot reach unto things above, nor know the Myſtery of the Heavenly, and that makes the World ſo ignorant of the things of God, becauſe they are from the Spirit of God, in which ſecrets are revealed, and in which the Myſtery is opened, and the only true God known, and Jeſus Chriſt whom he hath ſent, which none can comprehend or know with that which is in the tranſgreſſion, and at enmity with God, though words they may have, and in them be puſt up, yet from the life they are found, and in their carnal minds are at enmity againſt it; Therefore miſerable will all your Comforters be, who know not the Conſolation of *Iſrael*, and in the day of calamity your ſtrength will fail and your Hearts faint, and it is coming upon you, and will be heavy upon your Heads. And who then will remove it or take it from you, who know not Chriſt with you? Therefore all know this from the Lord, that form without Power will not ſave you, nor the Letter without the Life will give you peace, and if either be found amongſt you, let your Doctrin and praſtiſe be examined, and let it be tryed what Image it bears, for you wanting the Life and Power of God, your birth is fleſhly, and born of the fleſh and of your own Wills, and not of the Will of God; Therefore ariſe and depart, for it is not your reſt, you are polluted, and your Image is defiled and muſt be deſtroyed, for he appears againſt you whoſe Image is Heavenly, and you muſt be taken and ſlain before him, becauſe you will not that he ſhould reign over you, for he is *deſtroying Antichriſt with the brightneſſe of his coming*, and *with the Sword of his Spirit is he ſlaying the wicked*, and *all fleſh is but as Graſſe before him*, for he is blowing upon all your Glory, and it fades away & dies as the untimely fruit, and if your Eyes were not blinded, you might ſee the Arm of God daſhing you one againſt another, & breaking you in pieces as poſſicards of the Earth, and ſcattering you as the Sun ſcatters the morning Clouds, and this is the day of Glory which ſhineth forth in brightneſſe, and diſcovers all your emptineſſe in the Son of righteouſneſſe, who is riſen in power, and gone forth rejoycing, and all your *Idols of Silver and Gold muſt be broken down by him*, and the *carved works of your own Hands muſt fall before him*,

him,

him, for his Image is Heavenly, though you have marred it and seen no comeliness in it, that you should desire it, because the Worlds Glory is not upon it, therefore cannot you believe that it is he, but put him to open shame, and with your sensual wisdom Crucifie him, and under your earthly carnal minds buries him, and set your own Life above him, and so is our Lord Crucified in the Streets of spiritual Sodom and Egypt, where he is trodden under foot and despightfully used; consider if ye be not found enemies to God, who hates the Light, and love your evil deeds better, walking after the flesh and satisfying the lust thereof, and set the lust above the life, which makes the seed to groan under the bondage of corruption, bearing the earthly Image which is in the transgression; Now all be awakened, for the day is come, and the true light shineth in which the Fathers love is manifested, and plentiful Redemption witnessed, be ye turned unto it all ye ends of the Earth, for there is not another Saviour but he that is born of God, and comes into the World to redeem out of the World, and take away the sin of the World, in whom the Fathers bosom is opened, and his love tendered unto all people that none might perish, but that all might come and be saved, he that can receive it let him, for this is the only begotten of the Father, which is come in power and great Glory, to put an end to sin, and destroy the work of the Devil that the bands may be unloosed, and the Prisoner freed, and every captive Redeemed by his out-stretched Arm; this is good Tidings unto the poor, Salvation is come, that the mourners may be comforted and the feeble strengthened, that all who breath after God, may walk with him in the light of the living; Now let all flesh be silent, for God is risen the Glory of all flesh to stain, and Nations and Kingdoms to subdue, who stand exalted above him, and bring forth a birth that is not of his begetting, but is of Hagers seed, and riseth up against him, and as is open enmity with him, despising and rejecting, reproaching and reviling, Crucifying and Slaying the appearance of him who is the express Image of the Father; Now let all be measured with the line of true Judgment, and then it will be seen unto whom this Condition will reach, and who they be that are in the enmity, and in that exercise cruelty against the Lord of Glory, disdain and corning, reproaching and persecuting the Life of Righteousness, the day of tryal is come, the Throne is prepared for Judgement, and he that Judgeth Right sits upon it, who is the Lord of Hosts; come ye Priests and Professors appear before him, and stand your tryal, he will do you no wrong, but will pass true Judgment, according to the evidence which shall be given in by the Just witness in your Conscience, and then will you stand guilty before the Lord, for the sentence will pass against you, and the Judgement will fall upon you, and a Just recompence of reward will be given unto every one of you, and this is in the breathings of Gods love declared unto you, that you may once turn before Repentance be hid from your eyes, for you have oft been warned, and still you have refused it, and hated to be reformed; now look unto him whom you pierce, let your joy be turned to heaviness, and your laughter into mourning, that you should so despise him who would have you to be saved, and so evil intreat him who hath so long suffered and been patient towards you; Now stand still in the pure fear of God, that you may come to see Salvation, which is so plentifully revealed and made known in the breakings forth of the love of God in the light, that you may come to witness Redemption by him who is the way to the Father, whose coming is prepared as the morning, to give light unto such as be in darkness, and this will be known unto you all, that it is not want of love from God which will be the Condemnation, but

but your hating the light which from his love is made manifest unto you, *for a manifestation of the Spirit there is given unto you all, that you thereby might profit*, and who joyns to the Spirit, joyns to the Lord, and denies the evil deeds, and comes out of imitations, and over all false births to the birth immortal, before which the false birth dies and comes to an end, and all imitations withers and consumes away, and in that are you glorying, which the Spirit of the Lord is blowing upon and blasting, and though you be heightened in your glory, and stand as if you were rich, and had need of nothing, yet are you fathomed to the bottom, and your ground is tried, and you are seen to be poor and miserable, and the *woe doth reach unto you who are covered, but not with the Spirit of the Lord.*

Therefore come down you high and lofty ones, who have climbed up another way then by the door, you are Thieves and Robbers, and have stolen words from your Neighbours which is not your own, and have sowed them together, and made you a covering, and in it stand decked as a painted harlot, yet will not all this hide you from the pure eye of God; for he is enquiring after you, and his voice reacheth unto you, and in the cool of the day he comes to see where you are, you being erred from him, and out of Communion with him; for *Adam* was fallen from God, when it was said unto him, *Where art thou?* read in the fear of God, and try your ways and doings, O ye Priests and Professing People, and see where you are, whether in the innocency or subtilty, in the life or in knowledge, covered with righteousness or with leaves, *bearing the Image of the Heavenly, or the Image of the Earthly*; In which of these are you? Consider, for the day of visitation reaches unto you all who be out of the way of life. Put off your coverings, for they will not hide you, nor be a defence unto you, for now doth the Lord appear against you, and his controversie is with you all, *and the day hastens towards you that burns as an Oven, and all the Proud and the wicked must be the Stubble, and it will burn and there shall be none to quench it.*

Therefore be not you deceived, for *God will not be mocked*, he sees your ways and doings, and you cannot hide your Counsel from him, though many things you do he hath no pleasure in them, neither doth he require them at your hands, he is weary of your meetings, and your prayers he heareth not, though you make many of them; but Heaven is shut upon you, and the showers doth not fall, and so you are a parched Heath that brings forth no fruit, neither doth your will-worship and fained humility make you stand approved in the sight of God; neither do you please him, nor are your performances accepted, for you walk after the Flesh, and satisfy it in the lust, and so joynes to the Harlot, and commit Whoredom, and bring forth a Child of Whoredom, and the Son of an Adulteress woman which is at enmity with the Seed of Life, and persecutes the birth that is born thereof.

But now is the Lord redeeming his chosen, and unto the good land is bringing of them, in which all wars ceaseth, and every one comes to know a quiet habitation in the lot of their own inheritance, and possesseth their own portion with joy and gladness, and sits under their own vine where none makes them afraid; for into the holy City many are come, where the Lambs Government is known, who is set upon his Throne, and in great power doth he reign, to subject the Kingdoms of the world; for he is the Lord, and all must worship him, who in his glory doth appear, and *of whose Government there is no end*, for he hath taken to him his great power, and ruleth; and with his own

arm doth he scatter the proud, and with his own arm doth he gather the humble; and in his hand doth lead them into the holy City, where he is King for ever, and makes all wars to cease, and feels an everlasting decree of peace; this is the new Jerusalem come down from God out of Heaven, where there is, nor curse, nor sorrow, nor hell, nor death, but the glory of the Lord fills it, and the Lamb is the Light thereof, in which many walk who are by his power redeemed from the earth, and are made to sing Songs of deliverance, and give glory unto him that sits upon the Throne, and unto the Lamb for evermore; and this is the rest prepared for the people of God, into which many are entered, and many are pressing in the light of the Lord; Therefore arise you wearied ones, and forth of Egypt depart, the day of God reacheth unto you, that out of darkness you might come, in which you have long sojourned as in a strange Land, and under a strange Government, where you are oppressed, and evil intreated, arise and come forth, the day of Redemption is come, and he who is the light of the world makes himself known, and his visitation reacheth unto all.

Stay not behind him, but his outgoings wait to know, who leads in his light, and will not leave you in darkness, nor under *Pharaohs* power, but will ease you of your burdens, and break open the house of bondage, and free you from oppression, and guide you in the way prepared to the everlasting rest; *Gird up the Loines of your minds*, for salvation is near you; stand still and see it, for the day hath appeared in which Gods arm is revealed, by which the Sea is divided, and *Pharaohs* Host destroyed; therefore who is *Pharaoh*, and what is his Power that he should withstand God, is not he the King of Egypt, and his power the power of darkness? and is not the Lord the King of Glory, and his power made known in the light, which is a Plague to *Pharaoh* and his house? for God is making his power known upon him, because he is his enemy, and stands in his hard heartedness against him, the hand of God smites him, and the breath of the Almighty is kindled against him, and that is come to pass concerning him, which all the Inchanters of Egypt cannot do: Therefore a warning this is from the Lord God unto all that be his enemies, and are found fighting against him, and resisting the light of the Lamb, that you may all repent and turn to the Lord, before utter destruction come upon you; for God confounds all your devices, and brings to nought all your Inventions, though you sit as Kings in Egypt, yet from thence is God bringing you down, and makes your Counsels to be of none effect, your great host cannot save you, nor all your Horses and Chariots defend you from the outstretched arm of God, who is smiting your first-born throughout, and *you must know that there is no God like the God of Israel.*

Therefore cease thy cruelty thou violent beast, whose power is in the dark, in which thou hast long Reigned, *and also made war with the Lamb and his followers*, and shed innocent blood, with which thou hast made thy self drunk, and yet art not satisfied, but still thirsts for more, how hast thou been exalted and set up in thy glory, that the world hath wondered after thee, and hath said, who is like unto thee, who is able to make war with thee? for the power of the Nations hath been given unto thee, and from thence hast thou had thy life; but now thou must know that there is one above thee, in whom all power is, who subdues the Nations under him, and takes away thy life from thee, that thy strength faileth thee, and all thy beauty goeth from thee, and thou appearest an ill favoured Harlot, for now thou

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art seen within, and thy nakedness doth appear, thy covering is removed, that thou canst not hide thy self any longer, and now doth he rise against thee, that maketh war in righteousness, who with great power is come, the pure and undefiled one, who upon his Throne over all doth Reign, thy heads and horns to break, and to redeem his chosen from thee, whose power is filled with cruelty, and thou shalt know that the Lamb in his power reigneth.

Therefore let Sion rejoyce, and the Daughters of Judah be glad, because of Gods righteous judgements, who is pleading the cause of the innocent, and executing vengeance upon the beast, destroying his marks and names, his heads and horns (let him that readeth understand.) Rejoyce ye Saints, and all you holy ones, for the Lamb is exalted in dominion, and of his Government there is no end; for he is King of Kings, and Lord of Lords, and the holy hill of Sion is his Throne, and there he doth reign with the Scepter of his righteousness, and executes true judgement upon the Heathen, who are in their rage against him, and *would not that he should reign over them*, he is taking vengeance on them all, and *he will be eased of them*, because they are his adversaries, for none shall prosper that fights against Sion; for the time is come that God will have mercy upon her, and *out of the dust she is arising, and the Oyle of joy is given for Mourning, the Garment of Gladness for the spirit of heaviness*, therefore all you tender ones, whose face is Sion-ward, walk in the light of the Lamb, and follow him whithersoever he goes, stand in the innocency and meekness of him, and know his strength to gird you about, and feel his power to obtain the victory; for you God hath visited in his everlasting love, and made known his salvation in you, and given you to believe and also to suffer for his sake; all keep in the word of his patience, and *let patience have her perfect work*, that ye may be perfect and entire, wanting nothing, *but stand compleat in him* who is the head, and fear not the reproach of men, neither be afraid of their revilings, but be ye clothed with humility, and put ye on the garment of righteousness, and shew your selves in the Lambs meekness, that his own life in you may preach to the world, and his own innocence may shine thorow the vessel, that God in you may be glorified, and your hearts in God may be comforted; and in that all dwell which God hath revealed in you, and keep your minds down in the stillness, that over all the Lamb you may feel his government everlasting in you to set up, and his righteous Scepter over you to reign, and so in the Kingdom all lye down where the Lamb is exalted upon his Throne, and know the righteousness and peace that is therein; for there is gladness of heart obtained, and the everlasting rest prepared, unto which you are redeemed, and are by the Lord a people saved, therefore be ye all joyned together in the Lords love, and there abide in the holy fear, that the teachings of the Lamb you may always hear, and that you may feel his hand to knit you together, and bind you up in the bundle of life, and so to be made perfect in one, that his Image you may bear who is without sin, and in his life reign over hell, and know *your bodies prepared to do his will*, that with one heart and mind you may serve him, and feel your increase in him, that you may grow up together into the measure of his fulness, whose life is perfect, pure, and holy; and let none look back again, nor turn aside to either hand, but keep to that which leads in the way, and feel it to prepare the way before you, that out of all Reasonings you may be kept, and out of all snares preserved, that so you may walk worthy, (in the

the power of God) of the high calling whereunto he hath called you, and in his power live to his praise, for God hath done wonderful things for you, and his own outstretched arm hath brought great things to pass, who *hath reached unto the mighty, and brought them down from their seat, and hath exalted that of low degree, and out of bondage hath delivered you, and leads you in a way that you did not know*; go on rejoicing, and be ye faithful unto death, for the Lords goodness goeth before you, and the everlasting rest is prepared for you, and into the good land will the Lord bring you where the Milk and Hony floweth, and the Fountain of life openeth, in which strength is renewed, that there is neither weariness, nor faintness, but everlasting joy and gladness; Therefore be ye comforted in the Lords love ye dear Children of Light, for the world seeth not that which God hath prepared for you, nor knows not the food which you feed upon, for it is hid from their eyes; but blessed are your eyes, for they see; and the things which God hath prepared for you, are unto you revealed by his spirit, there be you all stayed, and wait to feel him carry on the work which in you he hath begun; and he will make bare his arm for you, and drive out all enemies before you, and settle you in a quiet habitation, and cover you with his wing, and preserve you under his shadow, and in the Kingdom prepared will he establish you, and seal an everlasting decree of peace unto you; and this is your portion ye tender ones, who have denied your selves, and the worlds glory, and have no inheritance therein, but follow the Lamb in faithfulness, and walk in the paths of Righteousness; your portion is durable riches, and your inheritance that which never fades away; for the Kingdom is everlasting, and he that reigns therein endureth for ever, and of his Government there is no end.

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Faithful Witnesses:
 OR
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 OF
L O V E
REACHED FORTH,

That the blind may be guided, and the scattered gathered.

Also Mans Sin and Rebellion declared, and the long-suffering of the Lord shewed. With a true Call unto all People to meet the Lord by speedy repentance, and wait to yeild him ready obedience, for here is the right way of the Lord open'd.

Also the State of Professors plainly manifested, wherein they may see how they are erred, and how the Serpent hath deceived and betrayed them.

With a Warning unto all the tender hearted amongst them to arise, and receive the *Hand of Love*, that they may no longer abide in darkness, but walk in the way of righteousness, where true rest and peace is enjoyed.

Also Truth defended and cleared from the Lyes and Slanders declared by *Jonathan Johnson of Lincoln*, a Baptist in Profession.

From one who bears no evil will to any man, but wisheth well to all men, and am known to many by the Name of William Smith.

Give ear all ye Inhabitants of the Earth, for these sayings are true and faithful; be meek and lowly in your hearts, and bow your ears to Wisdoms voice, and turn at her reproof; for in your own ways are you wandering, where peace you know not; the bowels of compassion is freely opened from the Fathers love, and his good will is made known amongst you, in that he is striving with you to turn you into the right way, that you might walk therein; for he hath not left himself without a

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Witness in all your consciences, which doth not consent to your ungodly deeds, but doth convince you thereof, and bears testimony against your ways of vanity, which your minds are exercised in, and all your wicked practices which by you are brought forth from your vain minds, where you are beset with sin, and do vainly thereunto, your carnal minds being set against God, and not subjected to his Law, you are at liberty in the flesh, and satisfying the lust thereof; and though you all profess to know God, yet in Works you deny him, and your hearts are far off from him, therefore is your Worship vain; for Gods fear is not before your eyes, therefore you run to do evil, and rebel More and more against the Lord, wallowing in the mire of defilements that pollutes and stains your own consciences, your minds being in the earth, and your faces downward, thick Clouds of darkness doth compass you about, and the Prince of darkness rules over you, and leads you all out of the way, where none doth good; you are a Cage of unclean Birds, every one following the lust of his own heart, that you multiply your transgressions with delightings, and commit sin with greediness, and strengthen your hands in wickedness.

A sinful Nation you are, and a seed of evil doers, filling up the measure of iniquity, and nourishing your hearts as in a day of slaughter; from the Crown of the Head to the Sole of the Feet there is no whole part in you. O! how long will you suffer the Lord to wait that he may shew mercy to you? How often have you rejected his loving kindness, and grieved his holy Spirit? What a day of patience and forbearance hath he exercised towards you, that you might have turned unto him, and received his mercy? You are a stiff-necked people, who set yourselves against the Lord, and every visitation of his love, refusing to return, and hating to be reformed; for when you have been called by that of God in your own conscience, you have not hearkened, and when it hath smitten, you have refus'd correction, have you not felt a Witness in your own conscience against you, when you have been acting iniquity, and that it hath judged and condemned you for your secret faults, that fearfulness hath surprised you, and paleness of face hath come upon you, when no man hath been near you, nor no tongue accused you, yet that hath been within that hath numbred up your transgressions, and set your sins in order before you, and brought them all to light in your own conscience, which the eye of man hath not seen, nor for which the tongue of man could accuse you; yet they have appeared fresh in your minds, though many years before they had been committed by you.

O consider what it is all you that have so long outstood it, and yeild obedience to the reproof of it, that you may be acquainted with it, and thereby know it to be Gods faithful Witness in your own conscience placed against sin, and the hand of Love reached forth to lead you out of sin, and so come to have communion with it, and walk in the light of it, that you may not fall under the eternal condemnation thereof; for though it be as a sign, every where spoken against by those who are at enmity with it, and that they call it natural, and a delusion; yet if you turn at the reproof thereof, and yeild obedience to it, you will know it to be Gods mighty Power unto salvation; and this will give you the evidence in your selves, that it is a manifestation of God which doth discover all that in you which is contrary to its own property, which it hath no fellowship nor communion with; and this can
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neither be natural nor a delusion, which doth reprove the natural man in his natural state, where he is an Enemy to God, a servant to sin, and under the Devils power, by whom he is tempted and deluded to consent to the motion of sin, and to bring forth the Works of Iniquity, which the Faithful Witness doth not consent to, but testifies against, and shews it to be evil in the conscience of every man, and reproveth thereof, and calls every man to separate from it as an unclean thing; this you may all read in your selves in the light which you are enlightened withal: *and shall you not be ashamed?*

Ye drunkards, swearers, lyars, and all prophane persons, you all have a manifestation of God in you, which doth discover your sins unto you, and brings them unto your remembrance, and many times strikes you with fear and terror for the evil of your doings, and brings you into sadness and mourning for your sins past, which in the light is made manifest unto you in your own conscience; and this is not a natural thing, nor a delusion, but it is Christ the light of the World, who was before the World was, and is the power of God made manifest to destroy sin, and the Devils Works; and this is he unto whom you are all to look, and stand obedient unto whatsoever he doth command you, that you may know salvation in him, and Redemption by him, whose Hand of Love is reached forth in this his day of power, that a willingness he might beget in you to follow him, and be guided by the Hand of Love out of darkness, where the God of this World ruleth, who is a deceiver, unto whose delusions many are given up, and do believe his lyes, in which they oppose the truth, and are at open enmity with it, being filled with Wrath and Envy against it.

Now such whose deeds are evil, love not the light, neither will come to it, but run from it, and speak despightfully of it, as the Pharisees did of him who is the Son of God, and though mighty signs and wonders he did amongst them, making the blind to see, and the dumb to speak; yet were they filled with envy against him, and said he cast out Devils by Belzebub the Prince of Devils; *But he knowing their thoughts, said unto them, Every Kingdom divided against it self is brought to desolation; and if Satan cast out Satan, he is divided against himself, how shall then his Kingdome stand? But if I cast out Devils by the Spirit of God, then the Kingdom of God is come unto you;* this you may read *Mat. 12.* And here you may read whose off-spring you are, for this Scripture is fulfilled this day upon this ungodly generation, though your eyes be blinded that you see it not; therefore repent and be converted, that the hand of love may lead you, and that your sins may be blotted out, for with a light of Christ are you all enlightened, that doth discover your secret parts, and makes manifest the counsels of all your hearts, and is the true light that lighteth every man that comes into the World, *Joh. 1. 9.* This is plain Scripture, and you say you believe the Scripture; but you say again, this Scripture doth not speak of a light within; then weigh it wisely, and see how every man that comes into the World is enlightened by it you may read *2 Cor. 4. 6.* *For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ:* This is plain Scripture, and this was the Apostles Testimony, That the light shone in the heart, (that's within people) and there gave them the light of the knowledge of Gods glory: But then you say, These were believers, and you grant that believers have a light of Christ in them, but not people in their natural state; the Apostle was once in the natural state and

and was a persecuter of those that did believe in the light, yet was the light in him, shining in the darkness but the darkness comprehended it not; but when it came to shine round him, and convince him that he was an enemy to it, and kicking against it, he bowed before it, and submitted unto it, and yielded ready obedience, *Lord what wilt thou have me to do?* Then did it shine forth of darkness, and did shine in the heart, in which the knowledge of Gods glory was made manifest; read this in Gods pure fear, and consider if you be not where the Apostles once were, and there stand in open rebellion against that which he came to believe in, and bear his testimony unto; and further witnessed, That a people who held the truth in unrighteousness, had a manifestation of God in them, *Rom. 1. 19. Because that which may be known of God is manifest in them, for God hath shewed it unto them:* Here was a people who was not in the faith, and yet that which might be known of God, was manifest in them, and whatsoever doth make manifest, is light, *Eph. 5. 13.* then the light was within them, and the truth was within them, but they did not believe in it, but changed it into a lye, *ver. 25.* and did not like to retain God in their knowledge, *ver. 28.* Therefore unto vile affection did God give them up, that they might believe lyes, because they received not truth in the love of it; this is a witness which none of you can flye from; whithersoever you go it will find you out; contend no longer against it, for in it doth the Grace of God appear to all men, by which the love of God comes to be felt in all that do obey and submit to the teachings of it; and though there be many in the unbelief, that speaks unadvisedly of it, neither knowing what they say, nor whereof they affirm, who calls it a natural light, and delusion; yet in that love which unto me is freely opened, and through the Grace which I have received in it, I am constrained to bear my Testimony, and to declare unto all people, That the light of Christ with which every man is enlightned, is the mighty power of God unto salvation to every one that doth believe in it, and a living Witness in every mans conscience is placed, to condemn the workers of Iniquity, who hath not a love to it, because their deeds are evil; there is no escaping of it, for it is quick and powerful, searching, trying and proving all secrets, and the counsels of all hearts are naked and bare before it: Read this soberly, for it is written plainly in the love of God, who is rich in mercy, and plenteous in goodness and truth, whose bowels of compassion moveth in pitty towards a sinful generation, who hath no pleasure that any of you should dye; therefore in this his day doth he reach forth a hand of love to lead and guide out of darkness all that turn unto it, and are made willing to be guided by it. Now all prove your selves in the light which you are enlightened withall, and examine your selves truly, and see if you cannot witness this testimony to be faithful and true, and feel the Testimony of the Spirit bearing witness in your inward parts, unto what is here declared; for unto that of God in all consciences I am manifest, which doth not consent to your sins, but is separate from sin, and made manifest to take away sin, who is the Lamb of God, pure and undefiled: and though you have a general talk amongst you of Faith in Christ, and living by faith upon him, and that he is your Saviour and Redeemer, yet you work iniquity daily, and plead for sin term of life, and neither know salvation nor redemption in him, who is the Son of Gods love.

Therefore be not deceived with a vain hope, and groundless Faith, which stands only in words, when your Works denie your Faith to be living, being
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yet in your sins, for the lusts of the flesh you do fulfill, and draw iniquity with Cords of Vanity; look inward, the light will not deceive you, but manifest every secret sin which lodgeth in your hearts, which you would keep hidden to have your life in; for though you may not be committing all sin so greedily as may stand with your hearts against many things which may be commonly counted prophane, yet examine if you have not something secretly lodged, which your minds are captivated in, and which the light of Christ in your consciences doth reprove you for, there is your lover, and that must be cast out and trodden under foot, if ever you come to witness redemption by Christ.

Some men are not common Drunkards, as the world calls them, yet secretly hath a love to be in the excess, some in neither of these, yet hath another lover. So some in pride, some in covetousness, some in foolish jesting, and idle talking, some in vain sports and pleasures of the World, that so you are all found to have some secret lover which you would not have tried in the light; now there is nothing so secret which shall not come to light, though long you may hide it, and smother the witness of God in your own conscience that testifies against it; yet to the light must every secret thing come, whether it be good or evil, and in the light be tried and judged in righteous judgement.

Therefore all unto the light give up your selves, and yeild obedience to every motion thereof in your own consciences, that you may become followers of it, in love to it; for if you stand in the enmity against it, and be more in love with your evil deeds than you are with the light, there will be no escaping the condemnation of it; therefore let this be a warning unto you all who live in pleasures upon the Earth, that you may cease to do evil, and depart from your iniquities, and break off from your sins, before the time come in which you will say, there is no pleasure in them.

O hearken! hearken! for this is the day of your visitation, now is the accepted time; now is Gods witness striving with you, now is the Hand of Love reached forth unto you; therefore whilst it is called to day, harden not your hearts, but turn unto the Lord who stands ready to have mercy upon you, for therein doth he delight: Now let not your hearts be hardened to withstand this day of Visitation, lest the day of Vengeance and Indignation come upon you and overtake you, because mercy you have refused. Consider this all you who have your life in Pride, Covetousness, Drunkenness, Swearing, Lying, Envy and Malice, and Vanities of the World; if these things be not shewed you to be evil by something in your own conscience that doth convince you of them, and reprove you for them, and brings you to an understanding that you ought not to do them; this is the light of Christ which is pure, and hath no communion with darkness, nor the unfruitful works thereof, but is separated from the unclean, neither joyning with it, nor consenting to it, but hath a life in it self which is holy and undefiled, and doth pursue the evil-doer in judgement who is at enmity with it, and in disobedience to it.

O sink down in Gods fear, and consider what a day of patience and forbearance he hath continued unto you, how long hath he spared you? And what a time of repentance hath he given you? And how many years hath he striven with you, that with the Cords of Love he might have drawn you, and with the Hand of Love have led you? But you have rejected it, and cast love behind your backs, and like to retain your evil deeds better, and to love

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darkness rather: What Visitations of Gods pure love have you set at nought, that you might walk after the way of your own hearts, and the lust of your own eyes, rising up in rebellion against the pure witness of God in your own conscience, and slaying it, that you might live in pleasures, and walk at liberty in the flesh, without reproof: And thus is the just condemned and killed by you, and he resists not; he is rejected and despised by you, wounding him by your transgressions, and bruising him with your iniquities, yet doth not he open his mouth, but as a Lamb is he led to the slaughter; O look up unto him whom you pierce, and mourn, let your laughter be turned into mourning, and your joy into heaviness; for he doth not so deal with you, but suffers and bears in patience, and in the bowels of pity is yet striving with you, that his goodness might lead you to repentance; and thus doth he love his enemies, and doth good to those that hate him.

Therefore all bow your ears, and hearken, and be diligent to obey the light before it cease striving with you, and the long-suffering of the Lord come to an end concerning you, and his tender love be shut up from you, who have gain-sayed and outstod the day of your Visitation, and then you begin to knock like foolish Virgins, when the doors is shut, and all things quiet, and to seek a place of repentance when it cannot be found, though you seek it with tears,

O prize the day of your Visitation, and let all vain Disputers of this world lay their hands upon their mouths, and confess they have done foolishly in contending and striving in their own wills against that which hath so long striven with them, that they might be turned from the darkness unto the light, and from the power of Satan unto God, that the hand of Love might guide them to receive the Grace of God which so freely he hath made manifest unto them: Read you Priests, Professors, and all people, who hate the light, and will not abide to hear of it so near you, as in your own conscience, but are filled with rage and fury against it, speaking scornfully, proudly, and disdainfully of it, and all that are guided by it; in this you are all friends, and joyn together, fear and tremble before the living God, for his wrath is revealed from Heaven against all unrighteousness and ungodliness of men; and a day of sad lamentation is kindling from the breath of the Almighty, and will fall upon the heads of the ungodly, who in their stout-heartedness outstand the day of Gods loving kindness; this testimony will reach you all, and that of God in your conscience answers to it, give all diligence thereunto, for it is a sure Word, and teacheth right things; it will not deceive you if you incline your minds unto it, that you may be doers of what it teacheth; for it is Gods grace that appeareth, and if you yeild obedience to it, you will know it brings salvation with it, and will teach you to deny the ungodliness and worldly lusts, in which the Prince of darkness leads you and deceives you, and brings forth his work by you in all manner of sin and wickedness in which you are serving him, and in which your minds are captivated by him; and the light of Christ in your conscience hath no communion with such Works of darkness, but stands a witness against them, and reproves you for them, as you joyn unto them.

And this is the Word of his Grace, that would have you to deny them, and forsake them, and to live soberly, righteously, and godly in this present evil World; for the fashions of this World passeth away, and all your vanities will wither, and your beauty consume, and the latter end will come upon you,

you, when the Lord will have no pleasure in you, but will give you your portion with hypocrites.

Consider all you vain people of the World, who live in Rioting and Drunkenness, Chambering and Wantonness, strife and envying, what will you do? and what account will you make unto the righteous God, who is Judge of all the Earth, and will reward every man according to his deeds? Run not so headily in the exercise of wickedness, but stand still and hearken to the still voice in your Conscience, which tells you that is not the Way; for death and destruction is before you, and the pit is near unto you, and many of you are come to the brink thereof; be stayed in time, before you fall therein, from whence there will be no recovery; and let the time past of your lives suffice that you have spent, and lived so many years together in the lusts of the flesh, against the light and love of God.

Therefore all in Gods fear stand, and feel it placed in your hearts, that from iniquity you may depart, and sin no more, but all come into obedience to that of God in you, which makes sin manifest, and there Gods power know, to sanctifie and cleanse you by the washing of Water through the Word, that a new life you may come into, and walk in the regeneration; he that hath an ear to hear, let him hear; for the love of Christ constraineth me to bear testimony of what is made manifest unto me in the light, that you may all come to the knowledge of the truth and be saved; and likewise knowing the terror of the Lord, I cannot but perswade men to depart from the evil of their ways, which the wrath of the Lord is revealed against, and that you may all come to know that the long-suffering of the Lord is salvation, and that his saving-strength is near at hand, to help in the needful time; and here you will find power to preserve you from the temptations which the enemy casts in, and then labours to draw your minds to joyn unto; for as obedience is given unto the light, power is received that destroys the Devils work, and weakens his Kingdom; and then the hand of Love is reached forth to take hold of you, and to lead you out of darkness, and from under his Government into the new and living way, and there gently guides you, and orders you, and keeps you from all the assaults which the enemy doth pursue withall; and he who hath life in himself, will give life unto you, and make you able to stand and fight the good fight of Faith; and here the Divine nature is felt, and the glory of the only begotten of the Father is beheld.

And this is the testimony of the Faithful Witness, which from the Fathers Love is made manifest in the conscience of every man, that you might believe in it, and know the saving-strength of it, working redemption for you, and putting an end to sin, and overturning the powers of darkness, and bringing in everlasting righteousness; and this is the Hand of Love reached forth unto you all, to lead you out of the house of Bondage, into the Glorious liberty of the Sons of God, where your understandings will be opened to know the Scriptures, and the power of God; for as you give obedience to the teachings of the Spirit, so will the things of God be made known unto you, and no man can know the things of God by any other way, either by Art, Study, Learning, or any industry of the natural part, but as the spirit of God makes them known in the children of obedience, who give up themselves to the teachings of it, and by it are guided to know the Scriptures fulfilled in themselves, and this will bring you to a right understanding of the Scriptures,

Scriptures, as you receive the same spirit of Faith, and walk in it, as they received and walked in, by whom the Scriptures were declared; for he that was then Light, Life and Power unto all that did believe in him, and gave them an understanding to know the things that were true; he is the same now, and changeth not; but wicked men have changed his glory into shame, and minds earthly things; yet is his light, life, and power, the same unto all that believe, and come to have the spirit of their minds renewed by him; and so the Scripture is truly owned and witnessed, being fulfilled in all that walk after the Spirit, and have the spirit of their minds renewed by it, as they had who hath declared it in words, which are written; and so the same Spirit guiding, brings into unity with the same words which was given forth from its own movings in the hearts of those who by it was constrained to declare them.

And thus the Children of obedience own the Scriptures, and hath unity with them in the same Spirit that gave them forth, and know them fulfilled in themselves, walking after the same Spirit. Let this be well weighed by you who are wise in your own eyes, and prudent in your own sight, and in that wisdom talk so much of what is written, and get the words thereof, and with them contend in your wills, and fights against the Lord, and every appearance of righteousness, brought forth in the motion of the Spirit, which is the mysterie hid from your eyes, and revealed unto the Babes, who walk in the light which reveals secrets, and makes them to be of understanding hearts, to know the true God, and eternal life; and here is the door of hope for all you tender ones, who are breathing after God; come, walk in the light, that an entrance you may feel ministered unto you, and an enjoyment of the possession of that which in the door of hope is opened for you, where the Rivers of Gods good pleasure runneth freely, with which he doth satisfie the poor of the flock, who wait to be refreshed thereby, which he doth renew their strength in, to follow him in the narrow way, in which flesh and blood cannot walk, nor no unclean thing must enter; Therefore do not you hew broken Cisterns, nor feed upon husks any longer, but to the streams of life all come, and feel how good the Lord is; so all wait to know the hand of Love to lead you, and the Spirit of truth to teach you, which will not deceive you, but teach you right things, though such who are at enmity with it, speak unadvisedly of it, yet it is truth in it self, and abides the same for ever, and will overturn all who in the height of envy and fury do pursue it with swelling words of vanity.

Therefore let all things be tryed and proved in the light, and in it search your selves, that you may come to the bottom, and have all the dross purged out, and the tinn taken away, that your hearts may be purified in the light, that so you may stand approved in the sight of the pure God: and here is the right way of the Lord opened, and a Hand of Love reached forth to guide you out of all crooked pathes, and to bring you into the way of Righteousness, Truth, and Holiness, and bring you to an Inheritance incorruptible and undefiled, where joy unspeakable is possessed: And this honor hath all the Saints, who are found faithful before the Lord, to follow the Lamb whithersoever he goes.

Therefore let this testimony come unto you who had some openings of Gods Love, and have felt the gift of Grace made manifest in your conscience, that hath convinced you of many things, and brought you to forsake much of the worlds Fashions, and Customs, and VVorship, and have brought you to a
separation

separation from it, that you are not so openly prophane as many of them are, but are turned from many appearances of evil, which the light did truly make manifest in you, and convince you of in your own conscience, and a simplicity there was begotten in you, that Truth was precious unto you, and a love you had unto it, and came to have a sight of many things afar off, and a desire in you to press after the enjoyment of them; and by the light you were guided out of many things which it did convince you of to be evil; and you could not any longer continue therein, because they were made manifest unto you to be works of darkness. Deal truly with your own hearts all of you, for there is nothing secret which shall not come to light; and you cannot deny but that it was something of God in your own conscience that made sin manifest, and convinced you thereof; and moved in your hearts to draw you from it, and made discoveries of secret things, which in your hearts were lodged, and shewed you the Worlds Ways and Worship to be against the truth, and did convince you thereof, and brought you to separate from it in appearance. And here was pure breathings in you which longed for God, that you might come into his Court and enjoy his presence.

O this was a simple and innocent state, in which you were precious in Gods sight; and whilst you did abide faithful, waiting in patience for Gods loving kindness, therein to grow up into the measure of Christs fulness, the Lord was not wanting to you, but was large in his love, and free in his mercy, as in obedience you walked to the measure of the gift of Grace; and your Prayers and Tears came up before him, and was had in remembrance by him.

O what breathings, pantings, and hungerings hath there been in many of you after the Lord, with strong cries and tears for a Visitation of his Love, and that you might walk in the light of his countenance! How zealous and fervent have you been after righteousness, and to follow the motion of the Spirit of life with cheerfulness! Have you not cried down forms, and set up the Spirits Worship, and its teachings? And hath not the Spirit judged you in your own conscience, when you have not obeyed it? And have you not been brought to stoop down and lye low under the sence of Judgement, and that you could not find a resting place, but still that of God in your own conscience pursued you whithersoever you went, you could not leave it in any place; but near you it did appear, witnessing against you, and judging you for your disobedience? Can you not witness these things to be true, many of you? and that this hath been your condition, going heavily and mournfully under Gods displeasure made manifest against you? And hath not your anguish and trouble been within you, which hath brought you into meekness and lowliness, and beaten you down in your selves, that you have confessed your own nothingness and insufficiency, and here hath been brought to wait on the Lord alone in simplicity, that his saving strength you might feel to help you? And did not you find him to be a God near at hand when your eye was towards him, and your expectations from him? Did he not open his love freely, and gave you savoury refreshment and comfort, and made bare his own arm to help you, and wrought all your Works in you, and for you, that you have even admired his goodness, and acknowledged his power in his free Gift and Grace unto you? and whilst the simplicity did abide in you, and you were faithful to what was made manifest

unto you? What pure breathings had many of you after a greater measure of the gift of Grace, and that the Lord would pour forth more of his Spirit upon you, that you might be made fruitful, and grow up to the Lord in it; And here you had precious discoveries as you stood in obedience to the measure of Gods Spirit, thereby to be guided, and so separated from the Worlds form, in obedience to the light of Christ in your own conscience, and that it did constrain you to depart, having made known unto you something more excellent, which was above the Worlds Worship, and which you found to be your duty to walk up unto, that you might come into liberty, and to serve God in the Spirit; and here you stood in Gods fear, and assembled together to wait for the Spirits moving, that it might teach you to speak, and teach you to pray, and that all your duties might be offered up, and performed in the Spirit.

Hath not this been declared by many of you, from what you have truly felt of Gods loving kindness made manifest in you, which brought you to deny and testify against many things which you were convinced of to be evil? but you have forsaken your first Love, and have not been faithful to the end; therefore the Lord hath somewhat against you, because you uphold that Woman *Jezabel*, and suffers her to teach and seduce, by whom many are overcome, to commit fornication with her; for the true guide you have lost, which once did lead you in the way, and would have brought you to the true rest, had you kept your minds stayed in it, and walked in obedience to it; but the Enemy hath deceived you and prevailed over you, and drawn you into crooked paths, where you are got into the Earth again; for the simplicity is betrayed, and your desires are cooled; and your breathings and pantings after God are stayed, and you are set down in a form which once you were convinced of to be dead and barren: Let not this offend you, for it is the truth concerning many of you, and the Witness of God in your conscience doth answer to it.

Therefore remember from whence you are fallen and repent, for the Lord would not have you perish, but still reacheth forth a Hand of Love unto you, having more pleasure to save than to destroy. Therefore is he still striving with you, and gives you no rest nor peace in the way which the God of this World hath led you into, and blinds your minds in, for your actions witness against you daily, that you are servants to sin, and that Liberty you speak of, and saith you are redeemed unto, is but an occasion for you to serve the lusts of the flesh, which makes you one with the World again in Words and Practices, where the Enemy hath taken you captive, and leads you in earthly pleasures, and covetous practices, in which you are wanton and light-minded, in foolish jesting and vain talking, turning the Grace of God into wantonness, and making shipwreck of Faith and a good Conscience, being heightened in your imaginations in what you have taken up in the observation, in which Satan hath transformed himself by his deceitful working, in bringing forth a form in the imitation, where you are set down, and have taken up your rest.

And here he hath deceived you with a vain hope, having settled you in a form without power, and doth work a persuasion in your minds that it is the right Way, and so lets you in enmity against the pure motion of the light of Christ in you, having got your minds out, to look abroad, and have your expectation from something that is without, and so he hath drawn your minds

minds from that which is within, that once did truly move in you, and would have brought you into the power, had you been faithful to the end; but you are fallen short of that which they witnessed, whose practice you pretend to follow, and are turned against it, and become the greatest Enemies unto it; for he that hath prevailed over you, and betrayed the simplicity in you; seeks to pervert the right Way of the Lord by you, and fills you with fury to cry out against those that walk in uprightness of their hearts before the Lord; and in his fear are kept, that they dare not sin against him, but walks in righteousness and holiness, in which the light leadeth them, and which by his Grace he teacheth them, from which you are erred and gone astray, and walks after the imaginations of your own hearts, where your own Wills leads you, to take up a practice in imitation of what others have done, who were by the Spirit of Truth guided, and by it commanded, and in which they performed all their services; but unto this Spirit you are found Enemies; and fighting against it in the strength of your own Wiledoms, and so runs into error, not knowing the Scriptures nor the power of God, but denies that which gives the understanding to know them, and so never comes to the fulfilling of them, nor to have unity with them, but as they are Words declared and recorded; for you stand not in obedience to the same spirit, that in the inner man it might teach you and lead you to the Lord God, who hath life in himself, and gives life unto all that come unto him, and believes in him, by which all the children of obedience are refreshed and satisfied, who live by faith, looking for, and waiting to receive those things which are not seen; but that which you take up your rest in, and are satisfied with, is visible and temporal, which is seen and beheld with natural eyes, and so you miss that which is spiritual, and cannot be seen, which is the substance, and the end of all changeable things, not living by Faith, but by sight, and content your selves with created refreshments.

But that which the soul hungereth after and panteth for, is living Bread that comes down from Heaven, which who so eats, shall never dye; for it is the Bread of Life, whose flesh is meat indeed, and whose blood is drink indeed! O pure refreshments from the Lords presence! Blessed are all that are found worthy to sit down at this Table, and to partake of this Bread, and drink of this Cup, which is the Communion of Christ's blood.

Be ye of an understanding heart, O ye Professors, and consider if you have the substance, and that you live in Christ, and he in you; and that you feel those things you feed upon to have life in themselves, and to give life unto you; if life be not in your Bread and Wine, they are not the Communion of Christs body nor blood, but bare Bread and Wine, retaining their own quality and vertue, as created refreshments; and if you say this was their practice who enjoyed Christ, and fed upon him, and that the Bread which they brake was the Communion of Christs Body, and the Cup which they drank was the Communion of Christs Blood; but I say, Examine your selves whether you be in the Faith, least you eat and drink damnation to your selves, not discerning the Lords body; for that which they received; and had Communion in, who lived by Faith, was not Bread of grain, nor Wine in a silver Cup; but the Bread which they brake was the Communion of Christ's body, and the Cup which they drank was the Communion of Christs Blood; and you cannot prove any other thing without inventions; and they being

being many, was one Bread, and one Body ; but the mystery is hid from your eyes, who in your Earthly Wisdom would comprehend the things of God ; for you being run from the Guide which once did give you light, and for a season you rejoiced in it, you are departed from that which would have given you a true discerning of the Lords Body, and wrought Faith in you to have believed, though you had not seen ; and if you had been obedient to have followed that of God which once did truly move in you, then you would have continued in the holy Commandments given of God, and have walked in them as children of obedience, and discerned the Lords Body, and the Communion which they had in it, who did eat and drink, and fed upon it in their hearts by faith.

And this was the Bread which they did eat, and the Cup which they drank, and had their life in him who is the Bread of Life, whose examples none can follow in truth, but such as receive the same Spirit of Faith, and walks in obedience to it, which you are found fighting against with the Words which from it were declared, which you say is more sure then it is in its movings:

What a Vail hath overspread you ! And what thick darkness hath covered you who denies the motion of the Spirit from which the Scriptures were declared ! Did not holy men of God speak as they were moved by the Holy Ghost ? Did it not first move within them, and gave them a Divine inspiration, by which they came to know the things of God made manifest in them, and from the motion of the Spirit declared as it gave them utterance ; and so the Scriptures came to be given forth, and a true Record it is of what they were made Witnesses of, who had communion with the Spirit, and tasted of the Word of life ? and the Scriptures are profitable where the manifestation of the Spirit is received, and believed in, by which the understanding is opened to know them, and the power of God, but not to set them above Christ, nor against him, as you are doing, who are your selves departed from him, and yet uses your tongues to speak the Words which were declared from the motion of the Spirit, and sets them in opposition to the same light and spirit which now as truly moveth in the children of obedience, as it did in them who were made Witnesses of the Grace of God, and through the operation of the spirit did declare it.

Therefore be not so rash in your minds, as to call good evil, and Truth a delusion ; but sink down in Gods fear, and know that which is near you to reprove you in your ignorance, and then you will know there is nothing so sure as that which was before the World, or Man, or Scriptures were, which is that which changeth not, but is to day as yesterday, and abides the same for ever.

And this is the everlasting truth which from the beginning hath been made manifest through ages and generations, according to the dispensation of Gods good pleasure, which all the holy men of God have walked in, and been obedient to, and declared of, whose sayings are all true and faithful, and are owned to be a true Declaration of the Living Word which from the beginning was, and now is, which changeth not, in which they felt Gods loving kindness made manifest unto them, as they walked in obedience unto him ; and likewise declared of Gods severity and displeasure revealed against the ungodly and unbelievers ; and thus was the truth known from the beginning, to instruct, and lead, and guide the righteous in the holy Way, wherein they erred not, and to convince and condemn the World for sin, who walk-
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ed with a froward heart against the Lord: Be not deceived; for all visible things must perish, and that which hath a beginning, hath an end; howsoever it may appear in shew unto you, there will be no help found in any created being in the needful time; for your foundation which in your own Wisdom you have laid, and in your own strength you are building upon, one tempest will beat it all down, and your labour will be lost after many years spent.

Therefore be meek and lowly in your hearts, and sink down to the Cornerstone, and reject it no longer, for it will not fail, neither can the Gates of Hell prevail against it: All wait for the Hand of Love to bring you thither, that there your footsteps may be placed, and your goings ordered, that a spiritual House you may know raised up by the Arm of the Lord; and here Christ is known, who is true for evermore, and leads into all truth those that believe in him, and are guided by him; the *Alpha* and *Omega*, the beginning and the ending, the first and the last; there is none besides him, nor any to be compared unto him, who baptizeth all that believe in him into one body, by one spirit, and there cleanseth them by the washing of Water through the Word, where the regeneration comes to be witnessed, and the answer of a good conscience received, the pure Water flowing forth which washeth and cleanseth the body inwardly, by which believers come to be baptized into Christ, and put him on; and this is the one baptism, known and witnessed by all that follow the light of the Lord, and walk in obedience to his commands; and if you do not wilfully outstand Gods Witness, you cannot but confess this is the baptism in which believers are baptized, and is the one Baptism the Scriptures declares of, and that there is not another to be continued.

Therefore be silent before the Lord, and yeild obedience to what he commands you by his spirit in the inner man; and there know that one baptism which all believers are baptized with, in which they are washed and cleansed, to follow Christ in the regeneration and newness of life; He that can receive it let him: For you cannot prove by plain Scripture that Christ was a Minister of Water Baptism, or that he did command it, or preached it for Doctrine, or pressed it as a duty; but he sent his Disciples forth to preach the Gospel of the Kingdom, and to give that which they had received freely; and you cannot prove that when they were thus sent forth, that they had received Water-baptism; but what was made manifest in them, and which they had received, that they gave, and declared thereof in Gods power; and this reached the inward parts, and pricked the hearts of those that heard it, and brought them to inquire what they might do; unto whom Peter said, *Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost. Acts 2. 38.* This day is this Scripture fulfilled; praises be unto the Lord God for ever; and many are true Witnesses of this Baptism, whose hearts have been pricked by the eternal living Word in their own conscience, that they have been brought to enquire what they might do; and the living Word hath been obeyed, and the reproof thereof, which hath wrought the godly sorrow unto repentance, never to be repented of; and there the Fountain hath been opened, which washeth away sin and uncleanness, and baptizeth into the Name of Jesus Christ, where sins are remitted, and the gift of the Holy Ghost received: And in this Scripture Water is not once named, where the

Apostle preaches the Doctrine of Baptism, and was the first which was preached after the holy Ghost fell upon them.

Therefore be not so envious against those who witness the truth as they know it in Jesus, and are baptized with the Holy Ghost and Fire, and hath felt him whose Fan is in his hand, thoroughly purging his floor, and cleansing the inward parts from all unrighteousness; and this licks up the water, and consumes it, as the fire did which fell from *Elijah's* Altar, which was a true figure of the two Ministrations, if you could read it; for had you obeyed that which once did truly move in you, and opened Gods love unto you, and gave you a sight of many things which in your hearts were secretly lodged, and let you see the Ways and Worship of the World to be vain; if you had continued faithful unto this pure Guide, it would not have left you on *Jordans* brinks, nor in the midst thereof, but would have opened it unto you, and led you thorough it, and over it, and given you an inheritance in the true rest for ever.

Therefore be awakened, and lift up your eyes, and behold where you are, for you are not come where songs of deliverance are sung, but are set down short of the pure rejoycing, from whence you are all called to arise, and joyn to the Hand of Love which is still reached forth unto you, that thereby you might be guided in the Way of peace that leadeth to eternal life; and though many of you may swell in Wrath because the little stone is smiting your Image, and that you know not how to uphold it but by contending for it, and talking of the Scriptures, yet this will not uphold it, nor your Worship and obedience to it; for the Witness is true, and the testimony thereof doth stand against you, and over it you cannot prevail, and this is my rejoycing in it, that I have the answer of a good conscience, and peace with God, and though many of you may be hardened, and set your selves against the Word of Truth, and hates to be reformed by it; yet truth is the same, and you cannot change it with all your inventions,

And let all the simple minded who are yet seeking rest, and are not satisfied with what you are feeding upon, O return unto the Lord, and come again to that of God in you, who will heal your backslidings, and open your understandings, where the right Way of the Lord will be made known unto you; for it is man that doth deceive you, and leads you in many Ways that they have imagined; and in their wills set up their own inventions for the way of God, when the Lord hath not required it at their hands; and whilst you are thus bewitched with the Inchanters and Southsayers, and hath your delight in their crooked pathes, you will not find that wherein satisfaction is, which some of you are truly seeking after.

Therefore unto you is this moved from the living God, who are tender hearted, and in whom there is yet a true breathing after God, who cannot be satisfied with those things that will perish, but are seeking after the enjoyment of something that will abide; hearken to the light of Christ, and feel the Hand of Love, and joyn your selves unto it, that you may be acquainted with it, and know the leadings of it; this will bring you to the life from whence it comes, as you yeild obedience to it, there will you feel living springs opened freely to you, and plentifully to refresh you, where you will know the water that faileth not, which yeildeth satisfaction and pure refreshment; and though many be set down with their hearts hardened, and denies every motion of the Spirit in them, and instead of being filled with the Spirit

Spirit according to the Apostles Doctrine, they are filled with envy and fury against it, and every appearance of it, and opens their mouths in blasphemy against it; but they shall all know a day of Tryal, in which a recompence of reward will be given from the righteous God, who will bring every secret thing into Judgement, and make all his Enemies his Foot-stool; let not their hard heartedness be an occasion to make your tender hearts stumble at the way of Truth; neither give your minds to harken to their Inchantments, who hath so long bewitched you from obeying the truth; but all be diligent to hearken to the light which is truly moving in many of you, and doth convince you that you are not walking in the right Way, you see something amiss amongst you, which you cannot have communion with, and something which you are not come to live in, and which you cannot deny but to be the truth as it is brought forth from the Spirit of Truth in others.

Therefore do you weigh and consider wisely where you are, that you may be no longer deceived, but may come and know the right Way of the Lord. So all in the light keep your minds stayed, and hasten not, but lye down and patiently wait, that you may see salvation brought unto you, as you are brought to stand still; and so will the Lord work his own Work for you, by the Arm of his power, and make known his secrets, and reveal his Son in you, that you may not confer with flesh and blood.

So unto the light of Christ with which you are enlightened, all give up your selves in obedience, that every motion thereof you may be willing to follow, that it may be your Leader, and guide you out of your own ways and words, and works and Thoughts, and bring you into subjection, to do the Fathers Will in all things, and to obey his Teachings which by his Spirit he requireth, and it will bring you to know truth in the inner parts, which the Lord loveth; and as you obey the light, and follows it, you will feel every motion thereof to be precious, and bringing you nearer unto the life from whence it comes, where the pure openings of Gods love you will feel to satisfy you.

So all in Gods fear stand, and sink down to the Corner-stone which in you is placed, and know that to be your foundation, and this will be a sure Way to come to Christ, when you feel his Vertue to stay your Issue; and this is the Grace of God that brings salvation, and appeareth to all men, and teacheth what to deny, and what to walk in, which if you take heed unto, you will need no other Teacher, but as the anointing teacheth you, which is in you, and is truth, and no lye, which will open your understandings to know the things of God, and let you see things that differ, and bring you to a true discerning betwixt the precious and the vile, where mans way and Gods way will be plainly opened unto you; For the Seeds sake this is declared: Reject not counsel ye tender hearts, but be willing to receive instruction, that your minds may be informed where to wait for Gods loving kindness, that the Hand of Love may lead you in the new and living Way that brings to the Father, where the true Rest you will find, and perfect peace.

Trust

Truth defended and cleared from the Lyes and Slanders declared by

JONATHAN JOHNSON.

HAVING observed the Envious Spirit to rage for a long season in *Jonathan Johnson* against the Truth as it hath been declared and published in the motion of the Spirit of Life, and that as Books hath come to his hand which hath been so published, he hath been set on work in his busie mind to write in the leaves thereof against the truth which hath been therein declared; for which cause I, having unity through the love of God with that truth so declared, and being made a Witness thereof, it was laid upon me as my duty to write unto him, and declare against his secret working, in which I offered this unto him in the fear of the Lord. That he would let out his own Work, and make it publick in Print, and also sent him some Queries for to answer publickly, and thereby did let him know that I should not receive him upon any other account, but as he made his Work publick, having heard much of his contentious spirit, unto which offer and queries he sent me a plain denial in Writing back again, in which were many words and false Accusations against the truth, which I did not find my duty to reply to in Writing, having before let him know that I should not receive him upon that account; therefore my duty was now to let him know that it was my desire that Truth might appear, and be seen where it was, and so was ordered to write to him again, wherein I then offered in the fear of the Lord, to reason with him, which he would not receive, but put it by, under false pretences, and false Accusations, which in Writing he sent unto me again; and then the boaster was got up, and told me I stood speechless, and was silent, and had nothing to answer; and seeing he would not be brought to any way by which his false accusations might come to light, and his deceit discovered, I was moved to return unto him in Writing some of his lyes and slanders with which he falsely accused the truth, and the righteous generation, whom his scornful spirit calls the generation of *Quakers*, whom he had also accused with many other things, which I did not return unto him with the rest, because he said I might ere long hear him make them manifest in Print; and in that writing he sent me some queries to answer, though he had plainly denied to answer mine, therefore I laid it upon him, That what he had in private papers written and charged upon the truth, he might prove, and print them and his queries also, with the rest which he had said he would make manifest in Print; but he not being willing to make all his lyes and deceit so publick, as in Print, he writes unto me again, and therein offers proof to what was Returned unto him, and laid upon him to prove publickly, and saith he had proved them all before, as his Writings made manifest, and it was but shifing and dissembling to call for new proof, yet he saith, That both I and others may see his readines to prove what he had said, he had sent plain proofs of the 20 Particulars, which he said I might have drawn into twelve or fourteen, seeing six or eight of them all concerned one and the same thing: but he said, The *Quakers* loves to be numerous.

Let the simple-minded here observe, and the spiritual judge what thick darkneſs

darkness is upon him, to say We love to be numerous, when all the Particulars which I returned unto him, were invented by him, or some other for him, and sent with his own Name unto them, which now he saith might have been drawn into fewer; did not he first make them numerous, by multiplying of them without need? and I did but write what I received from him, which he now condemns as numerous, and so out of his own mouth is judged to be a transgressor, allowing that in himself which he condemns in another: And that some of his deceit may come to view, and that it may be seen vvhat Proof he offers, and of vvhat nature they are, and thereby it may be judged how he proved his Lyes before, vvwhich he saith his Writings vvill make manifest; I shall here therefore give forth the Particulars vvwhich unto him I returned, and the Proofs vvwhich he hath offered, vvith a short Reply unto them severally, in vvwhich he is unveiled.

Particular. The first is, *That the Quakers observe the worlds Form.*

Proof. *This Charge was to thy self, in observing the worlds Form in thy Title Page of thy Book, in vvwhich thou hast laid down thy weapons of Defence.*

Reply. That, by vvwhich every thing is proved to be truth, is truth, but no lye is of the truth, therefore thou hast but added sin to sin, offering one lye to prove another; for in thy Writing these were thy words, *I do not say that vvriting Scripture phrases in a Title page is against the truth, but against your own Principle as you are Quakers, vvho cry out against others for following the worlds Form, and yet your selves do observe it, therefore thou art found guilty of making Lyes thy Refuge, and vvould in thy ignorance persuade others that it is a proof of the matter:* Let the wise in heart consider, and that of God in all Consciences judge, if this be a proof of vvwhat thou hast falsely accused the Righteous vvith, or if this Charge was only to my self, or in general, from thy own words be thou judged, vvwhich I have here truly set down, that all honest minds may be truly informed, and thou maist be convinced by that of God in thy own Conscience to be a false accuser, and that is my Weapon in vvwhich I stand to defend the truth from thy lyes, and it vvill cut thee down, and there shall be none to hold thee up.

2. *Partic.* *That they maintain their device of formal quaking.*

Proof. *That they labour to maintain their formal quaking, is laid open in their Books, and vvritings.*

Reply. Such a Proof may shame a formal Professor, to reproach the Saints Condition, and call it formal, vvhen the Lord by his power makes the Earth to tremble, and melt at his presence, of vvwhich Condition, *Moses, David Habakkuk,* and many others, were true Witnesses; vvwhich Condition we own, and on the Lord do vvait, that by the power of his Spirit it may be wrought in the inner man, and it is the vvork of the Lord, vvho is unlimited in his power, and vvwhat he doth, vvho shall say unto him, *What dost thou?*

thou? who Works when and where he pleaseth, as the wind bloweth where it listeth, which is in no formal practice bound up, or limited, neither do we so maintain it, either in Book or Writing, but thou hast added sin to sin again, and manifested thy envy to all moderate Spirits, and no way that thou canst find out to help thy self, but by making Lyes thy Refuge, for a Lyar thou art proved, and therefore hast no cause to think why thy words should pass for proof in any matter against which thou contendest, without thou canst bring plain Scripture, to manifest that what thou contendest against, is contrary to the Leadings, and Guidings, and Work of the Spirit of truth, and the Doctrine of Christ and the Apostles in the Scriptures declared; but what thou hast done, doth manifest thy folly, and enmity against the truth, and those who walk therein.

3 Partic. *That their light within, is a false Harlot.*

Proof. *Their light within is their false Religion, being against the light and teachings of the Scriptures, and false Religion is known of all, who knows anything, to be a false Harlot.*

Reply. Who comes to the knowledge of Gods glory, comes to know him in the light which shines in their hearts, which light shines within, and brings to know God, where the pure Religion is witnessed, which the Scripture declares of; but thou knowest nothing as thou ought'st to know, and so putt'st the true light of darkness, and call'st pure Religion a false Harlot, for the true light which lighteth every man that come into the world is Christ; *Joh. 1. 9.* and he is the truth, *Joh. 14. 6.* and they that follow him comes to the light of life, *Joh. 8. 12.* and they examine themselves, and know Christ to be in them according to the Scripture, *2 Cor. 13. 5.* and he is in them the hope of Glory, *Col. 1. 27.* and this Christ we preach, and this Grace of God we declare, which we know to be in us, and is truth in the inward parts which the Lord loveth, and will stand above thee, and all thy deceit, though thou hast blasphemed him.

4. Partic. *That they steal Scriptures to deck their false Harlots with.*

Proof. *Is proved in first calling the Scriptures dead and liveless, to bring their false Harlot called light within, into esteem, and then fill their mouths with it, to seem spiritualized, and to make the world believe 'tis from themselves, and not from Scripture; and this was proved against thee in thy Title Page of thy Book to H. H.*

Reply. The light within is already proved from plain Scripture to be Christ the light of the world, and the eternal truth and power of God, and the Scriptures are dead and liveless unto thee, who art at enmity with the light and life from which they were declared, and unto which they bear testimony, and therefore we deny thee, though thy mouth may be sometimes filled with Scripture expressions, and of which it is now empty; but the Scriptures we own, and have unity with them in the same spirit from which they were given forth, and know them to be fulfilled in us, who walk after the Spirit; and what thou sayest was proved before to this matter against me,

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is a proof which was of thy own inventions, as these are, which thou hast now offered to thy shame for ever, not giving a Scripture expression, nor naming a Scripture for what thou hast said; but thy mouth is filled with Lyes instead of Scripture, and that thou callest a proof.

5. Partic. *That they labour to have the Scriptures dead in mens estimation.*

Proof. Is proved plainly in telling men the Scriptures are a dead Letter, and a liveless Book; and saying it is a damnable Doctrine to say the Spirit is received by the hearing of Faith preached, and believing according to the Scriptures, and in calling the Doctrine and Ordinances of Christ in the Scriptures, outward Forms and liveless.

Reply. That which hath not life in it self is dead, and thou canst not deny it, and the Book hath not life in it self, neither can the Letter thereof give life to any, though they may read it and hear it all their life time, and if ever thou come to know the Scriptures, and the true use of them, thou must come to the light which is the life of men, without whom all things are dead; and it is a damnable Doctrine to preach the Letter for Christ, and set it above him, which is not according to the Doctrine of those who were Ministers of the Spirit, and not of the Letter, and this doth the Letter declare; and the Spirit is not received by hearing or reading the Letter, but by the hearing of Faith preached in the heart by the Spirit that quickneth, and the Doctrine of Christ and the Apostles, which the Scriptures do declare, and believing according to that Doctrine we own, and in it walk, by the same spirit which doth not lead any contrary, who by it are guided, but leads into the fulfilling of all, and into the life vvhich living vertue is received vvhich from the beginning vvas ordained, vvhich is not dead nor formal, but life and povver; but thou canst sit dovvn in thy ovvn time, to eat and drink in imitation of vvhich thy imagination comprehends by reading the Scriptures, that the Saints did, and so thou gloriest in appearance and not in Heart.

6. Partic. *That they deny the Scriptures.*

Proof. Is proved afore in which they are manifested to be the most audacious deniers of Scripture that ever hath been, of all the Antichristian party.

Reply. That vvhich thou hast proved afore, thou hast manifested thy self in, to be a servant unto him vvhich is an enemy to truth, and every appearance of Righteousness, vvhich by the light is brought forth in the Children of Obedience, that strikes at every vwork of darkness, having no Communion vwith it, and this makes him rage, in Wrath and Fury in thee, to speak great swelling vwords of vanity, and offer them for a Proof, that his Lyes might have a likeness of truth put upon them, by vvhich many are at this day deceived; for the scriptures are ovvned and believed in, and the Doctrine of Christ is obeyed, and the light is vwalked in, vvhich gives us fellowship vwith the Father, and vwith the Son, vvhich we have Communion vwith the life; but Antichrist denyeth the Father and the Son, and is at enmity vwith the divine Nature, and fighting against every appearance of Godli-

Godliness, vvhich from the living vertue thereof is brought forth, vvich thou makest thy great business to oppose, and contend against.

7. Partic. *That they are not guided by that light and spirit that gave forth the Scriptures.*

Proof. *Is proved both by their denyal of those Scriptures and Commands given forth by the light and spirit of God in the Scriptures, and also in their setting up a pretended light within, contrary to any teachings of the spirit of God in the Scriptures.*

Reply. Thou art proved a Lyar by plain Scripture, in the Third Reply, where it is proved, that Christ is the light; and it was in their hearts, and this doth the teachings of Gods spirit in the scripture witness, and we neither deny the teachings nor Commands given forth by the light and spirit of God in the Scriptures, but have unity with them, and the same light and spirit teacheth us, and unto the Commands thereof we wait to yield obedience, but it is thy business to make Lyes thy Refuge, and add one to another without shame, neither shewing what the Teachings and Commands are; which thou sayest the Scriptures teacheth and commandeth, and what we deny; nor what the light and spirit is, nor where to be waited for, which thou sayest we are not guided by; but thou passest all for Proof, because thou sayest it.

8. Partic. *That they are evil dealers, and fighters against God.*

Proof. *Is proved in their evil dealing; and fighting against the spirit of God speaking in the Scriptures, and denying obedience thereunto, and rayling against those that do obey, to exalt their lying spirit against it:*

Reply. What shall be done unto thee, O thou false tongue, who without fear uttereth such Lyes against the innocent, who are guided by the spirit of truth out of all evil dealing, or wrong doing! but thou art in the depth of the bottomless pit, and from thence foaming out thy own shame, not fearing to speak any thing which the lying spirit puts into thy mouth, and callst it a Proof, when thou hast neither scripture ground, nor reason, to shew for what thou sayest, but as the Devil hatcheth mischief in thy heart, so with a ready mind thou serveest him in what he will have thee to do, and so falsely accuses the innocent, who in all obedience serveest the Lord, and walk after the spirit, and yield all obedience to it, and yet thou sayest they deny the spirit of God speaking in the Scriptures, but hast not shewed what those speakings are, nor who they are that do obey, that they rail against, nor what the lying spirit is that they exalt, for what thou hast here laid down, is, but in substance one with thy whole matter, which thou callst Proofs; for what thou hast to say is chiefly against the light within, and disobedience to the scripture teaching, in which thou hast been proved a lyar and a false accuser, manifesting nothing but envy against the Righteous Generation, whose foundation is sure, and their footsteps so ordered upon it that all thy darts cannot make them to move, neither can the strength of thy might shake their foundation.

9. Partic.

9. Partic. *That they have neither part in, nor fellowship with the Scriptures.*

Proof. *what part or fellowship can they have with the Scriptures, who deny their Teachings, and Commands thereof, and the spirits speaking therein, and labours to draw all men from their Teaching; except that part and fellowship of condemnation which the Scriptures doth pass sentence of, against all that disobey their Teaching.*

Reply. Wilt thou not here see thy ignorance, to ask a question and offer it for a Proof? was ever any that thou readest of in the scriptures, who were guided by the spirit of Truth, thus taught? for the scripture doth not set up it self, to be the teacher, neither canst thou prove it, or that the Scripture passeth sentence upon any, but the Lord gives forth his word, that gives sentence against all the disobedient, and the scriptures do but declare that sentence which was given forth by the Lord; and it is the grace of God that teacheth, and the anointing within, and this the scripture bears witness of, and directs the minds of all people unto, where true teaching is received, from the true voice, and this we labour to draw all men unto, therefore thy condemnation will be from the light which thou art at enmity with, and hates it, because thy deeds are evil.

10. Partic. *That they are guilty of taking Counsel together against Christ.*

Proof. *Is Proved in their binding themselves together in many and several places, and thereby all the violence of words and writings that they can, draw men from the teaching of Christ and his Apostles, to follow their false devices, and secret pretended light:*

Reply. Thou art in the Heathens rage, and there fighting against the Lord, and speaking evil of the things thou knowest not, calling the light false and pretended, which Christ and his Apostles preached for the doctrine of salvation, unto all that love it and believe in it, and for condemnation unto all that hate it; and unto this light we exhort all people to look unto and be saved, which is the eternal truth, which thou canst not prevail against.

11. Partic. *That they seek to kill Christ in his witness.*

Proof. *Is proved in their seeking to kill that Christ which is preached and taught in the Scriptures, to set up their own false Idol, which they call Christ within, never preach'd or taught in Scripture, but the Scriptures will be lively witnesses to their Condemnation.*

Reply. Thou art a cruel Blasphemer to call Christ within a false Idol, and dare affirm that he never was so preacht or taught in the Scriptures; dost thou talk so much of the scripture and their teaching, and hast thou never read in the declaration thereof that Christ is in Heaven? and did not he teach unbelievers to look for the Kingdom of Heaven within them? and hast thou not read Joh. 17. 23. *I in them, and thou in me*; and Gal. 1. 15, 16. *But when it pleased God who separated me from my Mothers womb, and called me*

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by his grace, to reveal his Son in me, that I might preach him among the Gentiles; and Col. 1. 27, 28. To whom God would make known what is the riches of the glory of this Mystery, among the Gentiles, which is Christ in you the hope of glory, whom we preach: Now let the wise in heart judge thy blasphemy, who hath denied Christ and the plain words of Scriptures, and saith Christ within is a false Idol, and that he was never so preacht in the Scriptures, when they preach'd that Christ that was in them, and not another, whom we know to live in us, and so preach him, which thou by wicked hands Crucifiest and slayest in thee, and so Blasphemest his holy name; I am moved to warn thee to repentance, that thou mayest not go on in the hardness of thy heart, to treasure up Wrath against the day of Wrath, and Revelation of the righteous judgment of God, for thou art in the Gall of bitterness, and the bond of iniquity.

12. Partic. *That they set up a Kingdom of darkness.*

Proof. *Is proved in setting up their low-bred devices of darkness, against the glorious and heavenly light of Christ in the Scriptures,*

Reply, Let thy mouth of iniquity be for ever stopped, who hath denied Christ and the Scriptures, and standst an open enemy against the glorious light of Christ, declared of in the scriptures; but where is it written that the Heavenly light of Christ is in the scriptures, but it is written that the true light is Christ, and the scriptures are not Christ, but are they which testify of him, therefore thy understanding is darkened, and the God of this World hath thee Captive at his will, and fills thee full of Witchcraft, that by thy Sorceries, the simple minds are deceived, unto whose view thou art now opened, and thy enchantments are discovered, that thou mayst be seen naked and bare.

13. Partic. *That they are against the Scriptures.*

Proof. *was there ever any more grossly and wickedly against the Scriptures than they who denied their life, disobey their teachings boldly and audaciously, and set up their own darkness which they call light, against the light thereof?*

Reply. Thou hast here manifested thy folly, in asking a question and offering it for a Proof, and speaking the same sentences over again which thou hast used before, and is Replied to, but thou art as a lost man, who knowst not which way to take, and so many times goeth backward when he should go forward, as thou art doing, who knows not what to say to make up something, to call a Proof; but the scriptures thou hast denied, and it is plainly proved against thee, and the light which they bear witness of thou art an enemy unto it, and fighting against it.

14. Partic. *That they deny the Lord that bought them.*

Proof. *Is proved in their bringing in damnable Heresies, 2 Pet. 2. 1. under a pretence of a light within, to deny the light of Christ held forth in the Scriptures*

Scriptures, as in the doctrine of Redemption, saying, Their light within is the Redeemer, and that nothing without a man can Redeem him; by which is denied that great Redemption and Redeemer, who without all men did Redeem all men.

Reply. Thou hast here brought a scripture which is owned, and seen to be fulfilled in thee, that hast denied Christ within, who is the Lord, which is a damnable Heresie, and contrary to the scriptures; and doth not that scripture say, that such as bring in damnable Heresies shall also speak evil of the way of truth? and is not this thy great business to speak evil of Christ the light of the world, who is the way and the truth, which thou art speaking against, and so art out of the doctrine of Redemption, not knowing thy Redeemer to live, having not obeyed from thy heart the form of Christs doctrine, & so art not come to the work of Redemption, which worketh by his own mighty power in all that believe in him, saving from sin, and redeeming from all iniquity, and making perfect for ever through the sanctification of the spirit, which is his work within, and yet without all men; these things thou canst not reach unto, in thy wisdom below.

15. Partic. *That they make the Word of God of none Authority.*

Proof. Is proved by their Traditions against the teachings of the word of God, which tells men, that they who are without Faith are without Christ, and the true light, Eph. 2. 12. But the Quakers tell men, who are without faith, that they have and must look to Christ and the true light within; a flat contradiction to the divine Authority of the word of God.

Reply. All that know the Word of God, and the teachings thereof, do see thee to be in that state as they were, who were without Christ; and the Apostle doth not say that Christ was not within them, but that they were without Christ, and without God in the world, and therefore he calls them to awake and arise from the dead, that Christ might give them light, which was not a light without them, for that they had whilst they were dead, but to the light within them, did he mind them, which when they had received, they were made light in the Lord, and knew him to be the Author of their Faith, which he wrought in their hearts by the Word of his power, which is the Word of Faith preached, and stands in the divine authority of God, that so it is the true doctrine which the Word of God teacheth, without any contradiction, that they who are without faith are without Christ, and yet who are without faith are to look unto Christ within them, and obey him there, that he may work faith in their hearts, which those who are at enmity with him, doth not come to know, and so abide without him in the unbelief, and in the world, having no communion with his life, and though such be without him, yet he is within them a faithful witness to reprove them in their own conscience, for their transgression and disobedience; but the Book unto thee is sealed and thou art unlearn'd and thy heart hardened, that thou wilt not believe truth, though from the living Word of God it be declared.

16. Partic.

16. Partic. *That they set their hearts against the Lords Teachings in the Scriptures.*

Proof. *I, proved in their setting themselves in array against the teachings of Christ and his Apostles in the Scriptures, which is the open manifestation of the true light, and calling men into the desert and secret place, to look for light in the house of darkness.*

Reply. Christ said, false Christs and false Prophets should arise and shew great signs and wonders, inasmuch that if it were possible they should deceive the very Elect; but saith he, Behold I have told you before, wherefore if they shall say unto you, Behold he is in the desert, go not forth, *Mat. 24.* If thy understanding was opened to know the Scriptures, Christs own words declares thee plainly what thou art, and what signs and wonders thou art shewing to deceive by, saying, Christ is without, behold him there, Christ saith, Go not forth, this is his own doctrine, and all believers obey it, and that which they were not to go forth from, was within them and when those false Prophets came which Christ said should come, John saw their deceit, and their seducing spirit, in the same light, in which thou art now made manifest, and he exhorted to beware of that which did seduce, and to look unto that which was within them, which is the anointing, saith he, that ye have received of him and abideth in you, and you need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and no lye, *Joh. 2. 27.* And thus the Scriptures come to be known and witnessed in the unity of that Spirit which is but one in all, Christ said false Prophets should come, *Go not forth*; John saw them when they did come, and he said, *Abide in the anointing which is in you*, and here is the pure Doctrine of Christ and the Apostle declared in the unity of the Spirit, which thou art at enmity with, and so teacheth another Doctrine, as all false Prophets and deceivers do.

17. Partic. *That they set up their own traditions.*

Proof. *Is proved in setting up their pretended light, which is quite contrary to the light and teachings of Scripture.*

Reply. Thou being in the state of darkness, callest good evil, and so falsly accusest the truth by thy lying spirit, which to make way for thy lyes to be brought in, cries out against the truth to be contrary to the Scripture-teaching; and under this Vail of thick darkness, was the Lord of Glory Crucified by the wise Scripture-learned, who cryed out against him to teach contrary to what was written in the Law and the Prophets, and so enviously set themselves against him who was the end of the Law and Prophets, and falsly accused him (as thou in that Wisdom art doing) who is the light of the world.

18. partic. *That they pull down the Oracle of God in the Scriptures.*

Proof. *Is proved in their calling the Scriptures dead and lifeless, and pulling their*

their teachings from mens hearts and minds, that they might receive their false Voice which is quite contrary to them.

Reply. Christ's sheep hear his voice, and follow him, and his voice they know from strangers; and it is the true Voice which is uttered from Gods holy habitation, which is sweet to all that love it, and a terror to all that hate it, unto which we mind all people to give diligence, that with a ready performance they may obey and do whatsoever it doth command; and this is the still voice which is behind thee, from which thou startest aside, and will not abide the reproof thereof.

19. Partic. *That they set up their own Idol-Books as a living voice.*

Proof. Is proved in their setting up their Books for Teachers, and calling the Scriptures dead and lifeless; which books compared with their denial of the Scriptures teaching, are set forth with blasphemous Titles.

Reply. The Lord God who lives for ever, pleads the cause of the innocent against thy false tongue; and he that searcheth all hearts, and judgeth right in every conscience, knows that thou dost falsely accuse the righteous generation, and that there is no guilt upon them, as to what thou hast charged against them; for they do not deny the Scriptures, nor set up their Books for Teachers, neither are the Titles thereof blasphemous, but in this thou hast served thy Master to the full; and to all moderate Spirits art manifest to bear the Image of him who was a lyar from the beginning; and thou hast neither shewed what they deny the Scriptures in, nor what Titles their Books bear, nor how they are blasphemous, neither hast given any Scripture-proof or expression for what thou hast said, but as thou hatchest mischief in thy heart, so thou utterst it without fear.

20. Partic. *That they perswade themselves and others of a light within, without and against any testimony of Scripture.*

Proof. Is proved in all their teachings by word and writing, which chiefly consists in this, to tell men who are not in the faith, That they must look onely to the light within them, and not to the Scriptures light, which is without, and against all Scripture-teaching.

Reply. The beast hath been sore troubled for any defence against the Lambs power; for thou hast had thy proofs so far to seek, that if thou hadst not gone down into the pit of darkness, where lyes are invented, thou might'st have stood silent, which had been better for thee then to make lyes thy refuge, and with them accuse the truth, and rise up against the Lamb and his followers, to make War, and rather then thou wilt stand still, thou wilt add lye to lye, and speak them over and over, as is manifest in the particulars, and what thou hast offered to prove them by; and it is a true Doctrine, and hath before been plainly proved, That all men are to look unto Christ who is the light of the World, that in his light they may walk and know him to be the Author of Faith, and to work it in their hearts with power, and no unbeliever is to look unto any other thing but Christ the true light, and the

Author of Faith, and the Teacher, and there is not another, neither doth the Scriptures set themselves in that place, but bear vvitness unto him unto vvhom all povver is given, vvho by his ovvn living voice calls all to come unto him, and they that come, he doth not cast off, neither sends them to the Scriptures (nor any thing elſe) for life or ſalvation, but opens the freſh ſprings vvhere ſatisfaction and pure reſreſhment is received, and eternal life vvitnessed and the Scripture-teſtimony owned, and ſo by the light are thy lies and falſe accuſations condemned.

Then thou ſaidſt, *Thou remindſt me of what I ought to prove againſt thee, which is, That thou goeſt upon thy belly, and feeds upon the duſt,*

Thou didſt confeſs in thy Writing that it was the Lords Sentence againſt the Serpent; then look into the 2; of *Mat.* and there ſee what ſort of people they were that Chriſt calls Serpents, and though there be not thy name, yet thou haſt the nature, and in that art working the ſame wickedneſs, and filling up the meaſure of thy fathers: And here thou maiſt read thy ſelf, and thy portion, and this is a plain proof to all the children of light, unto vvhom I offer it, vvho hath unity vvith that vvhich proveth all things.

Then thou bidſt me *labour to have my mind enlarged, though my body be in priſon*; and then aſkeſt, *If the light vvithin hath taught me to deny Tythes vvithout the Scriptures, and if I vvill ſay my cauſe is good, being for the non-payment of Tythes, and if the light vvithin hath taught me that vvithout the Scriptures, then thou ſayeſt he vvho throws me in priſon may pretend as good a light vvithin to demand them, as I to deny them; but if I deny to pay becauſe the Scripture hath taught me othervvise; thou aſkeſt, vvhy I vvill not as vvell obey them in vvhat they command me in other things, as in the non-payment of mony; and then aſkeſt, vvhy I vvill call them dead and lifeleſs, and yet call them for my defence vvhen I am in need; Then thou bidſt me conſider vvell of this, and be not deceived.*

It is not my ovvn labour that can enlarge my mind unto God, neither is it the imprifonment of my body, that can keep my mind bound, but in the Lords power my heart is enlarged, and I made vvilling to run the vvay of his Commands, vvho is near unto me, and in the midſt of my ſufferings, his comforts delight my ſoul, and his right hand upholds me, and my cauſe is good, being for the non-payment of tythes, and thou canſt not overthrow it; and by the light of Chriſt in my Conſcience I am taught to deny them, and in the light I have unity vvith the Scriptures, and am made to ſtand a Witneſs againſt all deceit and oppreſſion, as they did vvho gave forth the Scriptures, knowing Chriſt the end of all types and figures, tythes, and temples made vvith hands, vvho is the unchangeable life; but this Gate is too ſtraight for thee to enter in at, and the vvay too narrow for thee to vvalk in, and ſo thou lightly eſteemeſt of thoſe that are truly called by the Lord to vvalk therein, and unto all things vvhich by the Doctrine of Chriſt in the Scriptures I am commanded, I deſire to vvait, that I may perform them vvith a ready mind, and that I may as a good ſervant do the vvill of God vvho is my helper in the need-ful time, and doth defend me from all falſe tongues; neither do I own, or call any thing for my defence in the truth, but he alone vvho is my life, in vvhom I truſt, that doth not fail me, but hath vvrought great things for me by his ovvn arm, and I truſt vvill ſtill deliver me, vvhen the good pleaſure of his vvill he hath performed. So thy ſecret parts are unveiled, and thou art manifeſted vvhere thou goeſt, and vvpon vvhat thou feedeſt; for it is the Serpents poy-
ſon

son which out of thy mouth is cast, who would give him that casts me into prison as good right to demand Tythes by a pretended light, as I to deny them from the true light, and so by thy rule would make the thing pretended to be of equal weight with that which in the truth is established; for all that receives the spirit which is of God, knows the things that are freely given of God, and the light of Christ which enlighteneth every man that comes into the world, doth not give unto any as good a right to demand any part of the substance which the Lord gives and encreases unto me, as it doth unto me to deny that man of his demand, and to receive my own which the Lord hath encreased unto me: And he who pretends such a light to demand that which is not his, nor which no man can in the truth give him any interest in, he errs from the true light, and his pretence doth not make his demand neither equal nor warrantable; for the true light doth not lead any man to covet or to desire that which is not his, but brings all that are guided by it to be satisfied and contented with the Lords free-gift and encrease unto them and so the tenth Cock of Hey or Corn, or other encrease, is as truly my own as the nine, being the same encrease unto me from the Lord, and I justly challenge it as the Lords blessing, and so received it as my own, truly from the Lord, without yielding any account to any man; and I have the answer of a good conscience in it, and peace with God in suffering for it, and who receives tythes, denies Christ the true light; and who pays Tythes are not guided by him who is the end of Tythes, and of that Covenant under which Tythes were paid,

Therefore look over thy self again, and be covered with shame, and let thy deceitful tongue be for ever silent, who hath so proudly, scornfully, and disdainfully spoken against the right way of the Lord, and those that walk therein; So I have considered thee in the light, in which all things are considered well, and see thee to be a blasphemer, a deceiver, a lyar, and a slanderer, and so hath proved thee. Therefore the Doctrine of repentance is preached unto thee. *W. S.*

The End.

THE

A Tender

VISITATION

Of the

Fathers Love,

To all the

Elect-Children.

O R A N

E P I S T L E

Unto the

RIGHTEOUS CONGREGATIONS,

Who in the *LIGHT* are gathered, and are Wor-
shippers of the *Father* in *Spirit* and *Truth*.

*To be read amongst them in the pure fear of the Lord God, when they
are Assembled and met together in his Name.*

By William Smith.

Dear Friends and Brethren,

THe day is the Lords, he hath appeared *you to visit*, and unto him
must the gathering be, his *work* is great, his *Arm* is powerful, he
hath made it bare, it rules for him, Nations shall know it, and all
People shall behold the appearance of his might, he hath dealt
with you *in mercy*, and yet are his *Judgements true*; he fought you *in his love*
when

then there was none to help he saved by his Power when all beheld you and passed by, *who can declare his goodness? or who can shew forth his loving kindness?* he hath wrought with his Arm; and his right hand hath done valiantly; he found you in the wilderness, and upon Mountains scattered, he prepared a way for you, and hath brought you into the Valleys; great things hath he done, and prosperous hath his work been, this is his day, long it hath been waited for, and the cry hath been for the appearance of it, it is now come and in it is his Work wrought; you that waited for it, and did abide it, are blessed, for dreadful was his appearance whilst the wicked stood in his sight, and as a consuming fire he came to destroy them, that many shrunk from him, and could not abide the day of his coming, but fled from his Righteous Judgments, who had truly waited for his Appearance; his Wrath was hot and his Stroak was heavy, and his rising was like a man of War, so that his Enemies fell before him, and were scattered by his Arm, the mighty could not stand, but from this seat he brought them down; *he spake and the Earth trembled, he uttered his voice and the Hills melted;* it is you that have beheld his mighty acts, who did abide the day of his coming, and fled not from his Arm of power, but gave his enemies into his hand, and did not love your lives to death; then did you feel the strength of his might, who came in power to redeem his chosen, then did the womb of the morning open, then did sore travail come upon you, pangs took hold on every side, and great was the cries that then was heard.

Now was your Deliverance nigh at hand, and his only begotten came into the World, this was the day in which the poor found help, and that of low degree was raised up, then the Prisoner came out of the pit, and the Captive was delivered out of Iron bonds, so did his work prosper in his hand, and deliverance came by his eternal Power, you felt his terrour upon the wicked, and none was able to resist his might, his stroak was heavy on your loynes, and feebleness possest your reins, for in his wrath he sealed you down, and you languisht in the deep distress; then did your cry go up unto him, and the earnest breathed for relief, his bowels yearned to his own, and his love brake forth like a mighty stream, his ear was open for to hear; and his Arm ready to deliver, for he remembered his holy Covenant, and his own Inheritance whom he had chosen, he did not leave you when you were weary, nor forsake you when you were feeble, but in the deep he was your strength, and in your travail he you upheld, so did he lead you in his Mercy, and yet his Judgments are all true; you walked in the narrow way, and his Arm of power was your support, he brought you thorough the Gate of Death, and raised up the seed of Life, his love is not to be expressed, nor the works of his hands to be declared, for in the midst of Judgement he remembered mercy, and his eye of pity was open towards you; the Lyon could not prey upon you, his mouth he stopped; the Devourer could not spoil you, him he judged; Pharaoh could not keep you, him he Plagued; the Grave could not shut you up, that he opened, and out of the horrible pit he you delivered; then did the poor find help in his Power, and the needy was relieved in his Mercy, he stretched forth his Arm, and Salvation came, and that was wrought which no other could do, though you had run from man to man, and had enquired after God, and sought to have obtained Peace, yet none could bring true tydings of it, but still you mourned for want of Life, and travelled in the anguish of your Spirits, running but obtained not, seeking but could not

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find,

find, until you were wearied in sore travail, and ready to faint under your heavy burthens; then did you *cry in your deep distress*, and he heard out of his *holy Hill*; he made the Fountain open wide, and his Salvation did not tarry, he gave you ease and made you glad, and brought you into a wealthy place, that your joy in his presence did increase, and the days of mourning passed away, for his work in you he brought to pass, and accomplished the thing which he had determined.

Oh Friends, what hath the Lord done for you! pen cannot write, nor tongue declare; you were *lost* and he *sought* you, *Strangers* and he *gathered* you, *Enemies* and he *Reconciled* you, *Sinners* and he *Saved* you; what could the Lord do more for you? Mountains are fallen, the Earth is melted, the Devourer is spoil'd, for *against the mighty hath the Lord appeared*, and his work hath been prosperous in his hand, he hath brought death upon the *first man*, and all his *deeds* he hath destroyed, he hath quickned the *second*, and in his power he is *raised*, and in *glory* is his *only begotten* come into the world, and unto him must the gathering be; you are blessed in whom he is revealed, who feels your *Union* with his *Life*, and your *Translation* into his *Likeness*; abide *with him*, depart not *from him*, for there is not another that *can save*, or *can refresh* the wearied ones, for many have forsaken him, and have not continued faithful to him, though for a time they followed him, and whilst they did abide were faithful in him, *but when Tribulation came they started aside*, and turned into a *withered branch*, for they could not abide the *Judgment*, nor the *straitness* of the way to walk in, but sought for *ease* and a *carnal liberty*, and so departed from the Lord after they were *Enlightned*, and of his *word* and *Power* *tasted*; and having *Erred* from the *Right way*, they have been again *Entangled*, and a yoke of bondage is come upon their *necks*, so hath the Enemy wrought upon them, and drawn them from the needful thing, that no *Life* is possessed, nor *Power* enjoyed; but *Antichrist Exalted*, and the *Temple filled* with a dry spirit, that deadness and drowfiness is over the living, the oyl being stopt, the spirit of slumber entred, and the Lamp is filled with it, that when he comes he is not *regarded*, nor no Readiness to receive him, for there is no delight in *waiting* for him; so have many lost their *First Love*, and are *Erred* from the *way of Life*.

Oh Friends! there was a time in which he was more *Pretious* unto you, when in the day he called you, and in his love did *visit* you, then was your *hearts* *upright* towards him, and your *joy* did *abound* in him, that you could have left *all* to follow him, and *nothing* was dear unto you for his *sake*; then was the *Oyl* poured forth *freely*, and the savour of it was *sweet* unto you, and your Lamps in brightness burned in that day, and Life and Power you truly enjoyed, and in sweet tenderness you were always *kept*, waiting his presence *in you* to feel, and the brightness of his glory to *behold*, your earnest was so much unto him, that nothing could satisfy but the *enjoyment of him*; Oh how sweet was his *word* unto you in that Day, how were you *quickned* and *enlarged* in it, that you could have run and not been *wearied*, such was your delight in his *Commandments*, how did you then attend to his *Counsel*, and from his mouth received *Instruction*, it was your Meat and Drink to *do his will*, whilst the tenderness did abide upon you, and that which God had raised was *fresh* and *living* in you, then was your eye kept single to him; and was not after other *Lovers*, your delight was in him placed, and in sweet Union with his *Life* you lived, in the measure which then you had received, and there-
in

in was your *lives refreshed*, and every morning your strength *renewed*, that there was not then a feeble Person, nor no weariness nor faintness was upon you, but but the *living power quickned*, and *revived* you, and a sweet favour of life was then *felt* amongst you.

Oh consider! for it was better with many in *that day* than *now*, who have forsaken their *first Love*, and are again come under the *vail*, and doth not feel the springs of life in freshness, to keep them awake and living *unto God*; Oh come *within my Friends*, for this Book is opened to be *read*, divide a *right*, feel in the *Power*, see to the *Root* what *springs up*, which is the *fruit*, taste and see how it is, search to the bottom, mind *Gods witness*, it will not deceive you, it will let you all see your conditions plainly, it will not bring one thing to *Light* and hide another, but it will bring all up, that you may read thorow with an understanding, from the *first day* untill *now*, for the Witness is *true*, and will bear witness unto the *Truth* in all, and what is out of the *Truth* it will reprove without *respect* of *Persons*; so may all see your *present states*, as the *witness* is *mined* and *taken heed* unto, and it will keep all down to the measure of *Truth*, and then none will seem to be above what they are: And upon whomsoever the *witness smites*, *hearken* to it, and as it opens your *present states*, *turn* not away your *ear*, that whoever have *erred*, and from your *first Love* departed, may again *return*: Oh he is near you, he waits for you, come, he will not *Reject* you, but will *freely heal* you, for yet is the *Day* of his *Mercy* to you, for verily many are cooled, and many slumber, who in the *day of tenderness* truly tasted of the *word* and *Power*, from which the *Oyl* was poured forth that caused their *Lamps* to bear a *glorious shew*.

And this is a *Lamentation* in *Israel* this day, the glory thereof in many seems to *fade* and a dry covering comes over in its *place*, all may *read* as you mind the *Light*, so will every one know your *present states*, for the eyes of many hath been abroad, and things hath been looked at and reasoned about, and in the visible the mind hath run, untill the *Vail* hath been secretly drawn, that fears hath *entered*, and their faith *surprized*, and then hath *wavered*, that they have been driven back and their strength *spoiled*, and so are many gone astray, and neither find springs nor pasture: So all be diligent search out the *Matter*, the *Light* will find it where it is, and let all see where you are, and what you *feed* upon, for the *Fathers Love* sends to you all, that the *strayed* may be *gathered*, and the *faithful established*, and though there may be some which will not *hearken*, yet shall *Israels glory stand*, and all that are willing thither to come, though you have *erred*, it shall not be remembered, but the healing virtue of *life* you shall all taste and feel; Oh *hearken*, come, delay not, the *Matter* is *weighty*.

And all you dear and tender ones, born of the *Immortal seed*, sweet and precious are you all, the *Fountain* opens freely unto you, the *Fathers love* cannot hold from you, for you are his own, he hath *Chosen* you, and over you is his Arm stretched out, your *feet* stand in a *sure place*, and your *Foundation* none can *remove*, happy are you that be in such a case, yea blessed for ever, who hath *chosen the Lord* to be your *God*, you have stood in the *Judgement*, and in the *Cross* hath walked, and nothing could turn your *feet aside*, you have not been *Entangled* though often *allured*, you have been kept out of the *Fowlers net*, and from him have you been *preserved*, so in your stations you have stood, and hath not swerved from the *Lord*, but in his

Power

Power hath been kept, and your Integrity you have Retained ; you are the living branches who in the Immortal knows your Life, your Leaf shall not wither, neither shall your Blossom fade, but glorious shall your Fruit be, for in the River of Pleasure your Root is placed, he hath weaned you from the world his life to delight in, he feeds you dayly with the fatness of his House, and gives you to drink of his fulness freely ; Oh what is like unto your Portion, ye tender Plants, your Bread is sure, and your water faileth not, your dwelling place is full of Pleasantness, and your peace no man can take away.

The Lord hath formed you in the womb, and in his Power hath brought you forth, to make you a Holy People to himself, and a Generation to take delight in ; Children of his Love you are, and his mercy is Endless unto you, his Seed he hath raised in you to Raign ; and made you Subjects to his Power, in the Covenant of his Life he hath Sealed you up, and who shall separate you from his Love ? who is sufficient for these things ? or, Who can shew forth his Mighty acts ? Oh let not his mercies be forgotten, nor his loving kindness slip out of your minds, for his own Arm hath wrought his work, and in his Power you have been made to stand, else had you been as others are, for no Temptation but is Common, and none can stand but in his Power, for he alone is Israels keeper, therefore the Boaster is Excluded, and all the lofty is cast down, who in their Difference seems to Glory, and smites at others who in some things may Differ from them, and would have none come near to them but such as in the likeness of their Holiness doth appear, and who appears not with them, such they Judge, and who receives and owns them, such is their Love unto in the affection, and so runs into a Self-separation and particular union, and this doth not refresh the Seed, nor travails not to set it free.

Oh dear Friends, watch over this Spirit, that it may not have a place in any of you to Rule, for the Fruit of it is Bitterness, and the End of it is Desolation, therefore be you all stayed in the pure measure of the Love of God, Received, that therein you may bind and heal, cherish and succour every breathing desire that thirsts after the Lord God, not looking at the appearance, nor Judging according to that, but to feel in the measure of the Love and Life, the true state of every one, and so to divide aright, that however any do appear, the Cry of the Immortal may be felt, and the state thereof truly Discerned, that you may reach forth an Arm to all that stand in need, and do good to all in tenderness, always considering what makes you to differ ; for verily Friends, the Lords dear Seed breaths after him out of all Forms and Appearances, and he is gathering and bringing forth a People out of the Traditions, who cannot live any longer therein, such is the Earnest after God in many this Day, unto whom his tender Visitation of Love is reached forth ; so put not a difference in Forms and Appearances, but in their true ground where the difference stands, that betwixt the births you may truly divide, for the least breathing after God in Tenderness is to be Cherished in all, under what Form or Appearance soever they do yet abide, and the Lord is gathering a People in his Mercy out of all Professions, to make them partakers of his living truths, whose understandings he is opening, to behold the wonderful things that he is bringing to pass in this his Day ; so let your bowels be open unto all, that in the Love wherewith the Father hath loved you, and gathered you, in the same

same *love* according to the measure, you may reach to the *Seed of God in all*, that every tender Plant may be refreshed, and all the weak and feeble may be strengthened and comforted, that every one in their measures may be considered, and as they stand Faithful unto God therein, even so to be nourished and tendered in *love*, that all may be brought to a measure of *God in themselves*, and every one therein to feel their Union with God and *one another*, that so all Friends who are gathered into Gods *Truth* this *Day*, may be Translated into his *likeness*, and bear his *Image*, who is *love*, for he hath opened his *love* in freeness to you, and hath largely ministred forth of the Riches of it, and this he doth require, that you should *love one another* in that *love* where-with he hath *loved* you, and this will make you glorious as this covering is received upon you, and by it shall all men know that you are *true followers* of him whose Name you profess, for it *draws* you near him, and *unites* you to him, and makes you truly *like* him, and it will *close* you all up in the *purity* of it *self*, and unite you perfectly *together*, and preserve you all in *tenderness* to God and *one another*, that there will not be an *Evil Eye* amongst you, but the *Strong* will bear with the *Weak*, and not seek so much to please themselves; and this is that which truly *bears* and *endures* all things, and travails to remove *burdens*, and to *ease* the *oppressed*, Cherishing that which breathes in all, but cannot hurt it in any.

Oh wait dear Friends in the *love* of the *Father* to abide, for it is a sweet thing for brethren there to dwell, and let us consider *one another*, that we may provoke one another more unto love, untill it be our garment to cover us throughout, that nakedness may not appear in any, so will all be healers and not hurters, nourishers, and not destroyers; and this is well pleasing unto the Lord, and a service that is *accepted* of him, for it is the travail of the Seed to set free, and to bring out of all straitness, that *unity* may be held and Increased, and every *Plant* may be preserved, and all the *Body* kept in sweet order, that every Member may feel its *union* with the Head, and there Receive its nourishment, so will a supply be ministred unto that *part* which lacketh, and every Member will stand serviceable in its place, and bear its proper office in the Body, and none to say to each other, *I have no need of thee*, but all to stand in the pure *Unity* of *Life it self*, and there perfectly *joynd* in the one heart, so will the Lords *Name* be *one*, and his *People* *one*, and his *service* and *worship* *one*, and this will keep all in a sweet favour unto God, and a dearness and tenderness *one* towards *another*, and unto this hath the Lord *called* you, wait for the increase of it more amongst you, that love unfeignedly may *abound*, and the life of Righteousness may stand in *Dominion*, that so for the soul you may all *watch*, and with a tender eye be careful *one* over *another*, that the *Body* may truly edifie it self in *Love*, and all may receive comfort *one* of *another*, then will the Lord of Life delight in you, and dwell amongst you, and water you dayly in his *fresh Springs*, and feed you with the Heritage of *Jacob* for ever.

Oh dear Lambs, prize the Lords *Mercies* over all, for unto a high calling he hath called you, be single unto him, that his Love you may answer in walking *worthy* of all his *Mercies*, so in his *Power* he will preserve, and with his *Arm* defend, that no weapon formed against you shall *prosper*, for his care is over his *own*, and unto his *Chosen* doth his *Love* reach, for a good *Shepherd* he is over his Flock, alway taking care for them, he *leads* them where good *Pasture* is, and feeds them with the *choicest food*, his *Rod* is always stretch-

ea forth, and in it doth their *Comfort* stand, his *staffe* is near them to defend, that the *Devourer* cannot *Spoil*, nor with his teeth make them a *prey*, he stands by them in the *Day*, and in the *Night* he leaves them not, for *Israels* keeper doth not *slumber*; you are his *Chosen*, his *Flock*, his *People*, who are of the *immortal* born, your place is safe, your strength is sure, abide within and in the *Life* be ever stayed, for in your *Tent* you rest in *Peace*, and blessed are you for evermore.

And let not that eye be opened which would be looking forth, but in your *Tent* abide with God, that in his gathering you may *Stand*, and in his *Rest* your dwelling-place may be; and heed not man, nor his doings, for some hath been hurt with looking there, and hath lost their *union* with the *Life*, having looked so much *Abroad*, untill they have suffered loss at *Home*; and whilest the eye hath thus beheld, it hath been dazled more and more, and when the end could not be seen, then in the astonishment they have sunk down, and into much sorrow have been plunged; let not your minds be so abroad, but keep your habitation within, and see mans time and day, and what it is, and neither regard his *Way* nor *Doings*, for if he do well he is accepted, but if evil he will be *Scourged*, so man is not to be heeded, for the Lord is above him and all his ways, and hath his heart in his hand, and at his pleasure can turn it, and what comes to pass is by his *Permission*, and unto all that love him it works for good, therefore let none say, Why hath the Lord done this? or Why is it thus come to pass? but all know your gathering unto God, and with him abide, and let patience be your covering, and meekness the girdle of your loynes, for the Lord hath a work to do and it must be done by whom he will, if he bring up the *Assyrian* to be a *Rod*, and make the *Caldeans* an overflowing *Scourge*, who shall say unto him, Why dost thou so? they have their time, he lays them by, and they pass away, that all may know there is a God in *Israel*.

Oh dear hearts, be ye all Faithful unto the Lord God, for large is his Love towards you, he will not leave you nor forsake you, but will stand by you, and deliver you out of all your troubles, for he is *Israels* strength, and the *Salvation* of his *Chosen* ones, trust in him alone, and in his *Power* believe, for he is able to *Save*; though the *Destroyer* pursue, and violently assault, yet is he near to be a present help unto you, infinite is his *Loving Kindness* unto you, who are upright in heart, his *Arm* hath gathered you, his *Arm* preserves and saves you, that the wicked one doth not touch you, he hath *Succoured* and *Relieved* you, when the storm hath blown sore upon you, he hath quieted the *Wind* and the *Sea* when it hath *Raged* to overwhelm you, his everlasting *Power* you have felt, and his renewed *Mercies* from day to day.

Oh wait in the *Light* that all his *Mercies* you may read, and every *Visitation* of his tender Love may be always fresh upon your hearts, that you may be kept sensible of his everlasting *Kindness* and manifold *Mercies* from time to time bestowed: You are the blessed of the Lord, who in his *Power* are kept Faithful, and have not Erred from his way, though often tempted, yet by him preserved, that your Confidence in his *Power* doth abide, which gives you victory over all the *Powers* of *Darkness*, for in you is the seed of *Life* raised who is both *Lord* and *King*, and though the *Enemy* do pursue you, and cast floods of wrath and fury after you, yet in the *Authority* and *Power* of your King you have *Dominion* over him; therefore look not at *Temptations* when they

they come, but keep your eye to the Lord, and be stayed in that which doth discover them, so will he make a way for you to escape them, and keep up your Heads above them, and though your troubles may be great, yet will the Lord deliver you out of all, and through the Exercise of *Faith* and *Patience* he will establish you in his *Holy Hill*, and Seal you up in the Covenant of *Eternal life*, there to rest in the bosome of his dear *love* for evermore.

So let not the thing seem small in your eyes, for it is the *Arm* of his *Mercy*, which unto you hath reached, therefore above all things to be prized, that you should be called and counted *worthy* to believe in his *Holy Name*, and in his everlasting *Truth* revealed, and also overcome by him to be followers of him in *love*, and to know the operation of his *Power*, by which your minds are renewed and translated into a measure of his pure life, which in you is made manifest by the *Revelation* of Jesus Christ, who in you hath appeared *Sin* to destroy, and *Everlasting Righteousness* to bring in, of which you are partakers through the *Riches* of his *Grace* by *Faith*, wherein ye stand: The everlasting God of *life* and *Power* keep you all, who in the measure of love received, live up in the pure obedience to answer the Lords kindness, dayly waiting upon him, that in his wisdom all the works of his hands may be ordered to his everlasting praise.

And all Dear Friends, who in the Lords service stand to bear forth a Testimony in bonds and sufferings, or any other way therein do witness to the *Truth* of God in your measures, and against all *Deceit*, *Oppression*, *Cruelty*, and *wrong*, a *Visitacion* of the *Fathers Love* reacheth unto you all; Oh feel the *living Power* your Souls to refresh, and your strength dayly to Renew, that none may be weary or faint in your minds, but all in faithfulness may be upheld to God, keep your eye out of the world and those things which you have left behind, for thither will the Enemy oft be drawing and enticing your minds, to entangle you, but all be watchful that out of his *Snare* you may be kept, for the Lord is exercising your *patience*, to wean you from the love of the World, and all the things that is in it, that your *Part* and *Portion* may be in his Life, and your hearts in him alone may delight, that for his sake all other things may be given up freely into his will, that nothing may be a *Bondage* to the *Flesh*, or *Imprison* the *Righteous Seed*, but that in his *Power* he may *Raign*, all other things to put under his feet, that nothing may be a Cumber to your mind, so will your bonds be sweet unto you, and work together for your good; for dear is the *Fathers love* unto you, his living presence wait to feel, and that will make your *Consolation* to abound, above all your *Sufferings*, and lift you up over all that would cast you down, and in waiting the Lord will give you strength to bear, and *patience* to endure, until *Iniquity* hath had its day, and the *Sufferings* be filled up.

And be contented with your present states, and none grudge or murmur in your minds, but all stand freely given up, that you may willingly serve the Lord in what he calls unto, or permits to come upon you, so will his *Blessing* and *Peace* abide with you for *Ever*.

For now is the Lord trying all the ways and doings of the Children of men, and what is not of *Him*, must fall before *Him*, for he will not spare the Evil doer, though for a time he may go on, and boast himself against the

the Lord, and persecute those that fear his Name, yet his End must come, and his Wickedness upon his head will fall, and as a whirlwind from the Almighty it will light upon him, and as the *summer Chaff* he will be driven away, and be no more, for the Lord is hastening and cutting the work short in Righteousness.

Therefore fear not your Adversaries, nor who, or what they be that turn against you, for it is an evident token unto them of *Perdition*, but to you of *Salvation* and that of *God*, for many have already had their day, and the Lord hath tryed them what they would doe, and they have all betrayed their trust, and turned against his *Power*, and none that have been Faithful to him, for he tryed them all, and gave to each of them their day, but none regarded what was put into their *hands*; but carelessly neglected it, so he pulled down one, and he set up another, and as their zeal did arise, and that they came to Profess more than others before them, he gave unto them their day, and tryed them if they would perform what they Professed, but they have been all found *Deceitful*; and as bitter fruit did spring from such as did Profess, as from those that was pulled down before them, and nothing hath been done by any of them, as to what they might have done, either for God or his People, but from one to another the Yoak hath been continued, and the Spirit of *Persecution* hath Reigned, and the *Loynes* of one hath been as heavy as the *loynes* of another, and none that did regard the *Cry* of the *Afflicted*.

Wherefore the Lord hath removed them, and given their day into the hands of others, whom he hath brought up to be a scourge unto them, and a Cloud to cover them, for the Lord tryed them *All*, if any could have been found amongst them that would have *done good*, that he might have placed them, and set them up in *Power* to have *Ruled*, but they all proved *Corrupted*, and none performed when they was Intrusted, but went backward and drew downward, and forgot the Lord and his *Benefits*, turning one against another for *self Interests*, and then strive and contended, untill the Lords *Spirit* was grieved and vexed in beholding their Wickedness, and his Wrath kindled against them, and he stretched out his *Arm* and overturned them, and hath brought up a People to be a *Just Recompence* unto them, and a Cloud over them, under which their Sun is set.

What is *Man* or his *way* that he should be *feared*? though he set himself on high and boast of great things, the Lord Rules over him, and in a moment brings him *down*, and all his glory passeth away as *untimely fruit*, if he do not the thing that is *Just*, the Righteous God finds him out, and lays him naked to all passers by; whatever he may profess, and so the inside of many are discovered in this *Day of Tryal*, who professed much, and boasted of great things, but when they were tryed, then they betrayed and brought forth nothing but their own deceitful Workings, neither regarding the Lord, nor fearing his Name; so he laid them all by as Useless in his Service, and hath stained the pride of their glory, that man in all his profession may behold what he is, for all their *Profession* is brought to Light, and *none* hath done the thing that is right, therefore are they smitten and their Foundation shaken, that fear on every side takes hold upon them, and like

like blind men they grope and cannot find a *resting place*, for their way is *closed up*, and they have lost their aim, and are all *Scattered*, that many are turned into that way again which once they departed from, and contended against, and hath lost the favour of all that which seemingly they once *Professed*.

And thus hath the Lord God in a little time tryed the ways and doings of many of the *Children of men*, and in the *Balance of Truth* hath weighed them and their *Professions*, and hath found them as *light as Vanity*, and as *Airy Shaddows* they are passed away, and are all dead and withered, as if they had never been, and now he is trying others.

So dear *Lambs*, all in Gods Power wait, which through all changeable things abide, and do not depart from it at any time, for in that have you been kept in Faithfulness to stand, that you are not shaken, nor driven away from your Hope and Confidence, but still abide in Uprightness to the Truth of God, feeling the sure Foundation which no man can shake or prevail against; this is to be prized by you in the pure fear, and not to be gloried in with a fleshly confidence, for it is the Lords own work, and it is marvellous to behold, that you who are so much by men *despised*, should in Gods Arm be still *Preserved*, and are not shaken from your Hope, though many *storms have blown* upon you; Oh feel the living in which you are upheld, that faithful to the end you may be kept, for waiting so to be preserved, you shall be everlastingly saved, and glorious will your Reward be, for the Winter is not yet quite over, though many storms hath sorely beat, yet there is some will still arise, and many will vanish in their appearance, but some will fall and shall be felt, and in their time they will be quick, for all is drawing near an end, but the glorious life none can destroy; therefore look not at man for he hath been tryed, and is manifest to be Corrupted, and all his ways perverse and froward, and nothing else from man can be expected, until he come to a measure of Gods Spirit to be guided; so what may appear from man do not you regard, or whether it seem with you or against you, let not your minds look after it, but dwell in Gods Power, and if he work for you, and turn many hearts to do something that is right; let all flesh be silent and all boasting excluded, that God in his own work may be *Glorified*, and if anything from man appear against you, keep to the Power to preserve you, and in the measure of that pure *Eternal life* be ye all stayed, for there is *Safety, Peace, Satisfaction* and *eternal Rest*; and in that abiding you will all be kept from *fainting or falling*, and your strength daily will be *renewed*; and your hearts always *enlarged*, the way of his *Command* to run, and nothing will be grievous to you; so will the *Truth* be gloriously *exalted*, and the Lords name *honoured*, who is over all for evermore blessed.

Oh tender *Babes*, sweet is your favour, you give a pleasant smell, be ye all clothed with a *Low, Meek, and Quiet Spirit*, and in the *stillness* wait to receive your Portion, and in the coolness drink of the River of his Pleasure, for his *Mercy endures for ever*, and his *Bountifulness* is opened *freely*, all the fresh *springs* are in him, and his own *Right Hand* gives *daily Bread*; Oh feed in the *Pasture of life*, that in the tenderness you may daily *grow*, feeling the refreshings of his *living presence*, and in the life of *Righteousness* bear his Image, and so will your Ornament *adorn the Gospel*, and *Beautiful* will you be

in the eyes of all *Beholders*: And the Lord of *Life* and *Power* season you all continually, *Confirm*, *Strengthen*, and *Establish* you daily, that *High* and *Low*, *Bond* and *Free*, *Male* and *Female*, may evermore feel your *Union* in the *Life* of *Truth*, that with one accord we may lift up our voice to *Magnifie* his Name together, who is over all *Gods* and *Kings*, alone worthy to be praised and glorified for *Ever* and *Ever*.

Grace, Mercy and Peace be unto you all from God the Father, and from our Lord Jesus Christ, Amen.

Dear *Lambs*, my *Life* breaths after you, and with you it is wrapped up, either to rejoice or suffer in the will of God.

Your Dear Brother in the Immortal.

William Smith.

The End.

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TESTIMONY

On the behalf of

Truths Innocency.

Declared in Plainness and Simplicity, being done
at the Command of the Lord God, that all
out of the Truth may see their way and
proceed no further.

With a Discovery of the National Ministry, whose
Time now is, and is no more.

*By one who loves Truth and Righteousness, and desires the Na-
tions Peace, and the good of all people, who amongst many Bre-
thren is called a Quaker, but known by the Name of*

William Smith.

THe Truth of the Lord God endures for ever, what it was in the be-
ginning, it is the same at this day, and no man can lay another
Foundation; it is pure, and the appearance of it is glorious, it
doth not joyn with evil, neither hath any agreement with the
works of darkness, it sheds it self abroad in the hearts of all that believe in
it; the intents of all hearts it makes manifest, and is a Reprover of the work-
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ers of iniquity ; it seeks nothing of this world, neither joyns to the glory thereof ; it comes from God, and seeks the glory of God, and this is the sent of God, who is true, and no unrighteousness in him, he comes forth from the Father, and comes into the world, not to destroy the world but to bear witness unto the Truth, that all in the Truth might believe ; he is meek and lowly, peaceable and gentle, full of mercy, goodness, and compassion, he loves his enemies, and doth good to those that hate him ; there is no strife in him, but a patient suffering and forbearing ; when he is reviled he revileth not again, when he suffers he threatens not, but as a Lamb he is led to the Slaughter, and neither cries nor lifts up his voice in the streets ; he is come forth in his might, and in his strength is risen, to cut the work short in righteousness, and to tread upon the high places of the Earth, that man may know there is a God that ruleth in the Kingdoms of the World, who is jealous of his Glory, and will not give it to another, but in his right will reign, who is King of Kings, and of his Government there is no end ; his Kingdom is an everlasting Kingdom, and his Dominion is Glorious, and this he is establishing upon the top of all Mountains, and exalting over the high Places of the Earth, not with sound of Trumpets or the Alarum of War, or the mighty Host of Men and Horses, but with the out-stretched arm of his own Power that he hath made bare in the sight of all Nations ; he hath appeared in his Power, and visited the Poor in this day of his Mercy, and hath helped the Nedy in their great distress.

He is come who hath been long waited for, and he is now revealed who is the Salvation of God, he hath chosen a People to delight in him, and gathered a Remnant to make mention of his Name, and to declare his goodness from day to day ; he leads them in his Power, and orders them in his wisdom, and they are given up unto him, and are made willing to follow him ; he hath redeemed them to himself, and chosen them to be a peculiar People ; they are not of the world as he is not of the world, but out of the world he hath gathered them, and over the world he hath set them, and they have no fellowship with it, but resist against it, for which cause the world hates them, not knowing the Life that is revealed in them, for they are born again of the immortal Word, which mortal man doth not know, nor cannot comprehend in his earthly wisdom, therefore doth the birth after the flesh persecute the birth born of the Spirit ; who knows him not in his appearance, nor cannot behold his glory who is full of Grace and Truth, but hath always turned against him and hated his appearance, and could not believe that it was he, and so hath persecuted and reviled him, crucified and slain him, and in whom he hath made himself manifest and chosen to delight in him, they have been always counted the off-scouring of the world as it is at this day, and though we be hated of many, yet bear we no evil to any, but patiently give our backs to the Smiter, and what is permitted we endure, and counts Reproaches great Riches, and to suffer for righteousness sake, more joy than to live in the pleasure of sin.

And though you strive against us, yet we are preserved, for we are born of the seed which is blessed for ever, and we abide in our Tents and rest in the strength of the Glory of our God, and none can curse us ; therefore be at rest concerning us, for you do not know us, nor our resting-place, where we are set down and are preserved in perfect peace, and are not in fear what man can do unto us ; and though we walk among you, and in the midst of you,

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we are not of you, nor have no fellowship with you nor with the works that are brought forth by you, for God hath redeemed us from amongst you, and chosen us to be a holy People unto himself, that we may shew forth his Praise in walking blameless and harmless in the Land of Uprightness, and in the Life of Innocency, and we have nothing in our hearts but love to all, pitying those that are our Enemies, praying that God would give them Repentance unto life, for we are followers of him who laid down his life for his Enemies, and made himself of no Reputation, unto the Cross humbled himself that sinners might be saved, and enemies reconciled unto God, and this is his love to you all who would not have you perish, and he hath begotten the same mind in us, and our eye is toward him who is gone before us, and he is a Leader and Commander unto us, and we confesse to him alone who is the Lord of Glory and the Prince of Peace, who unto peace hath called us and in peace to rest, that in peace we may conquer the Nations, and in quietness overcome the People that delight in War, and this is the Conquering Power unto which we are subject, and this is the Captain of our salvation whom we follow, and we have not used either Sword or Spear, or looked unto the arm of flesh to be a defence unto us, neither is it in our hearts so to strive with any, or persecute any, or destroy any people, but in peace to rest untill he plead our Cause, and execute Judgement for us, that all may behold that we are a People saved by the Lord, whom we follow in obedience to do his Will, and in his Power are made willing to go through good Report and bad Report, as deceivers and yet true, as dying and yet we live.

And this day this Scripture is fulfilled in your ears, and we do not speak it, because it was the condition of Saints before us, but as we are witnesses of it, through the leadings of the same Spirit, for you are not ignorant how many bad reports hath been raised and spread abroad concerning us, crying, Report and we will Report, and so have Reports been spread in the Nation of the Quakers rising and cutting Throats which are bad Reports, yet we have gone thorow them in Patience, having no guilt upon us concerning them, but stand clear before the Lord our God, and in our innocency are justified in his sight. How are we counted Deceivers by the wise Generation, and yet we are born into the Truth, and walk in the Truth, and live the life of Truth, and we know the freedom that is wrought by it, and we have the seal of Gods Spirit, which hath revealed it in our inward parts, and this we go through in the leadings of God, in whom we have peace? How often hath death been threatned to us by unreasonable men, and yet we are preserved in the power of God and live before him, and thus do we walk as a despised and an afflicted people, and yet we are led through all, and in the Power of God walk upon the top of all, and stand over all those things, and heed them not, for our delight is in the Lord our God, and in his righteous Law we meditate day and night, that our minds may be exercised unto him, in that which is pure of him, that gives us peace with him and seals assurance of his everlasting love unto us.

So we mind not who are against us, or what is reported concerning us, or how we are counted in this World, but we mind the light of Christ manifest in our Consciences, and in the light our Minds are exercised, and with the light all evil Thoughts are judged, and we are justified before our God, and though the world be against us, taking Counsel what Course to take

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with us, and many fretting themselves about us, yet we do not frowardly strive with any man, but follow peace with all men, and in peace we are preserved when our enemies are confounded, and overturned by the Arm of God.

Behold and see ye Despisers, what a work is this, how can you believe when it is declared, that God should plead the Cause of his Chosen People, and make bare his Arm for his Innocent Lambs, and by his invisible Power to over-turn the mighty Councils of men, when neither Sword nor Spear hath been on our side, nor any thing without us hath appeared for us, then hath our God been near at hand, and a present help he hath been unto us, and with his out-stretched Arm he hath from time to time delivered us from the wrath of unreasonable men.

And thus have we experienced his everlasting loving kindness, and his wonderful Works we are made to declare amongst the Children of Men, that all may know there is no God like unto our God, unto whom alone we look, and our eye is towards him, and we cannot joyn with weapons of War, nor with any Party who is striving with them, but we set all men aside in the Work of our God, and cannot meddle with other mens matters, but look unto the Lord and cry unto the God of our strength, and our eye is single to him, and our expectation is from him alone, and he hath never failed us, but hath appeared to deliver us, and in the strength of his own life hath wrought our Works for us, and with the Arm of his Salvation he hath saved us, unto whom be Glory, Dominion and Praise for evermore.

Now all People see and Consider what is the ground that you appear so full of Enmity against a People that neither threatens you, nor appears against you, nor bears no evil will unto you; Is it because you are in fear of your persons, and that we seek to destroy you from off the Earth? Then let the Offence cease, and be quiet in your Minds, for we stand clear before our God, and in our Innocency are justified in his sight, and neither our Hearts nor Hands have joyned, nor can joyn with such a Work; Therefore, be not afraid where no Fear is, nor be not Envious from groundless Jealousies; but mind the Light of Christ in your Consciences, and wait to receive the Love of God in it, that you may cease from anger, wrath, malice, or bearing evil will unto a People who walk innocently before the Lord and towards all men.

And that which troubles you, and is a terrour to you, and brings fear upon you, it is your own consciences, for there is your trouble, terrour and fear, and it will terrifie you, and fearfulness will surprize you who are in the hypocrisie, for it is the same that passed through *Egypt* of old, and wrought mighty signs and wonders upon *Pharaoh* and all the *Egyptians* who stood in their hard-heartedness and would not obey the Lord, nor let *Israel* go, though God sent *Moses* to lead them out of *Egypt*, and from under *Pharaohs* power, yet he withstood the Lord, and his heart was hardened against the mighty God, untill every house was searched, and the first-born was smitten and died, and then there was a cry amongst the *Egyptians*, and great fear was upon the Land, and then was the time come in which *Israel* should be set free: you must read that can, for he that wrought then is working at this day to break off the yoke that the oppressed may be set free, and he will not leave a House amongst you, but he will pass through it, and smite the first-born

born in it, that his Seed may come forth from under your cruel oppression.

And this I have received of the Lord, and declare it in the Authority of God, that all may dread before the Holy One of Israel, and if your enmity arise towards us concerning the Law of our God which in our hearts he hath written, and is Holy, Just and Good, and that you cannot receive Truth as it is made known unto us by the Revelation of Jesus Christ, then be still in your minds and wait to receive Counsel from God; and be not rash nor forward in an envious spirit, but be cool and moderate that you may receive an understanding in the things of God, for we dare not deny the Truth which God hath made manifest in us, whatever you can do unto us, and if Truth offend you, then are we clear from the offence, for Truth gives not offence, but the wicked one takes offence at Truths appearance, and so the offence comes of your selves, and the wo is to you who take offence at the Truth and turn against the little Ones that are born into the life of it, and offend them by your cruelty and oppression.

Therefore let it be well considered what Truth is, and who they be that are come to the knowledge of it, and walk in it; that whilst you are warring and fighting about that which you call Truth, ye be not ignorant what Truth is, and so set up Errour in truths stead, and give judgement against Christ who is the truth and Life, of whom we testifie, and confels him before men, and that with boldness in his power; and we are not ashamed of the Gospel, but bear witness of it to be the Power of God, and necessity is laid upon us so to do, and we cannot be silent, but as the Lord gives utterance we are constrained to make mention of his Name, and to declare his Truth from day to day.

And we do not take thought concerning men that rise up against us, neither heed them as to what they can do unto us, therefore let not the preaching of the cross of Christ offend you, neither stumble at that stone any longer, least it fall upon you and grind you to powder, for our Testimony is unto the name of Jesus, and that there is not Salvation in any other name, and this is known in the light which is manifest from him, that lets all see the need of salvation, for this is your great want who are from the light, you want Gods Salvation, and so remain in your sins and in your lusts from whence wars and contentions do arise; And this is Truth unto you all people, and do not count us your enemies because we tell it you in plainness, and labour for you that you might come to the knowledge of it and be saved by it, And though we have born much from you, and suffer much by you, yet this is our care for you that you may be saved, and our desires to God for you that he would not lay to your charge what you do unto us, and we stand innocent before the Lord in all things that have been done unto us or intended towards us, and we seek not Revenge upon any man, and though Truth be counted Heresie by such as are yet in darkness, yet we know the power of it, and the salvation in it, and after that way now called Heresie, so worship we the God of our Fathers.

Therefore all people behold and see what your way is, and go not on to your own destruction, but cease from evil, and let not envy and malice lodge in your hearts, nor strive not in your wills against the Truth of God, for he is establishing the Throne of his Glory, and who art thou that contendest against him? It were better for thee to be still and quiet, and meddle not in things

things too wonderful for thee, but let that alone which concerns the most High.

Therefore all people in time your ways consider, and proceed no further in that which is evil, which tends to persecution and destruction, but all take warning from the Lord, and all turn unto him, before the day of his fierce wrath come, for if you neglect the light of Christ in your consciences you neglect your Salvation, and if you turn against the appearance of God in his people, and conspire against the Just, and murder the Innocent, God will find you out, and the hour of his Judgement will come, and his wrath will abide upon you for ever. So all mind the Light of Christ within you, that is manifest from God unto you, that you may depart out of evil, and be led unto God from whence the Light comes, that you may come to discern the things of God, and understand that which belongs to your peace, for all that the Lord hath gathered in this day of his mercy, to make known in them his wonderful works in his mighty power they walk in Gods fear, and stand in his Counsel, and know all things in their place, and what is of God they honour, and what is of man they cannot own, for God hath raised his own Seed that cannot consent to any custom or fashion or tradition of the World, but testify against them all, and we are born of the Seed which hath no part in the World, and in the power of it we are redeemed out of the World, therefore we cannot conform to the World neither in custom, fashion or tradition, nor we cannot exercise our selves in any thing we are convinced of to be contrary to the Truth, and this is all that you have against us, because we answer a conscience void of offence towards God and man, and walk in obedience to the teachings of God, which doth not answer your vain minds which are puffed up, so you cannot receive the pure language of Truth, but reject and scorn it and are angry, and if you be not bowed unto and spoken unto according to your customs then you are offended, and so you fret your selves in the pride of your hearts, because we cannot answer your vain minds in your Customs, Fashions and Traditions.

And this is the great offence you take at us which provokes you to anger, and fills you with wrath and indignation against us, when we walk simply in the Truth of God and do not give offence to any in the Truth speaking, or in not moving or bowing to any mans person to have it in respect, for such things are out of Truth, and where they are practised the leading of the Spirit is not known, so you that are in those things you are in the vain customs of the Heathen and follow your own wills, and satisfy your vain minds in your lust, which grieves the Spirit of God, and we cannot own them, nor be conformable unto them, we dare not speak any other Language but *Thou* to a single person, knowing it is the Spirits Language, and hath been from the beginning, and the Scripture declares of no other. We cannot put off our Hats and bow unto the persons of men, knowing that he who respects persons commits sin, and is convinced of the Law to be a Transgressor, and we know that when our Hat is on our Head, it is where it ought to be, being given for a covering unto that part, so we cannot move it, or put it off in honour to any man, but as our freedom is in God, for we have denied such things in obedience to God, and we cannot return again into them to be intangled with them, but stand in the freedom of God, into which we are redeemed by his mighty power, and we see all these things to be vain which are practised in the World, and are not after the Spirit but after the Flesh, and from the heart which is deceitful and desperately

rately wicked, and we cannot joyn with them, nor be conformable unto them for conscience sake, for we are let free by the Law of the Spirit of Life in Christ Jesus, and we know them to be works of darkness, and so we testifie against them, and we have the answer of a good conscience therein and peace with God, and in this we rejoyce, that we have not at any time suffered as evil doers, but for the Testimony of a good conscience in simplicity and innocency in the sight of God, who upholds us in his arm, and preserves us in his power from the wrath of unreasonable men. So in faithfulness we stand approved to God, and is manifest to the measure of God in you all, and before the Lord we stand Innocent, neither seeking nor striving after any thing but the Glory of God and the good of all people: and we do not deny any thing in the truth, therefore we are hated without cause, nor we cannot own any thing out of the Truth, therefore our sufferings are not grievous to us, though we be killed all the day long, and counted as Sheep for the Slaughter, and the eyes of all are upon us for evil, yet we are preserved by an invisible power, and our hearts are enlarged and our Tongues are unloosed, to magnifie the God of our Salvation. Therefore take warning all people and do not withstand Truth any longer, nor proceed no further in your enmity against an innocent people, for your folly will be made manifest if you go on in your way, and still continue the yoke and the burdens upon us, and have it in your hearts to spoil and persecute us who cannot for conscience sake submit to your customs, nor allow your practises which arise from your own inventions; So from high to low consider, and what is past let it be sufficient, and let it not be in your hearts to proceed any further in your wills against the Innocent, that God may divert his judgements which will certainly fall upon your heads if you go on in your wickedness, and there will be no elcaping the fiery wrath of the Almighty. Let this warning reach unto you and take place in you all (people) that you may dread before the Lord, and he that hath done wickedly do so no more, and who doth intend any evil towards us, let it not abide within you, but cast out your evil thoughts, and entertain them no longer, and let not your Tongues be so perverse, but knowv the bridle for them that you may not speak unadvisedly as many have done, who have called light darkness, and truth delusion, and so have reviled and scorned us who are by the light guided and in the truth walk, and let your moderation appear to all men that you may do unto others as you would have others to do unto you, for you make such measure as you would not have measured unto you again, so you are not come to the Law and the Prophets, therefore your way is not good nor to be proceeded in any further, but it is to be denied and cast off and departed from. So be stayed in time, and all mind the things that belong to your places, and let him that Rules mind his place and rule with diligence, and make sweet and wholesome Laws for the Government of Nations, that people therein may be protected from injury, violence, or any wrong, and be ordered in peace, and dwell in safety every man in his place, and that sin may be cut down which does so much abound, and all evil doers restrained from their evil ways, and the well doers encouraged in their holy walking, that so true Judgement and Equity may abound in the Nations, and Truth and Righteousness may run among the people as a mighty stream, and let him that serves serve with carefulness, and mind his place, that he run not beyond his Power, and so pervert the issuing forth of wholesome Laws in their right course, and turn them into a corrupted channel; Therefore let him that serves be careful

ful that he stretch not himself beyond his line as many in the Servants place do at this day, who act both beyond Law, and contrary to the Law, and so neither regard God nor man; let this be all denied, and mind your places in singleness, that you may perform them with carefulness as unto God, that both he that Rules; and he that serves may be subject to the Higher Power which is of God, and know that to be over all Powers, that none may enter into his work or meddle with those things that are too high for you, as many have done who have busied themselves and spent much time but never could perfect any thing, but have been overturned and over-whelmed and none could be found to uphold them, and this is the work of the Lord, and the out-stretched-Arm of his Power that does all these things, who appears to be the Salvation of a People that trust in him, and to over-turn all those that conspire against them. How did he deliver *Daniel* out of the Lions Den, and *Mordecai* and the feathered *Jews* from the wickedness intended against them, and *Shēarak*, *Mejhak* and *Abednego* out of the flames of the Furnace, and from the wrath of *Babylons* King; And this is our God on whom we wait and whom we serve and worship, and our eye is towards him, and our expectations from him, and his hand is not shortened towards us, neither doth he fail us, therefore our hearts are filled with joy, and our tongues with praises, and our spirits rest in hope, for God hath made his Tabernacle with us, and dwells among us, and he is our God, and we are his People in Truth and Righteousness.

O ye dear Children of light whom God hath gathered in this day of his compassion, and counts you worthy to suffer for his Name sake, rejoyce and be glad, for great is your reward; Lift up your heads in the strength of the Lord, and walk in the power of his might, that you may be preserved by him in faithfulness to him, that the Crown you may receive which no man can take from you; O let your Souls rejoyce in him, and all that is within you praise his holy name, for there is none like unto him who is over all Gods, and over all Kings, sitting upon his Throne and judging right; Let all bow before him and be subject to his Power, that in peace we may lie down together, and in rest be established by the arm of his Salvation for evermore.

O thou Holy Righteous Seed, thy day is come, thy day is come, thou Holy One, thou art the Lamb, thy day is come, and victory thou wilt obtain, thy Power is known that makes us rejoyce in thee, thou art the King of Glory over all, we are subject unto thee, and with one accord we praise thy Name, and our voice we lift up to thee; thou hast Redeemed us, and we are thine, and in thy love we are overcome to thee; thou art the undefiled one, and what we are we are in thee, thou art our life, and we live in thee; thou glorious Birth, we have been thy star, and we worship thee, and present unto thee a living sacrifice of holy praises, everlasting Glory, and endless dominion for ever and ever.

O ye *Ministers of England* and Nations afar off, your time now is, and is no more; you are not upright before God, but are seeking your selves, and are double-minded men; you serve the times and not the Lord, and you turn amongst the changeable things, every man after his own way, having your time in your hand, so you can run with the times, and turn with the times, and what the times are, you are the same in shew; this is your own time, and now it is, Behold it passeth away, and is no more, for God is dividing the times, and raising his own Seed in his own time, which in your time you can not comprehend, how have you limited the holy one in your observing times, you have had your own time so much in your hand that you have forgotten the

the Lord whose power is unlimited, and his time unchangeable; and you have brought forth your own Inventions in your own time, and have set them up for Doctrine and Worship, and you have not regarded Gods time which is in his own hand, so he is not to be found amongst you, nor in your time; but hath left you and departed from you, and you are become like a barren Wilderness and a wild Forrest where Bryars and Thorns grow; and if any cannot observe your times, then you take hold like Bryars and tear them, and strike like a Thorn into their side; and this is the Spirit of Persecution that reigns in you O ye National *Ministry*, there is sufficient witnesses against you who are oppressed by you in the Prisons this day, into which you have caused them to be haled and torn with your briars, and where you prick them with your thorns; and is not this your work at this day? When will you be weary of it you perverse men of Corrupt minds who are after earthly things acting against God and his People for filthy lucre sake? And for this end you can be any thing in shew, and turn with all times; that your Gain from your Quarter may be upheld to you, but the Lord is uncovering you to your shame for ever, though your Time seem now to be, for the Lord is against you, and his controversie is with you, and all that strive to uphold you, and you must all fall together; and there shall be none to deliver you out of his hands; And thus you have served the times through all the Changings and Turnings, and now you have it, but it is no more; You sigh deep, and draw your breath from far, for that which is out of time is come to reign over you, and you are now striving for your life, not being willing to die; what a time have you, and what a life do you live? Consider it in the fear of God, and let your Envy and Malice cease towards those that cannot uphold the things in which your time and life is, what is it you would do in your time? Would you build your Nests so high that the Lord may not see you? Or would you inclose your selves with Cedars that he may not find you out? Declare what is in your minds to the Nations, that People may be satisfied concerning you; How do you manifest your selves to be of the wicked One, who with a secret breath blow the Coals until they kindle and break out into flames, and all this hath been done in your own time, which makes you manifest to be of *Cains* Race, and in the *wolves* Nature, for the day hath declared you, and nothing can cover you from the all-seeing eye of God, but your inward parts are opened, and an ill savour arises from you, and all your Merchandize is become loathsome to the upright in heart, and they cannot buy them any more. Therefore behold where you are, and what is the place of your Rest, for Babylon must be destroyed, and all her Merchants must be spoyled, and you must not be spared who are found in the midst of her; for the Lord God is strong that Judgeth her, and he will dash all her brats against the stones, and burn her with fire, and you that favour her shall then Mourn for her, and you that have taken up your Rest in her Lap, and partake with her of her sins, you must partake of her Plagues, and destruction will come upon you in one day, and a hiding place you will not find; This is from the Lord God unto you; that you may come out of Babylon and Trade no longer in her, nor drink no more of the Wine of her Fornication, nor do not cause others to drink of the Cup of her Abomination; but all be still in your minds; and wait to know the measure of God in you, that the Light of Christ which doth enlighten you may be your Guide; that your eyes may be opened, and all your confusion discovered unto you, that you may see your way and come to Repentance, for you are not fit to be Teachers of others while envy and malice remains

remains in your hearts, and while you are Time-servers, and Men-pleasers, and love your pleasures more than God ; you are not like Christs Ministers who knows the love of God in Christ shed abroad in their hearts, and in his love are constrained to serve him, and to deny all for him ; Therefore come out of *Babylon*, and keep not People any longer in her with your Inchantments and Sorceries with which you deceive, but come to the light of Christ with which you are enlightned, that his power you may know to crucifie the proud Nature in which you live, so will you come to a good understanding of the things that belong to your peace, and know the Lords time in his own hand, and his own arm that perfects his own work to his own praise, and do not strive against God, nor fret not your selves when he appears, but walk like sober men, and let every man stand in his freedom that he hath in God, in which he answers a good Conscience unto God, and be content with such maintenance as they are free to allow you, and give over forcing and compelling, suing and imprisoning those that are not of you, nor cannot joyn with you for Conscience sake, for that is not the practice of Christs Ministers, neither is there any Scripture on your side by which you can prove your practise warrantable, but it arises from the Beast and the Whore which gives life to the false Prophet, who must all be taken alive, and cast into the Lake, where the worm never dies, nor the fire is not quenched, and their carcases shall be an abhorring to all flesh, and their time shall be no more.

The End.

THE

THE
Morning-Watch,
 OR, A
SPIRITUAL GLASSE OPENED.

WHEREIN
 A Clear DISCOVERY is made of that which lies
 in *Darkness*, from whence *WARS, CON-*
TENTIONS, and *DESTRUCTIONS* do arise, con-
 cerning a Professed

RELIGION.

With a few words of tender Counsel

Unto the { *Pope,* } { *Independent*
 { *Prelate,* } { *& Baptist,*
 { *Presbyter,* } { *&c.*

That they may all watch to the *Morning*, and in the *Glass* behold *them-*
selves, and try their *Principle* and *Practice*, and see whole *Image* it bears,
 and whether it be the same *Principle* that the *Saints* were guided by, and the same
Practice that they *Walked in*, that none may lye any longer in *darkness*, and be *de-*
ceived; but all may come in *one spirit* to be *gathered*, and into *one body* *Bapti-*
zed, where *Love* and *Life*, *Peace*, and *Eternal Unity* is truly
 enjoyed and possessed.

By one who travels for *Israel's Freedom*,

William Smith.

TO THE
R E A D E R.

READER,

THe way of Life, or the way of Death, is the Choice that all people make, and are found walking in. The way of Life is straight, and there be not many find it; The way of Death is broad, and many walk therein. Therefore it is of concernment for thee to examine thy present state, and to be careful in what way thou walkest, lest suddenly thou fall into danger; for God would not have thee perish, nor to go on in the way of Death, but would have thee turn and depart out of it; and for that end hath he freely made manifest in thee, a measure of his Spirit to discover it, that thou mayst see the danger and escape it, and that thou mayst not run into it, and destroy thy self; and that is in thy Conscience placed, which truly tries thy ways and doings, and doth not let an evil thought, word, or deed, go unreproved; that is the Light of Christ which thou art enlightened withall, and lets thee see that when thou art at liberty in the flesh, and satisfying the lusts of it, thou art in the broad way that leads to destruction, and it reproves thee for it, and calls thee to turn and depart out of it; if thou walk in pride, drunkenness, covetousness, envy or malice, in scorn or disdain of others, the Light of Christ doth reprove thee in thy own Conscience for such things, and calls thee to abstain from them; and this is the broad way, that leads to destruction; all that walk in it, and will not turn from it when reproof comes, they destroy themselves, and will perish in their gain-saying: Therefore whilst the Lord is visiting thee in his tender mercies: harden not thy heart against him, nor reject his counsel, but be diligent and ready to receive, and in the quietness of thy mind attend to the word near thee, which is in thy heart, and in thy mouth, that thou mayst obey it, and do it; for it is Gods gift unto thee, and stands a witness for God in thy Conscience; it is Life, and the Life is the Light, and the Light breaks forth in thee, and makes manifest unto thee the secrets of thy own heart, and lets thee see all thy thoughts, whether they be good or evil; and thou canst not hide thy Counsel from it, nor cover any intent so close, but it will find it out: This is Gods Love unto thee, who hath given his Son for thee, that thou in him might believe, and have everlasting life: wait in his fear, his counsel to know, and his leading to follow, and he will bring thee to the strait way, and open it for thee to walk in, and he will judge and condemn all that in thee which must not enter; and he will bring thee down into the Death, where Gods wonders thou wilt behold in the deep: And this is the straightness of the way, and the Ground why so few find it and walks in it, Because that flesh and blood must not enter, but be judged down to death: Therefore Reader, be diligent

ligent to find out thy present state, and to know the way wherein thou art walking, and do not deceive thy self by crying Peace, when sudden destruction is near at hand; and be not secure with a talk of God and Christ, but wait to know them; and speak not of Faith and Grace, until thou have them, for therein thou deceivest thy self, and the Enemy blinds thy mind in a secure state.

So unto that of God in thee which is pure, I direct thee, that thou mayst know the Leadings and Teachings of it, and believe in it, and joyn to it, and it will bring thee to know those things that concern thy own Peace: And in the measure of God manifest in thee, read this following Treatise, and it will keep down that mind that covers Knowledge, and would be feeding upon Knowledge, which the Lord forbids; or if any thing arise in thee which would be angry or envious, the Light of Christ will judge that down and will keep thee low in the meekness and patience to read and understand, and if any thing seem hard unto thee which at present thou mayst not have clearness in, let it alone until the day declare it: And be not hasty to know, nor rash to judge in that which cannot discern it; but be still, and cool, and sink down, and wait in patience until the appointed time. And this is published in the service of Love for thy sake who errs for want of knowledge, and is not come to walk in the way of Understanding, that thou mayst be informed of the subtile workings of the Enemy of thy Peace, and to know a part in that which gives Dominion over him, which is CHRIST JESUS the LIGHT in thy Conscience, unto which I am made manifest, who travels to relieve the weary, and to ease the oppressed ones, that the feeble may be strengthened, and all that breath after God may be saved in this day of his Mercy: My Friendship is to thee and all people, in the Truth of God,

W.S.

THE

THE MORNING-WATCH;

Or, A Spiritual

GLASS

Opened, &c.

AWAKE, *Awake* all people; *Arise*, lift up your eyes, watch to the Morning, the Day is come, and the glory of *Israel* is risen; all things are manifest as they are; *Darkness* is dangerous, and the Ways thereof lead unto *Death*; Why will ye walk therein? And why will ye dye? O ye people! Everlasting Mercy from the Lord God is held forth, that none might be lost, but all might be saved. Bow down your ear, and hear; be diligent, and encline; for that is come which was before the Subtily, and that is manifest which in the beginning made all things, and was before the Serpent prevailed, or before that sin or death entered; and this hath God revealed in his tender mercy, and hath visited many therein, whose Understanding is opened, and their eyes enlightened to behold the way of life; and they are come to that which was before the World was made, and know a part in that, which was *Moses* life, whose understanding was opened to see to the beginning, and beheld Gods Eternal Power in the Creation, and the moving of his Spirit upon the face of the Waters, and his bringing Light out of darkness; and when this was opened to his understanding, and he had seen it, then he declared it, and it was written, and that which was written, was called Scriptures; but that which *Moses* declared, was the Word of Life, which was in the beginning; and this Word was with God, and was God; who said, *Let there be light*, *Gen. 1. 3.* (mark) God said it, (this was the Word) the thing was done, and came to pass: Then God saw the Light that it was good, and he called the *Light*, *Day*, and the *Darkness* he called *Night*, and the *Evening* and the *Morning* were the first day, *Gen. 1. 4.* (Mark this:) The Word said, *Let there be Light*, and the *Light* was brought out of *Darkness*; so the Morning was come, and the first Day was created in the Eternal Word; and into this Life was *Moses* gathered, and had his Understanding opened, that he could see to the Beginning, and behold the Works of God in the Creation, which were wrought and brought to pass before his time upon the Earth; and there was no *Tradition* to give him the knowledge of it, but the *Light* which shone out of darkness in his heart, in which he was gathered un-

to

to God, and had union with his Life; and in the Life revealed, *Moses* had clearness in his Understanding to the Beginning, and beheld the six days Work, and the Creation finished, and also the seventh Day in which God rested: He beheld man in his Innocency and Uprightness, and saw the Image in which he was Created, and the purity and glory in which he was formed; he beheld the Habitation in which he was placed; & he saw the covering with which he was clothed, and in which he stood before the Creator, and was not ashamed; he beheld *Paradise*, and all the Trees of the Garden, and saw what was allowed unto man for Food, and what was forbidden; He beheld the Serpents subtilty, and his deceitful working, and saw how he entered; and how he prevailed over man; he beheld how he drew and enticed man's mind from his obedience unto God; and he saw how man fell and degenerated from the Power that had made him; and he beheld the entrance of sin and transgression, and saw the *Curse* and *Death* that came over all men in the Fall; he beheld and saw the Love of God open, and the Seed of the Woman promised to break the Serpents Head. Thus was *Moses* understanding opened in the *Light* that shone out of darkness, which was manifest within himself, in which the *Morning* appeared, and the First Day did break unto him; then in the *Light* he read thorough the Generations that were before him, and declared of their states and conditions; and of their ways and doings, and then it was written, and became Scriptures; (Mark) It was not Scripture before *Moses* had declared it, and what he hath declared, and what is written is true, and given forth by him in the Power that made all things manifest to him: So he declared of *Adam*, and of his Innocent state, and of his Fall; and of his driven-out-state; he declared of *Cain*, and of his Sacrifice, and of *Abel*, and of his Sacrifice; he declared of the Flood that came upon the World of the ungodly; and of *Noah* a just person, who with his Sons and Daughters were preserved in the *Ark*: He declared of *Abraham* the Father of the Faithful, and of the *Covenant* that God made with him and his Seed for ever; he declared of *Ismael* and *Isaac*, of *Esau* and *Jacob*, and through all the generations that had gone before him; and he did not receive these things by *Tradition*, or by any knowledge that came without him, but as they were opened and made manifest within him, where he beheld and read them in the *Light* and *Life* by which all things were made and created, and into which he was gathered and united.

This is that *Moses* whom God sent into *Egypt*, to bring up *Israel* his chosen, vvho vvith mighty Signs and Wonders delivered them from under *Pharaoh's* Power, and vvvas a Leader unto them out of *Egyptian* Darkness, and from under the heavy Tasks that they vvvere oppressed vvithal: He received the Law at Mount *Horeb*, and he vvrit it in Tables of Stone, that *Israel* might knowv the *Statutes* and *Ordinances*, vvwhich the Lord required that they should observe and keep, and that they might obey the Lord their God; this was the *Covenant* which God made vvith *Israel* in those days vvhen he brought them out of the Land of *Egypt*, and it vvvas committed unto *Moses*, vvho vvvas made a Minister of it, and taught the people to observe and do it, that they might possess the Land vvwhich the Lord their God had given unto them, and that they might not forget the Lord and his Benefits: And this vvvas *Moses* Ministration, for the Law came by him; hovvbeit this Ministration vvvas not the thing it self, neither could make the comers thereunto perfect; yet in its time vvvas glorious, and vvvas a true *Figure* and *Shadow*

of him that vvas to come, vvhich aftervvards vvas to be more fully revealed, vvhole glory exceeded; and *Moses* Ministration vvas but a Type of him, and a *School-Ma'ier* to bring unto him, vvho vvas before the World vvas; and it held forth, though more darkly, as in a Glass, the glorious appearance of *CHRIST* the Word of God, and Povver of God, vvho vvas yet to come, and to be made manifest and revealed, of vvhom *Moses* truly prophesied, vvhen he said, *A Prophet shall the Lord your God raise up unto you like unto me, him shall you hear in all things; and who will not hear the voice of that Prophet, shall be cut off from amongst the People:* (Mark :) They vvvere to be cut off that vvould not hear the voice of him of vvhom *Moses* prophesied, vvho vvas yet to come, and to be the end of the Law for Righteousness, and to be the fulfiller of it, and to save and redeem from under it, seeing that no flesh could be justified by it, because of the vveakness and unprofitableness of it, and because it vvas a Ministration of *Condemnation* unto such as did not continue in all things vvritten therein; therefore *Moses* testified of him vvho vvas to be raised up, and directed all to hear his Voice, vvhole Ministration vvas to bring in *Everlasting Righteousness*, and to redeem from under the Bondage of the Law; and this vvas *Moses* Testimony unto *CHRIST* the Povver of God; and he did not direct People to look at any thing, or hear anything that vvas vvritten before his time, but to look to *Christ*, and to hear his Voice, that they might come to that vvhich made the World, and vvas in the beginning, with whom *Moses* had then true union, and felt his life, and beheld the Excellency of his glory, which was still to be revealed; and both the Law and Prophets bear witness unto him, and the Scriptures throughout testifies of him, and declare his unchangeableness, who through all abides the same; what he was in the beginning, he was the same to *Moses*, and to *David*, and all the Prophets, and Holy men of God, who all received a measure of his unchangeable life, and were thereby inspired, and as that in them moved so they spake and declared, and their Testimony agree in one; for they were all come to that which was in the beginning, and all declared the same thing according to its manifestation unto them; that from *Moses* untill *John*, all the true Prophets bore their Testimony unto *CHRIST* the Power of God, whom they knew to be freely given of God to be a *LIGHT* and a *LEADER*, that he might be salvation unto the ends of the Earth; and as they received, they Ministred, and truly testified of his Power; and what they knew him to be made unto them, so they declared of him, and witnessed him to be a *King*, a *Judge*, a *Law-giver*, a *Rock*, a *Fortress*, a *Deliverer*: And so according to the Manifestation they Ministred, and not by Tradition or Custom, That the Testimony of *John* agreed with the Testimony of *Moses*, and they both witnessed the same thing, and had union with the same Life: So *John* was come to that which was in the Beginning, and in that he vvas the greatest of all the Prophets, and was sent of God to prepare the Way, and to make the Pathes straight; for he was near to be revealed in glory, of whom *Moses* and the Prophets had testified; and *John* declared of the Word which was in the beginning, by which all things were made; And he testified, *That in the word there was Life, and the Life was the Light of men,* *John* 1. (mark :) *The word in the beginning is the Life and Light of men*, by which all things were made.

This was his Testimony who was sent of God to bear witness unto the Light; and he did not declare of another then the holy men of God had done the

the same, that *Moses* and the *Prophets* had testified of; and he was sent of God to bear witness unto this Truth which was in the beginning, and he did not testify of that to be the light, which *Moses* and the *Prophets* had written before him; neither did he testify of himself to be the Light, but that is the true light (saith *John*) that enlightens every man that comes into the world, *John* 1. 9. Here was the Light shone out of Darkness in *John*, the Morning and the first Day was come unto him, as was unto *Moses*, and he beheld his glory as the glory of the only begotten of the Father, full of Grace, and Truth.

Then God sent him to bear witness unto the Light which in him was made manifest, that all in the Light might believe; and he called unto others to behold him, and said he was the Lamb of God, and was come to take away the sins of the World, *John* 1. 29. (Mark :) He beheld him and his glory, and felt his Power, and what his Power took away; then he declared him as he knew him, and not from any Tradition or Writing before him, though then there was much written which did truly testify of him. Weigh this Truth all ye Priests and professors, and ponder it in your hearts, Have you beheld Christ, and seen his glory whose Name in Words you declare? Have you felt his Power to take away your sin? If yea, then why do you teach for Doctrine mens Traditions, and build upon other mens labours, and stretch your selves beyond your own measures, running into the Lines of what others have written? And if nay, then how dare any of you make mention of his Name, or speak of his Glory, or of his Power, seeing you have not beheld him yet made manifest in your selves? You are not sent of God, no not one of you, who cannot witness in some measure, the glory of the only begotten of the Father revealed in you.

Therefore let all flesh be silent, and the mouth of Iniquity for ever stopped and let none speak more of Christ, or his glory and power, then they know a measure of his Life made manifest in their mortal bodies, by which they come to know their sin taken away; For *John* testified, that the giving forth of the Law was by *Moses*, but Grace and Truth came by *Jesus Christ*, *John* 1. 17. (Mark :) Grace and Truth was come unto *John* by *Jesus Christ*, and he had beheld and had felt the Virtue of it, by which *Moses* Administration was fulfilled in him.

And this is *Johns* Record, who was sent of God to bear Witness unto him in whom is life, the same which was in the beginning, of whom *Moses* testified, that so their Record agrees in one, and their Testimony is unto the same Life in unity; for they were gathered unto Him who was in the beginning, and was made manifest through Generations to be a Light and a Leader; and all that believed and obeyed him, had Life Eternal in him: And this is he that was made under the Law, to Redeem them that were under the Law, and in fulness of time came and was made manifest to *Israel*, and was the end of the Law, for Righteousness, unto all that did believe; and so he fulfilled the Ministration of Condemnation, which could not justify any because of its weakness; and he brought in a Ministration of Righteousness, which did exceed in glory; And this was the Word in the beginning, which became flesh, and dwelt amongst them, and they beheld his glory, and received him; and as many as received him, unto them he gave Power to become the Sons of God, even to as many as believed in his Name; And *John* preferred him before all, saying, He that comes after me, is preferred before me, for he was before me, and his

his shoo-latchets: I am not worthy to unloose: I baptize with water, but he shall baptize with the Holy Ghost and with Fire, whose Fan is in his hand; he must encrease, but I must decrease, saith John.

And when he came and, was made manifest unto Israel, of whom Moses and the true Prophets had testified, and whose glory they saw was to be revealed, he Ministred forth of his own Fulness and of his Fulness they received, who upon him waited, and in him believed: Then he confirmed the Testimony of all the Holy Men of God, saying, *I am the light of the World, he that followeth me, shall not walk in darkness, but shall have the light of life,* John 8. 12.

And this Testimony the Pharisees could not receive, but told him he bore Record of himself, and his Record was not true: These were the wise generation, and the Scripture-learned ones in that day, who had the Law and the Prophets read amongst them every Sabbath, and yet did not behold his glory when manifest amongst them, of whom Moses and the Prophets had testified; nor did not believe his own Testimony, who spake the Things that he heard and received of the Father: Mind this all you wise people of this present Age, who are wise in your own eyes, and hears and reads the Testimony of the Prophets, Christ, and the Apostles, and is searching the Scriptures from one end to another, and yet you come not to him, nor cannot receive his Testimony of whom the Scriptures do declare, and in whom is life.

Now there was a poor people in that day that did own his Testimony, and received him, and believed in him, and became followers of him, though by the Wise, and Mighty, and Noble, he was despised and rejected: And those that followed him, were made Witnesses of the Works and Miracles which he did whilst he was in that Body prepared; and they beheld great and mighty things done by his power, the Dead raised, the Lame restored, blind Eyes opened, deaf Ears unstopped, the Tongue of the Dumb unloosed, Lepers cleansed, Devils cast out, with many other Signs and Miracles which in the days of his Flesh was done by him: And when the Work was near finished which the Father had given him to do, and the time of his Departure drew nigh, and that he was to leave them who believed in him, and were followers of him, all things drawing near an End, he said unto them, *It is expedient that I go away, that I may send you another Comforter to abide with you for ever, the Spirit of Truth which the world cannot receive:* And when he had finished, he departed from them, and left them, and entered into the Glory that he had with the Father before the World began, and sits at his Right Hand in the highest Heavens, Principalities and Powers being subject to him. This is he that doth redeem and save his People from their sin; and there is not another Name given whereby any can be saved; but the Name of Jesus. And after he was taken up from them, and was ascended, then did they wait for his Promise to be fulfilled, and they tarried in Jerusalem, and waited until they were indued with Power from on High; and he did not leave them Comfortless, but in his Faithfulness he came unto them, and fulfilled his Promise, and poured forth his Spirit upon them, and they all spake the wonderful Works of God; then they preached his name from City to City, and published Salvation in his Life, and so they Witnessed that which they received in the pouring forth of the Spirit; and they were made able Ministers of the Spirit, and in the Spirit the things of God were unto them revealed, and they then

then laboured and travelled, that others who were Strangers and Aliens unto that Life which in them was revealed, might be gathered and brought to have union with it: So their Ministry in the Spirit was to turn people from Darknes to the Light, and from the Power of Satan unto the Power of God, that they might receive forgiveness of sins; (Mark) There must be a coming from Darknes to the Light, and from Satan's power unto the power of God, before that sin be forgiven, or transgression blotted out: And this is that which so many want, they want the Light and Power of God, and lyes in Darknes, and under the Povver of Satan; so their sin remains, and they live in it, and says it must be so vvhilst they are in this World; and they come not to that in vvhich sin is forgiven and done avay: And so people preach and believe in another Doctrine and Gospel then they preached and believed in, vvho vv ere Witnesses of his Majesty, and vv ere true Labourers in the Gospel, vvho converted and gathered many unto God, vvho sometimes vv ere afar off from him; and many came out of Darknes to the Light, and from under Satans Povver, unto the Povver of God, vv hich vv as the Gospel that they preached, and laboured to gather people unto; and all that believed and received their Testimony set to their Seals that God is true, and Witnessed Salvation and plentiful Redemption in the Light and Povver of Christ, and they knew the Gospel, and Life, and Immortality brought to light by it; and then they stood in the sanctification of the Spirit, and knew the Povver of it in their Inward parts, and their hearts vv as by it purified, and they vv ere made Saints of the most High, and they all had their Life in one Spirit, according to the Measure received, and in the Spirit they served and Worshipped God Day and Night, and their Worship and Service he accepted; these vv ere the faithful in Christ Jesus, who had crucified the Flesh with all the Affections and Lusts of it, and vv ere born of the Spirit into a new life, where they Witnessed the Work of Regeneration and Renewing in the Power of God: And then there vv as Epistles written unto such to edifie and comfort them, and to build up and strengthen them, that they might stand in the Faith which they had received, and in the Faith resist the Devil, and all his fiery Darts; and so by Faith in the Power, they Witnessed the World, and Flesh, and Devil overcome, and Victory obtained over all the Powers of Darknes, and in the Power they vv ere kept, that the wicked one did not touch them.

So these vv ere exhorted to stand fast in the Liberty wherewith Christ had made them free, and not look back again; to be entangled with a yoke of Bondage, Gal. 5, 1. (Mark) their Liberty vv as in Christ; and he had made them free, and they vv ere come out of bondage, and vv ere not to look back again, least they should be entangled; these had the Mark before them in the Light, and vv as to press forward, and not look back again; and the knowledge of the glory of God vv as given unto them in the Light which shone in their hearts, 2 Cor. 4.6. (Mark) The Light vv as in their hearts; by which they came to know God and his Glory; and they that did not believe in the Light which vv as manifest in them, they did abide in Darknes, and the God of this World blinded their minds, and kept them from the Light of the glorious Gospel of Christ, 2 Cor. 4.4. (Mark) The Light vv as there, but they believed not; So the God of this World ruled over them, and kept them from it; but unto those that did Believe it vv as the Mighty Power of God unto Salvation; and by it vv ere they gathered unto God, and had fellowship with him and

one another: So had they the true knowledge of God being in the Light gathered into fellowship with him; then they testified, *That God is Light, and in him is no Darkness at all, 1 Joh. 1. 5. (Mark) This was John's Message which he had heard of him, and declared unto the Saints, That God is Light, and in him is no darkness at all; and those that say they have fellowship with God and walk in darkness they lye, and do not the Truth, but who walk in the Light, as he is in the Light, they have fellowship one with another, and the Blood of Jesus Christ his Son, cleanseth them from all sin; And this is John's Testimony unto the Saints gathered in the light; and then he exhorted them to abide in it, and walk in it, and receive the Teachings of it; For saith John, You need not another Teacher, but the Anointing which you have received of him, and abideth in you. (Mark) the Anointing which the Saints had received, it did abide in them, and they needed not that any man should teach them, but as the same Anointing taught them all things, and is truth and no lye, 1 John 2. 27. And in the Truth received, they lived, and it did abide in them; and by the same Spirit of Truth were they led into all Truth, and had Fellowship and perfect unity one with another in the Truth, and they were dear and tender over one another, and loved one another with an unfeigned Love; and these were they that were born of God, and were Children of the Light, and of the Day; and they were not of the Night, nor of Darkness, but out of that state were redeemed and saved by the Power of Christ, and in his Light they were led into the holy City, which John in the Spirit saw descending out of Heaven from God, having the glory of God, and her Light was like a Stone most precious, and the City had no need of the Sun, neither of the Moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof, and the Nations of them that are saved, shall walk in the light thereof, and the Kings of the Earth bring their glory and honour into it, Rev. 21. (Mark) all that are saved, must walk in the Lamb's light which shines in the Holy City, and thither the Kings of the Earth must bring their Glory and Honour, and all must be laid down at the feet of him who reigns for ever; for unto the Lamb's Power must all be subject, he is greater than all, there was none before him, neither is there another after him; the Alpha and Omega, the Beginning and the Ending, the First and Last, Rev. 22. (Mark:) I am Alpha and Omega, the Beginning and the Ending, the First and Last.*

And here Moses and John meets in unity, and their Testimony agrees in one, and all the Dispensations and Administrations did hold forth this excellent glory which unto John was revealed in the Spirit; and from the beginning to the end of all that is declared and written in so many Words, it is but a Testimony of him whose Name is called the word of God, Rev. 19. (Mark) The WORD is his Name, and it was in the beginning, and by it was all things made that are made; and all the Holy Men of God received it, and had a part in it, and by it they all obtained Life, and they testified that there was not another Name given whereby any could be saved: And this is declared in Words, and is called Scripture of Truth, but is not the Word whereby Life and Salvation comes; for that was in the Beginning; and is the same this Day, and abides for Ever.

CHRIST the Power of God, the Salvation of God, without any variable-ness or changing; and what Moses saw him to be in his time, John saw him to be the same in his time; and as he was made manifest unto them, so they testified

stified of him, and exalted him above every Name, and laboured to gather people unto him; and many believed in him, and were united to him, and by one Spirit were baptized into one Body, and had fellowship and communion in one life, and in the Spirit they worshipped God with one accord, and served him with one consent. And this was glorious in its time, and a Service accepted of God; for they were single and upright to God, and worshipped him in his own Spirit; and his living presence was amongst them, and the Light of his Countenance did shine upon them, and their hearts were made glad and rejoiced in him, and they offered up a living Sacrifice of Praise unto his Name.

Then did Antichrist begin to work amongst them, and with his subtilty entered and prevailed over some of them, and through his deceivableness entangled them, and drew them from their obedience unto the Power in which they were gathered; then did those forsake the rest that in the Power were kept, and went out from them, and turned the grace of God into wantonness, and made Shipwreck of Faith and a good Conscience; then night came upon the Disobedient, and the Vail spread over them, and darkness covered them, and they lost the Life and Power of God, and went out from the Spirit and from the Truth, and so became false Apostles and Deceivers, holding the Form, but denied the Power, had the Sheeps Clothing, kept the Words, but inwardly ravened from the Spirit; And these Apostates who were gone from the Life and Power of God, and had lost the Leading of his Spirit, they turned into the Flesh, and joyned to the Harlot, and committed Whoredom, and generated in the Flesh, and conceived a false Birth, and in their own strength brought it forth, and it turned a Persecutor of the Birth born of the Spirit, and exercised Dominion and Lordship over others, and sought to pervert the Right Way of the Lord, and to turn people from it; and after the Saints Decease, who by the true Spirit were guided, then the false Apostles and Deceivers prevailed, and drew people unto their Way, which stood in the Form, out of the Power, so that the people were covered with gross Darkness, and their minds blinded, that the things of God were not at all perceived, then they sought out many Inventions, and made many Likenesses, and set up Forms, and every man's Way seemed right in his own eyes, and all became observers of their own Way; so set up the Kingdom in their observations, and all crying, that Christ was in that Way which they had made and observed.

Now Christ beheld the coming of such, and exhorted to beware of them, and not believe them, nor go forth after them; for he declared that they were false, who shall cry him up in any observation, or set up the Kingdom of God in any such thing; therefore saith Christ, *The Kingdom of God is within you* Luk. 17. So in this dark Night of Apostacy that was entered, people ran into Confusion, and did not understand one another: And when this glorious Day was lost that the Saints lived in who gave forth the Scriptures, and that people were gone astray, and erred from the leading of the Spirit, and had no union with the Life and Power that the Saints enjoyed, then they got their Words, and in the strength of their Imaginations, they set up a Way, and formed a likeness, then centered in the Form, and rested there for Life; so was the Light and Day, of God lost, and no Morning in them appeared, but gross Darkness was over them, and they did not like to retain God in their

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knowledge; then they went into the VISIBLES, and grew wise in the Letter; and read of the Saints Practice, and of their Worship, and laboured to form up some thing like it; and what they made and formed, in that they worshipped, and it seemed to be right in their own eyes. So they kept the Words, and with them stood clothed, but were from the Life and from the Spirit, inwardly ravened.

And this is *Babylon* the Mother of Harlots, where the Seed of God is in Captivity, and where people are distracted and confused, all tossed like waves of the Sea, and all untable as Waters; and out of this the Beast rises, and his Head and Horns appears, and he opens his mouth in Blasphemy against God, and blasphemes his Name, and his Tabernacle; and them that dwell in Heaven; And this *John* in his time saw in the spirit; and when the Beast had got up his Heads and his Horns, he began to make war, and to force and compel subjection to his Power, that all might bow unto him, and receive his Mark; then did the world worship the Beast, and wondered after him, whose Names were not written in the Lambs Book of Life; and they that would not worship the Image of the Beast, was to be killed, *And none was to buy or sell, but those that had the Mark, or the Name of the Beast, or the Number of his Name, Rev. 13.* so came People under the Beasts Power in the Darkness, when they were ravened from the Spirit in which they should have worshipped the Father; then they worshipped the Image of the Beast, and received his Mark, so turned against the Lamb and his Followers, and made War with them; that when any thing of God appeared which was made manifest in people, then the Beast rose up, and made War against that, and reached unto it with his Horns, and pushed down.

So the true Church hath been driven into the Wilderness, where she hath been through time and times, and dividing of times, and now is coming forth in the purity and glory of her Beloved, upon whose Breast she leans; and thus people have erred and gone astray from the Way of God, and have not known their part in that Life into which the Saints were gathered who gave forth the Scriptures; neither hath their Ears been open to hear the teachings of Gods spirit, which is manifest within them; so they have heapt up Teachers without them after their own ungodly lusts, and their ears have been itching after them; and they have built Houses for them, and called them Churches, and they have crept into them, and there have they led the silly Women captive, who have been laden with sins and divers lusts, and have been ever learning, but never able to come to the knowledge of the Truth, so hath the false Church and false Teachers spread over the Earth in the Night of Apostacy, and the people they have loved to have it so; there was liberty for the flesh, they could sit down in that Way, and eat, and drink, and rise up to play, and that pleased the carnal mind, and satisfied the affection and lust of the Flesh; and so hath all the vain Worships and Customs which people are this day worshipping in, who yet abides in Forms and Traditions, they are all come up since the days of the Apostles, and are after mens Traditions, and not after Christ; and the Conception of all hath been in man's Imagination, and hath been brought forth in his own Will and Wisdom.

And so is a fleshly Birth, which hath ever persecuted the Birth of God; for man's heart adulterating from that of God in him, he goes into the Flesh, and unto the flesh he joyns and Commits Whoredom, and brings forth

forth a Child of Whoredom (and so have all Conceptions and bringings forth since the Days of the Apostles, been Bastards, and not Sons) then the Father that Begets, and the Mother that Bears, would have their Son to be set up, and they clothe him, and adorns him with fair coverings, that he may appear beautiful, and be beloved, and then would have all be subject to him, bow down and worship him; and though all these Bastards differ much in their Likeness, and cannot joyn, nor own one another, yet is their Conception all in one womb, and they all partake of one Nature; and that which makes the difference, is the Garment which they are dressed withall, in which they appear outwardly to the eyes of the beholders; and when the true Birth appears, they all take a part, and joyns together, and conspires to kill him, and to cast him out of their Country.

So doth all the Harlots Children stand this day, every one for themselves, and one against another, but all against Christ the Son and Heir; and not one of them by what Name soever known, that would have him to reign, but strives with him, and makes War against him, as hath been experienced in this present age; So every one likes and loves their own best, and labours to cherish and to strengthen that, and would have it to have a Name and Power in the Earth; and this is the great Contention amongst all the Apostates, who Wars, and Fights, and Destroys one another about their Religion, they would all set up their own Birth, and would have that Adored and Worshipped, and if there be but a bowing unto the Appearance of it, they are satisfied with it, though the heart be in the Hypocrisie; but if any deny to Worship that which they set up, and cannot bow unto it for Conscience sake, then they are offended and provoked, and so War, and Fight, and Destroys one another, because their Image is not adored, nor their Birth worshipped, and all runs to the Scriptures for shelter, and from the Scriptures would prove their Birth to be lawfully begotten, and from that ground would have their Son Worshipped, or would have such as cannot, to be persecuted.

And thus do all lye in Darknes, and in Confusion, in the Night of Apostacy, and understands not one another, nor knows not what they would have done, for they being from the Life that gave forth Scriptures, their understandings are darkened, and they erre, and know not the Scripture, nor the power of God; the Light not shining out of Darknes, nor the Morning having not appeared in them, they be still in the Earth, where Darknes covers, and are all *Wanderers*, and *Vagabonds* in the Earth, and hath no part nor union with *Moses's Life*, the *Prophets Life*, and the *Apostles Life*, who had unity together in the one Spirit, and all walked in the manifestation of it, and so declared the things they heard, and saw, and tasted, and handled of the Word of Life; and they knew the Son of God to be come, the same that was in the beginning, and their understandings were opened by him; and then they knew him that was true and was in him that is true, even in his Son, *JESUS CHRIST*; this is the true *GOD*, and *Eternal Life*, *1. John 5.* (Mark) the Son of God was come, the true Birth was born in them, and they knew him to be the only true God, and obeyed and worshipped him, and in him they had *Eternal Life*; and this they witnessed to be true: But who knows him not to be come that is True, they are not in the *Saints Life*, so runs into their Words, and gets their Words and sows them together, and makes themselves Coverings, but abides in the Darknes, and brings forth that which

is false, then searches the Scriptures for Words, to prove their *Image* a law-ful *son*.

And this is the bottom and foundation of all Professed Religions this day, centring in the Letter, and running thither for shelter, but are all from the Life, and out of that which is the sure Refuge and Defence, and though all these Births differ in their *Form* and *Likeness*, yet in the *Ground* one, and all nourished from *one Root*, and the difference is in their branchings forth, and appearances, for they reach to the Letter in their comprehensions and from that imagines how the Saints practised and worshipped, and then they addle their own Inventions and Conclusions concerning it; and so makes it up as a thing that is true, and these are divers in appearance; some carved out into one likeness, and some into another, some appearing more excellent and glorious than others; and some being more painted with Scripture-words than others are; and so they make up the *Image* which *Daniel* saw, whose brightness was excellent, and the form terrible, the *Head* of the *Image* was of *fine gold*, his *breasts* and his *arms* of *silver*, his *belly* and *thighs* of *brass*, his *legs* of *iron*, his *feet* part of *iron*, and part of *clay*, *Dan. 2.* (Mark) here was *divers appearances* in the *Image*; and some more glorious than others to behold, yet but one *Image*, and from the *Feet* unto the *Head* it seemed more excellent in shew, but all must fall together, for the foundation is in the mixture, and the *little Stone* cut out of the *Mountain without hands* it smites the mixture, and brings down the whole *Image*, and in the fall of it there is no difference made from the *Feet* unto the *Head*; but the *Iron*, the *Clay*, the *Brass*, the *Silver*, and the *Gold* was broken to pieces together, and became like the chaffe of the *Summer-threshing-floors*, and the wind carried them away that no place was found for them; and the *Stone* that smote the *Image*, became a great *Mountain*; and filled the *Earth*, *Dan. 2. 23.*

Hear, O *BABYLON*! for this is the Lord's Decree against thee this day, and all the Apostates that inhabites within thee; though many may be climbed up to the *Head of Gold*, yet they are part of the *Image*, whose feet is *Iron* and *Clay*, and the *little Stone* will bring them down with the rest; and they must fall and be destroyed before the brightness of his Rising who is come to fill the *Earth* with his *Glory*; and though *Babylon* be diverse in appearance, and there be many branchings forth in her, and that there is not an agreement amongst themselves, yet they differ not in the root, but all springs up from the heart that is deceitful and desperately wicked, which lieth degenerated from God, and the night of *Apostasy* spread over it, and the fruit that is brought forth by them hath one taste, and is all bitter, and no savour of the life of God is felt amongst them. And though it be so, that all sorts and sects profess God, and with their lips seem to honor him, yet is their hearts far off from him; and their fear towards him is taught by the Precepts and Traditions of men, and in their works they are all found to deny him, and lies in darkness and confusion; some setting up, and some pulling down; some building, and some destroying; so doth the Inhabitants of *Babylon* dash one against another, and breaks one another, and destroy one another about their Professed Religion, and are all out of that which makes for Peace, and that wherewith one may edifie another: So the *Image* hath been made and set up, and all these branches put forth since the days of the Apostles, the Spirit of Truth being lost, and people having run in the night

night of Apostacy, they have been like blind men groping for a way to walk in; and when they could not find the Saints way, then in their inventions they made ways to themselves, and what they made, that seemed right in their own eyes: So have all the people a way and a worship, and in their own way their hearts is most delighted, and in that they are best satisfied, though it never bring them near to God, or to feel the refreshings of his living presence.

1. Now the *POPE*, and those that walk and worship with him, they have a way, and unto them it seems right as others do, and they strive and contend for it, and counts all Hereticks that differ from them; and in their zeal to their way and worship, they make Laws and Decrees for to cut off and destroy such as cannot own their way, and walk with them; and the Pope challengeth the first place in Government and Power, as to those things that concerns Religion, and sets himself over all, and sits as a holy Father and Head of the Church, and institutes and orders what his will leadeth him to, and that he sets up in practise and profession; then unto that must all bow, or draw his displeasure upon them, and he concludes something from the Scripture that may be a ground for him in his practise; imagining that he is as *Peter* was, and hath power as *Peter* had, and sits in *Peters Seat* to Rule, but is not found in *Peters Life*, so an earthly carnal man, dark and blind, not perceiving the things of God, and is far off from that in which *Peter* had power to bind and loose; so sits in a decked Seat in the pride and haughtiness of his heart, and in that rules over people by the might of his earthly powers, which *Peter* never did; so the thing he maketh to himself, and sets up a likeness, out of the power, and the form is practised, and a Will-worship performed, and in that is the Pope with his people satisfied, and thinks that they do God service, but are found in the degeneration and alienation from the life of God, and in the dark night of Apostasy, where the mystery they cannot perceive, so in darkness walk, and know not whither they go, because that darkness hath blinded their minds.

2. And from the same Root another branch springs up something higher, and is called *PRELACY*; whose birth is conceived in the same womb as the other, and brought forth in the same strength, and they flye to the Scripture to uphold that part of the Image which they bear forth, and from the Scripture they would prove their a lawful birth, having read of Bishops and Church-order of Prayer and Preaching, of serving and worshipping God; and in words they deny the Pope and his practises, and cannot joyn, nor own his Birth to be lawfully begotten; yet there is none nearer in the brotherhood, nor none more like in their form and appearance; but are all in darkness, and neither knows nor understands one another, though children of one house; so they live in strife and contention, warring and fighting about their likenesses, because different in form, and neither of them a true birth; but lye in darkness, and under the shadow of death, where peace they know not.

3. And then another branch puts out something above either of these; and is called *PRESBYTTERY*, and they make a great noise with the Scriptures and Form a great Likeness, and bears forth a higher part of the Image, and they contend more earnestly by how much they have a fairer shew; and they would have their Son to rule over all, and would have all compelled to fall down and worship their likeness which they set up, and presses to a conformity

formity under penalties, and punishments; and they have Scripture to turn unto, by which they would prove their Birth to be the only child; so they plead their call to the Ministry lawful, because they read some were Ordained by the gift of the Holy Ghost, and by the laying on of the hands of the *Presbytery*; and they ordain *Elders and Deacons*, and *Officers* in their order and practise, having read of such names in the Scripture; and they contend against *Pope and Bishops*, and those Names, and cannot own nor joyn with them, but war, and fight, and destroy them, and so *Babylon* lyeth in darkness and confusion, and yet in the ground one; for the *Presbyters* Branch is from the same Root, and his birth conceived in the same womb with the *Popes*, and *Prelates*; and no difference but in the likeness made to themselves, for they be all in darkness, and from that which was in the beginning, and doth not know a part in the life which the holy men of God enjoyed, and from which the Scriptures were declared.

4. Then springs up another branch over all these, and is called *INDEPENDENCY*; and these have something like a form of godliness, and their Birth appears more glorious than any of the other, but is not the true Son; and though in many things they be separated, and differ from them, yet in others they joyn and consent unto them; and these bear but a higher part of the Image, by how much they have more of the form of godliness, and are more zealous in their practise and professed worship; and these do not so much strive after Compulsion, as some others do; though they would set up their Son as Chief, and would have him adored and worshipped above all; and they cannot own neither *Pope*, *Prelate* nor *Presbyter* in their practise, but seperates from them and gathers into more particular union and fellowship together, and they run to the Scriptures to prove their Birth lawful, and their practise warrantable; but are with the rest in darkness, and in confusion, degenerated from the Power of God, by which all things were made, and knows not the Life of *Moses*, the *Prophets*, and the *Apostles*, but stands cloathed and decked with their words, and there seem to be something, and to stand above others in their shew of Godliness, and Will-worship, but knows not the life revealed; so their strength lyes in the letter, and what the Saints have declared who were in the power of God redeemed, That they build upon as their foundation, and in their imaginations, practises in some things as they read the Saints did, and there they rest satisfied and contented with their present states, and conclude to themselves a belief in Christ, and apply his promises, and what he did for them in that body that suffered without the Gates of *Jerusalem*, and by his death and offering all things is accomplished for them, and no sin shall be ever imputed unto them though they live in it, and through his Mediation and Intercession for them, as he is at the right hand of God at a distance from them, they believe that they have access to God, and to the Throne of his grace, and are accepted of him; and yet they neither know God nor Christ, nor the place where they say he sits at the right hand of God, and upon confession made of this belief, and if there be something of soberness in people, that they do not appear openly prophane, such they receive into fellowship and brotherhood; when the birth of God lyes oppressed under the pride of their hearts, and no fellowship with God, nor one with another in the life of God; then they break bread together, and calls it an Ordinance of Christ, and meet together, and speak and pray in words, which is a branch of the old Root; and a higher part of the

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IMAGE, seemingly more glorious; and this is the faith which all people in words will confels as they do, and doth not at all differ from the faith of the *POPE*, the *PRELATE* and *PRESBYTER*, all confessing faith in Christ, and a hope to be saved in Christ, and that he hath satisfied for all sin past, present, and to come, and in the life to come they shall obtain eternal salvation by Christ; and this is but the same which all will acknowledge in words, and differs nothing in the ground from the faith of those they are separated from, but branches forth of the same Root, and all their practise springeth out of the same ground, and is the Harlots Child, though dressed with a fairer Covering.

Another branch there is which makes up the form of the Image, and branches forth from the old root, and is called *BAPTISTS*, who have formed a birth fair in shew, and is seemingly more glorious than any of the other, and they are also in strife and contention about it, and they flye to the Scriptures to defend it, and to prove it to be the lawful Child; and because they read of some that went into the water, and were *baptized*, they observe and do the same; and reading in the Scriptures that there were some who met together, and exhorted one another, and were edified and comforted one in another, they observe and do as near as they can what they read of the Saints practise; and so conceives a birth in the same womb, and brings it forth in the same strength as others do, and in the ground it differs not, and concerning Christ and salvation they are of the general faith with the other parts of the Image, and many of them hath the strongest confidence in it, and contends most earnestly for it, being in their minds perswaded that Christ hath satisfied for all their sin, and hath reconciled them unto God though they be sinners, and by him they hope to be saved after this life is ended, and so are set down in a carnal security, and rest at ease in the formality, and are strangers to the quickning Spirit; and the faith that they have made is not held in a pure conscience, but is conceived in the heart that is degenerated and corrupted.

So people being from that of God in them, which he makes manifest unto them, the God of this world rules over them and blinds their minds, that those things which are eternal they cannot perceive, then doth he lead forth their minds into the temporals, and they make haste thither, and opens their eyes to look at the things which are seen, and this is pleasing to the carnal mind which is willing to turn any way that it may escape judgement: And what was by the Saints given forth, and appears in writings without them, that their life is in, and that they contend about, and all strives to set up their own Conceivings, and teach for Doctrine mens Traditions, and mind not the measure of God in themselves, but stretch beyond it in the comprehension, and run into other mens lines and labours, and are all upon the earthly root, and in darkness and confusion in their practise and worship; that from the Crown of the head, to the sole of the feet the Image hath no whole part in it, but is full of putrification and corruption, and every branch rotten and deceitful, and no good fruit is found, for the bringing forth of all is from the heart that is deceitful and corrupted, which lyes fallen and degenerated from God, and cannot bring forth any thing that is pleasing to him, or accepted by him; for as is the root, so is every branch in its nature from high to low; and through all these appearances there is not a sound part found, but some of them abominable filthy, and others

have healed the sore slightly, and are all out of the life and power of God, and are all found wanderers in the night of Apostasie, and in the darkness have taken the Whores Cup, and do drink it, and received the mark of the beast, and do bear it; and this is *Babylon* the Mother of Harlots and the abomination of all uncleanness, who hath held forth a *Golden Cup* in the night of *Apostasie*, and hath through her Sorceries and Inchantments bewitched many to receive it, and drink it, untill they have been drunk with the Wine of her Fornication, and have committed Whoredom with her; that many children have been begotten, and many Bastards brought forth of flesh and blood, and of the will of man, which is the birth that persecutes the Son and Heir.

And unto all those is the Cup of Gods indignation poured forth, and they must all come under the severity of his Judgement, because they are Bastards and not Sons; for these adulterous births have provoked the Lord, and grieved his spirit, and he hath long forborn and spared: But on *Babylon* he will be avenged, and all her Brats and Children he will dash in pieces in the fierceness of his anger, and not one of them must stand, though never so seemingly glorious; for the day is come, and the true Birth is born, whose right it is to Reign, and his glory he will not give to another, nor his praise to Graven Images; he is the Son, & in him is life, and his life is the light of men; all must bow before him, and all that is contrary to him must under his feet be troden down; for unto him alone belongs the issue from death, the same that was, and is, and is to come, *Everlasting, Powerful, God over all for ever and ever.*

Hear ye wise, and consider ye prudent of the world, Is not this your Way? and, Is not this the fruit of your doings? Do you not walk in darkness? and are you not building in your Imaginations, and setting up your own inventions, and brings forth likenesses? and, Are you not from that which was in the beginning, and from the Saints Life? and, do you not want rest and peace to your Souls? Be stayed, and feel Gods witness in your own selves, which will return a true answer in your own bowels.

And now a few words of tender Counsel from the Lord God unto you all, that you may see the form of the Image, and how uncomely every part of it is, that you may not love, nor delight in it any longer; for the Lord will destroy it together, and the *little Stone* cut out of the Mountains without hands, will dash it all in pieces, and there will not be a man upon the earth found to save or uphold any part of it.

So all watch to the *Morning*, that the day may break upon you, and the *Light* shine out of darkness in you, that your eye may look into the *Glass* of *Righteousness*, the pure *Light* of *Christ* in your own Consciences, and there you may behold both the Ill-favoured, and Well-favoured *Harlot*, and what *Image* you all bear, and what *Cup* you all drink of, and what *Mark* is in your foreheads, and if you be diligent, and incline to the Lords Counsel, and hearken to his witness in you, your understandings will open, and you will see to the beginning, and know that which was before imaginations, or any inventions was found out; and you will come into unity with the Saints life, and know every word you utter forth to be spoken in the life, and all flesh silent before God, and so will your gatherings be unto *Christ*, who is set up for an *Ensign*, that all may come unto him and be saved; and you will feel his life

life in you revealed, and in his face behold the expresse Image of the *Fathers* glory, and his *Power* he will make known in you, and *Baptize* in the death, and every formed fleshly birth that exalts it self against him; and he will save you as you in him believe, and redeem you from your vain conversations which you have in the world, and give you *Life and Peace* for ever.

A few Words of tender Counsel unto the POPE,
with all that walk in that way, who are called
PAPISTS.

Hear and consider, you that set your selves on high, and boast in the Works of your own hands; you are weighed and tried, and your Way and work is proved, and you are found to be out of the Saints Life, and from the Scriptures of Truth; for the Lord spake by *Moses* saying, *Thou shalt have no other Gods but me; thou shalt not make to thyself any Graven Image, nor the Likeness of any thing in Heaven above, or Earth beneath, or water under the Earth; thou shalt not bow down to them, nor worship them, for I the Lord thy God am a Jealous God, Exod. 20.* Are you not found Transgressors of the Holy and just Law of God, making to your selves Likenesses, and bow down to them, and Worship them, and forget the Lord, who saith, *Thou shalt have no other Gods but me?* And are not these your Gods which you make to your selves, and sett them up to Worship, And do you not adore them, and bow and cringe to them? And doth not this practise erre from the Scriptures of Truth, and from the Saints life? Where do you read that the Saints made Images and set them up, and bowed unto them, and worshipped before them? Or did they pray unto Images, or make an Image of Christ, or of the Saints, and fall down before it, and pray unto it? Or did they ever sprinkle Water one upon another, and called it Holy Water? And did they ever pray by their Beads, and use Crosses and Crucifixes? And had they a *POPE* to rule over them, and to order them in the worship of God? Who first made Cardinals, and Fryers, and Nuns, and erected *Abbeys*, and Monasteries? Who first set up Houses of Wood and Stone, and called them Churches? Are not you the Inventors of all these things which are come up since the days of the Apostles? Who made Saints days, and called them Holy Days? And who set up Colledges to make men Ministers? And who gave the Colledges their several Names? And who brought up Tythes, and gave them to the Ministers made at Colledges? And who made a Law to compel the payment of them unto such a Ministry? Who first brought up Bread and Wine, and called it Sacrament? And who first gave Power to the Colledge-Ministers to communicate it unto People at certain Times and Days? and who first Ordained that every Receiver of it from their hand should give them Two Pence for so doing? Who first brought up those Easter Reckonings, and Midsummer-dues, and Ten-Shilling Sermons? Whether was this the Saints practice who lived in the Life and Power of God; Or are not all these things come up in the Invention since the Spirit of Truth was lost and ravened

ravened from? How will you clear your self before the Lord, when he calls you up to the Bar of his Justice, to give account of your doings? How will you make these things (with much more that might be mentioned) warrantable or lawful, seeing that the Scripture doth not declare of them, nor the Saints, who were by the Power of God Redeemed, and Regenerated into newness of life, they did not live in them, nor set them up? From what Root then doth all these things spring? Do they not come up from the Carnal mind that is at enmity with God? And is it not the flesh that brings forth such a Birth as this? Have you not committed shameful Whoredom, and run into deep Fornication, who are so far degenerated from the Holy Spirit and from the Scriptures, that your Birth is not at all shaped or formed like unto that which is true? So that your Birth is conceived in the Adulterers Womb, and is a Child of Whoredom, and there is no Scripture to prove it lawful; Your building *Houses*, and calling them *Churches*, your setting up *Crosses* in many Towns, making *Saints Days*, praying to *Saints*, erecting *Colledges*, calling them *Christ's Colledge*, and *John's Colledge*, and such like Names; your making *Ministers* at them and your giving them the *tenth part of Peoples Encrease* to maintain them, and making a Law to compel it, with much more by you brought forth in the *Mid-Night of Apostacy*. Have you not erred exceedingly from the Scriptures, and from the Spirit that gave the Scriptures forth? And so are neither found in the Saints Life nor Practice.

Therefore be still, and hearken to the Lords Counsel, and reject it not; it is near you to reprove you for your abominable *Idolatries*; Turn to it, for it is Truth, and there is no deceit in it; the Lord hath placed it in your *Consciences* to be a Witness for him, from which none can hide their Counsel, nor cover their secret Thoughts; and Cease from your doings, and give over making *Likenesses* and forming *Images*, and turn to that of God in you which the Imagination cannot comprehend, nor the Invention make any Likeness of: Bow down and worship it, and be subject unto it in all things; it is Christ the Power of God, the Heavenly Image, who is jealous of his Glory, and will smite all other *Images*, and *Image-makers*; For *Babylon* must fall before him, and *Antichrist* he will destroy with the brightness of his Appearance. Oh ye people! your Way is corrupted, and is not found right before the Lord, though you challenge the first place after the Apostles, and set your selves on high with that you call your *Mother Church*; yet the Lord hath found you out, and all your deceitful workings, and Whoredoms, and Abominations, whither your hearts have run out of Gods fear; that your *Mother Church* doth now appear, and is made manifest in this Day of God, to be *MYSTERY BABYLON THE MOTHER OF HARLOTS*, which hath made all Nations drunk with the wine of her Fornication, and hath handed forth a Golden Cup full of Abominations, by which she hath deceived the Nations. But the Day hath declared you, and your Work is seen of what sort it is, and it is not like the Saints Work, who drank of the Cup of Salvation. And thus have you spread your skirt over the earth, and have polluted it with your abominable Idolatries, and have caused many to drink of your Cup of Fornication, and have bewitched them with your Sorceries, and the abundance of your Delicacies.

But the Lord is rending your skirt, and taking away your Covering, and your nakedness appears to your shame; for you are seen to the bottom, and
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your Root is the corrupted heart of the old Man in the degeneration; and you lye in the Fall, and in the Transgression, where not one doth good; and the Lord hath no pleasure in you, neither doth he require your Worship, nor your Offerings at your hands, but is weary of them. Therefore Arise out of your *Idolatry*, and depart from it, for it is polluted, and the Lord will suddenly come upon it, and destroy it with a sore destruction: And cease from your *Cruelty* and *Blood-thirstiness*, and lay by your *Stocks*, and *Whips*, and *Prisons*, and do not use such Weapons to defend your Religion, for that makes you manifest to be out of the Saints Life, who never used such things to compel any to Conformity, or to punish such as differed from them in Practice and Worship.

Therefore all turn to that by which they were guided, and in which they walked and lived, the *Spirit of Truth* by which they were led into all Truth, and were kept from Idols; and as it is made manifest in you, wait to receive it, and then fight against Spiritual Wickedness in High Places; that sin and transgression may be cut down in your own particulars, that you may live no longer in *Pride* and *Haughtiness*, *Envy* and *Malice*, *Rioting* and *Drunkenness*, and such like filthiness, which you like to retain, and have a love to, more than the Light that doth reprove you for them; but all come to the Light, that in the Light your Minds may be ordered and exercised; and it will gather you into a measure of the same Life the Saints enjoyed, and raise your souls from *Death*, and it will destroy all your *Images* and *Bastard-Births* which in the Earthly corruptible Wisdom you have formed and brought forth; and as you obey and believe in it, it will lead you to God, where Life and *Eternal salvation* is obtained, and *Peace* and *unity* is enjoyed and possessed for ever — Depart from *Vanity*, and live.

*A few Words of tender Counsel unto the PRE-
LATES with all that walk in that way,
generally called PROTE-
STANTS.*

BEhold your *WAY* ye People, and consider what is brought forth by you; Look into the GLASS of Righteousness, and see whose Image it bears. Are you come to that which was in the beginning? And doth the Light shine out of Darkness in you? Your *ways* and *Doings* must come to tryal, and your work must be seen of what sort it is, for the light maketh all things manifest: You deny the *Pope* and those with him in words, and you have got the name of *Protestants* to be your Covering; but when your Works are brought to tryal, they favour of the *Popes Root*, and your fruit hath both one taste, and your Births are *Simcon* and *Levi*, you are in the *Apostacy*, and in *Darkness* you abide, and there you wander from the Way of Truth, and then you make a Way in your Inventions, and set up a Worship in your Wills, and drinks of the *whores Cup*, and the *Beast's Mark* is in your FOREHEAD: You have an Observation which you make to your selves, and you set up the King-

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dom there, and the Customs and Traditions you walk in, which by the *Popes Power* was first instituted; and you uphold and maintain *his Birth*, which was nourished and brought up by him in this Nation of *England* when his Power extended over it, and his Skirts covered it, and you strive to preserve it, and to give more life unto it, and to set it up as a *lawful Child*, and so in your *Councils* makes Laws to establish it, and to compel all to worship it, and do not consider from what *Root* it springs or whether it be according to the *Scriptures of Truth*, or the *Saints life*; but you run in haste, and in your own Wills sets up what seems right in your own Eyes, and then make Laws to uphold it, and to compel all to be conformable to it, under penalties and punishments.

And what have you more to say for your Practice and Worship, then the Pope hath for his? Or is your Birth more like the Truth or the Saints Practice then his whom you seem to deny? What Scripture have you for your made Church of Wood and Stone? And who first ordained it to be a Church, and Consecrated it to be holy? and what Scripture have you for your Formed Prayer, and your Letany, and to make them up together in a Book, and call them *Common Prayer*? Who first instituted Colledges? And who gave them their Name? And who first ordained that men should be made Ministers at Colledges? And who first appointed Tythes to be paid to that Ministry? And who first made a Law to compel such a Maintenance? Who first made and ordained Lord-Bishops and Arch-bishops, Vicars and Curates? And who first divided their Bishopricks and Diocesses? And how came they to rule over other people, and to make Vicars and Curates under them? How came up Hoods and Tippetts, and Surplices? And who first ordained that Ministers should be clothed with them in the time of their Worship? And who first set up Altars and Organs, and made Singing-men and Singing-boys? Have you not found out many Inventions, and observe the Customs and Traditions which hath been brougt in when Darknes overspread? And so you are found to be out of the Saints life, and errs from the Scripture of Truth and your Root is the corrupted heart of the old man, and your Likeness bears his Image.

Behold your Birth; Is it not after the *Flesh*, and a Child of Whoredom? Is it not like the Form of that which was brought forth by the Saints that lived in the Truth, and worshipped God in Spirit and Truth. O! Arise ye people, here is not your Rest, it is polluted, and God will destroy it with a sore destruction. Therefore come out of *Babylon*, partake no longer of her sins, lest ye be destroyed with her Plagues! And be not violent towards others that God hath separated from amongst you, neither force or compel any people by a Law to conform to such a Worship, or bow to such a Likeness, or uphold such a Church, or maintain such a Ministry, lest you draw Judgement speedily upon your selves; For *Babylon* must be destroyed, and the Inhabitants thereof scattered; therefore doth the Lord visit in his Love, that his Seed might be gathered, before his Wrath take hold in Judgement; For God hath a Seed amongst you which groans, & is pressed under your Corruptions and Abominations, and his Bowels yearn toward it. And in tender Love is this declared concerning you, that you may turn to the Lord in this day of his Visitation, wherein his Arm is gathering from off the Mountains and Hills, and bringing into the Fold of his Rest; for he is making haste, and cutting the work short in Righteousness.

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Therefore all fear before him, who is mighty to save, and mighty to cut down and destroy; and all incline to his *Counsel*, whose Word is near you, and secretly reproves you in your own Conscience for the evil of your doings; turn unto it, for that was in the beginning, and made and created all things, and saw that they were good. Harken when the Word near you reproves you, and obey, believe, and follow it; for it teaches right things, and your understanding it will open, and bring you to consider the fruit of your doings, and let you see your practise and Worship to be vain; and it will lead you out of Confusion, Warring and Fighting, and destroying one another about your Religion; and it will bring you to know the pure Religion, and undefiled before God, which no carnal Weapon can either set up, or pull down: And so will you come into unity with God, and one another, and know the Rest and everlasting Peace that endures for ever — Be not high minded, but fear.

A few Words of tender Counsel unto those called
PRESBYTERIANS, with all that
are walking in that WAY.

Hear ye zealous PROFESSORS, who are mounted up on high, and in your *Imaginations* stand exalted: What taste have your *Fruit*? And, what is the *form* of your *Birth*? For you must come to the *proof*, and the *Tryal* must pass upon you; the *Light* hath found you out, and makes you manifest, and you are seen to be of the *old Root*, though your *Branch* put out something higher; the *savour* of your *Fruit* is *bitter*, and the *Form* of your *Birth* is uncomely, your *Work* doth not answer what you seem to profess; you are run into *Observations*, and are setting up the Kingdom in words, and make to your selves a *Likeness*, and would compel subjection to it: You have forgot the day of your *Distress*, when many of you suffered under *compelling Laws*, because you could not bow nor conform to that which you were convinced to be out of the Truth; and some of you passed through an *Exercise in the Tryals*, and stood in faithfulness according to the manifestation in that Day; and the Lord appeared for you, and relieved you, and gave you Dominion over your Oppressors, and you have had a time in which you might have done good; but the Benefit you let slip out of your minds, and did not like to retain God in your knowledge, but when *Prosperity* encreased, you grew fat, and stood puffed up, and had no regard unto the poor, but walked in the steps of those that went before you, and handed forth as *bitter a cup to others* who were tender in their Consciences, and could not conform to your Inventions, as they had done unto you, whom the Lord removed because of Oppression; and your little finger became a heavier weight upon many, than the Loyns of such as went before you; and then you began with your Laws to persecute such as could not bow to your Image, and it is just with the Lord to bring those over you whose Necks was once put under you, that you may consider what you have done, and repent before it be too late: For
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the Lord doth not forget the poor, which by you is oppressed, and shamefully entreated, who this day suffers in prison by your Cruelty and Oppression.

Oh! what Hypocrisie hath been in the bottom of you, and how deceitful and unfaithful have you been unto God! who appeared for you, and gave you ease from your Burdens, and relieved you when you were afflicted under the Yoak that lay upon your necks, and raised you up, and set you over your Oppressors; and when Power was given into your hands, you turned your Feet into the same Path, and set your selves up in their Places and exercised Lordship and Dominion over others; and as much Cruelty was manifest from you, as from those that you destroyed; And so you killed and took Possession, and lived in the height of Pride and Vanity: Doth not the Lord behold you and your Doings? And will he not be avenged upon such Deceitful Workers? I tell you, yea, for he is Righteous in all his ways.

Therefore be serious, and in coolness consider, and speedily turn to the Lord, lest he smite you, and there be none to deliver you; For though you deny both *Rope* and *Prelate*, and cannot own nor conform to their Practice and Worship, but war and fight against them, and cannot bow under their compelling Laws, nor joyn with their Birth which they bring forth; yet look into the *Glass of Righteousness*, and behold your own, and see whose Son he is, and whose Image he bears; for your Births are Children of one House, and conceived in one Womb, and born after the Flesh, and though a difference in the Form appear, yet the Root of all is in the deceitful and corrupt heart which lyes in the degeneration; and though you have cast off much of their *Idolatry*, and cut off many *useless Branches*, yet the *ROOT* is not changed, but there you meet in one, and your fruit doth savour of it: You layed by the name of *BISHOPS*, and pulled up *Altars*, and you rent the *SURPLICES*, and the *Book of Common-Prayer*; you pulled down *ORGANS*, and layed by *Singing-men* and *Boys*, with many other things which then you beheld to be useless in that service; and in that day you cryed out for *LIBERTY*, and your zeal was hot to carry it on, and there was in many of you an honest true desire after the best things, and your eyes were toward the Lord, and you prospered and prevailed, whilst you did the things that were right in the honesty of your hearts in the sight of God; but when ease came, you presently forgot the Lord and his benefits, and began to set up your selves, and your own way, and branched forth in *another appearance*, and brought forth a Birth with *another Form* and *Likeness*, but receives breath *from the same Life*; Did not you make a *DIRECTORY*, and in that formed your Birth as your wisdom invented, and made a way to your selves that seemed right in your eyes; Did you not make *CLASSIS*, and *ELDERS*, and *DEACONS* to have *Rule* and *Dominion* amongst you, and to be *Chief* in your Assemblies? And, did you not bring people to a *CONFESSION* of what they believed? And were any to *eat bread with you* at that you call *SACRAMENT* but such as were approved by those *Officers* ordained? And, did you not thus become Judges of the Worthiness or Unworthiness of people to eat and drink with you, and either Received them, or Excluded them in your own Wills? Is not this a Brat that must be dashed in pieces, and the Son of the Bond-woman that must be cast out? I tell you yea, as certainly as others have been dashed in pieces and cast out, whose likeness you

you could not own to be true: And now behold whether you be not striving with all your Strength to uphold the life of that Root, from which you have cut off *many Branches*: Have you not been digging about it all this time, and have forced *some Branches* to put forth from it higher in appearance than those you *cut off*, and so you are found in the Whoredome, and drinking as deep of the Cup of FORNICATION as those you War against, and are in the dark night of *Apostacy* with them, all walking in darkneis, and cannot behold in clearneis the Form or Likeneis of one another, and so fight and destroy one another about it.

And when you cut down one thing, you give life unto another that springs from the same Root, and is of the same Nature; Why did you not pull down the *made* CHURCHES of *Wood* and *Stone*, when you Rent the SURPLICES, and the Book of COMMON-PRAYER? Why did you not put down COLLEDGE-Ministers, when you pulled down ORGANS? And why did you not take away TYTHES from such a Ministry, when you pulled up ALTARS? What is the *difference* of *these things*, that you have taken away *some*, and *spared others*? Were you not commanded to smite AMALEK throughout; and not to spare any thing alive; but you looked after the best things; and regarded not the Lord; so you but put them out of *their Houses*, to take possession your selves; and what might be profitable to you, or advance your glory, that you preserved and laboured to give more life unto it; for had you minded the leading of God, neither STONE-CHURCH, nor COLLEDGE-MINISTER *had been this day standing as in any seeming service for God*; neither TYTHES to maintain that Ministry, or any Impropiator whatsoever; but these things you spared for your own Gain and Glory, and have Invented how to Reform some things in *Appearance*, and have continued others as seemed Right in your own Eyes, as your CHURCHES, and COLLEDGES, and COLLEDGE-MINISTERS, TYTHES and GLEAB-LANDS and EASTER-RECKONINGS, with much more, which spring up from the same Root, and of the same Nature as other Branches which you took away. How did you Reform that which you call *Baptizing Infants*, you layed by the sign of the Cross which was made by a man called Minister in the Childs Fore-head, and you layed by those called GOD-FATHERS and GOD-MOTHERS, and yet you continued *sprinkling water* in the Childrens Faces, and call it *Baptisme*, and say, *You Baptize them into the Name of the Father, Son, and Holy Ghost*: What Scripture have you for this practice? Did not the Sign of the Cross, and *sprinkling water* in the Childs face both spring from one Root? and neither of them can be proved Warrantable from the Scriptures of Truth; and you have layed by the one as unlawful and continues the Other as lawful; and this you call REFORMATION.

Are you not in the Midnight of Apostacy, who upholds such things in your Profession of God, which the Saints never practised; nor any Scriptures declare of such things being used by them? Who taught you to Sing Davids words in Meeter? and to call upon your Congregations to sing to the Praise and Glory of God, and to have a Clerk to publish them, and give them forth? Is this to sing with the Spirit and Understanding, and to make melody in your hearts to the Lord, who have not a Psalm before the Clerk give

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it forth, and then for all people of all Conditions to sing the Words, though they know nothing of the state of David? who Published the words from the sensibleness of his Condition as then he was in when he did declare them; so they were true in him: but such as cannot witness David's state, you make them to sing Lyes in Hypocrisie.

And, who taught you to take a portion of Scripture, and call it a **TEXT** ; and tell people, *It is the word of the Lord* ; and that they may find it written in such a Book, Chapter and Verse ; and then raise *Doctrines* from it, *Uses*, *Motives*, *Helps*, *Arguments*, and make *Applications* ? Is not this the *College work* ? And have you not learned it there ? And is not this the *Philosophy* and *Vain Deceit*, which people are to beware of ? Do you know the *Scriptures* and the *Power of God* you that are so wise in your own Eyes ? Where is your Scripture for these things ? Or did ever the **LORD of LIFE and GLORY** teach his Ministers so to *Do* as you are *Doing* at this day ? You are from the *Saints list*, and in the old Root, and your birth is begotten in Whoredom, and formed in the *Inventions* and *Imaginations* of the *Old Man*, and brought forth in the strength of that Nature, and the **Lord's Controversie** is fore against You, because you do in words profess him, but in your Works deny him : Therefore repent speedily, and turn to the Light of Christ in your own Consciences, and be not so wise in your own Eyes ; but become Fools to your own wisdom, that you may be wise in the Wisdom of God, that your understandings may be opened to know the Scriptures and the Power of God ; For the Lord is visiting the Nations in this day of his Mercy, and his love reaches unto you, and with a measure of his Spirit he doth reprove you, and secretly discovers unto you the intents and thoughts of your hearts ; Turn when reproof comes, and hate it not, for the Lord's Love is tendered to you in that which doth reprove you ; Harken to it that you may be Converted and Healed, before the Door of Mercy be shut, and no place of repentance can be found ; for the Lord hath a Seed to gather from amongst you, that cannot live long with you ; such is the earnest desire after life in many this day, and whilst it is called to day let none be heard, but all wait to receive from the Lord in tenderness, that his Spirit may guide and lead you, which is manifest in you, and that the fruits thereof may be brought forth by you, that LOVE and PEACE, and GENTLENESS may abound amongst you, that WARRING, FIGHTING and DESTROYING one another may all cease ; that the Sound of the TRUMPET, and the Alarm of WAR may not be heard in the Land, but that you may be gathered and united in the Spirit of Life, where no Confusion nor Distraction is, but perfect love and peace for ever — Turn to the Lord, and walk in the way of understanding.

A few Words of tender Counsel unto those called
INDEPENDENTS *with all that*
are walking in that WAY.

Hear ye *wandering ones*, who upon the Mountains are scattered. You are tossed up and down, and driven to and fro in the Cloudy and dark day; something of the Morning did once appear unto you, though you knew it not; and in the Dawnings of the light which in you did begin to shine, your understandings were opened; and you beheld the *Forms and Practices*, and abominable Idolatries which were come up in the Darkness, and a true tenderness was raised in you towards the Lord, and a breathing there was in you to enjoy *his presence*, and you departed out of the *Idolatrous ways and worship*, and could not joyn with them, nor own their *Customs and Traditions* which were set up, but separated from them, and gathered into a more particular and private Fellowship to wait upon the Lord; and in this tenderness abiding, and you kept in the fear to wait, and the Visitations of God did break upon you, and his Love did open to that which breathed in you, and this was a good Day unto you, and you were sweetly refreshed in it.

But behold how you have *erred*, and from the Lord are gone *astray*, and betrayed the Innocent Life; you were not faithful unto God, nor did not sink into his Counsel, that his Arm of Power might have wounded the Head of the Transgressor, and smitten him down into the Death, and buried him under the Judgement for ever; you fled from Him when you should have joined unto Him; and so never came through the Gate of Death, to obtain Life in the Resurrection. But you reached forth with that *mind* which should have come to Judgement, and with that *mind* comprehended those things, which in the Day of Tenderness were opened to you in the Light; then did you enrich your selves, and grew Wise and mighty in Skill and Knowledge; and you decked the *false Birth* with that which God opened to you in the Day when you breathed after him in the unsatisfiedness of your minds, and were in the *true hunger*, and in the sensibleness that you wanted Bread; so you betrayed the *simplicity*, and delivered it up into the hands of the *subtlety*, under which it lyes in Captivity, and sorely oppressed and afflicted.

And so you *erred* from the LIFE which was neer to be revealed in many of you, and lost the WORD, and drew back again; and ran into the words, and have got the words, and with them stand filled in the earthly mind that fled the Judgement, and there you are lifted up, and exalted above the Witnesses of God; and the *false Birth* hath beubtified it self with the Saints words, and sits in the Temple as God; for you sought out an easier Way than that which God hath prepared, and drew aside for self-safety, and denyed the Cross, which the Light leads all unto that obey it.

So you never entered in at the straight Gate, to know the enmity slain, which would not have the Life to reign; but you got up in the Knowledge, and grew wise in the Comprehension, and branched forth in a shew of Godliness, and in your own wisdom brought forth what you conceived might be the nearest to the Saints Practise: So a Birth you formed in the deceitful heart that is corrupted, and lyes degenerated from God; and though you be in some things separated, and more particularly gathered in appearance, yet do you lye mixed and confused with the rest of Babylons Inhabitants; you can go to their named Churches, and hear their Colledge-ministers, which are made by man contrary to the Scriptures of Truth; so you are in the *lukewarm state*, neither hot nor cold; and your Garment is party-coloured, and it is neither *Night* nor *Day* amongst you; for you are run into the many inventions, and drinking of the *Cup of Fornication*, and are joyned to the *Harlot*, and commits *whoredom* with her, and brings forth a Birth that is after the Flesh, which cannot please God; so hath the old Enemy deceived you, and betrayed the innocent Life which once breathed in you; and you are seated and centered in your Form, and there have your dependance for satisfaction, and you flye to the Scriptures to prove your Birth to be lawful, and you have got Saints Words, and in something appear as they did in Practise; and you can say, That so you find it written; and so did the Saints practise, and so do you; but you want the life which they were born into, thorough the working of Gods Mighty Power, and in which they declared the Scriptures; and if you could perform all that ever you read concerning their practise, and be not come into their life, it will not be owned of God to be a true Worship and Service, though they in what they did were accepted and rewarded.

And none upon the Earth can understand the Scripture, without a measure of that life from which it was ministred. And so have you erred for want of knowledge, because that darkness hath blinded your minds; and though much you profess and boast of high things, yet your *Deeds* testifies against you, even as others do, from amongst whom you are gathered in your Worship; you are vain and light minded; foolish jesting and idle talking abounds amongst you; you are high minded, and lifted up with a perfect Tincture of Pride; many of your hearts are after Covetousness, which doth not become a people professing the Knowledge of God: *These things* are not charged upon you to upbraid you, or to boast over you, but that you may come into *steadfastness*, and *soberness*, and *humbleness of mind*, that when Gods witness limites upon you, and reproves you for *those things that are evil*, you may be sensible of its reproof; for the Light of Christ which is pure, it doth not consent to, or allow of *any such things*, bus reproves them without respect of persons; but you are so lifted up in your vain minds, that you are not sensible of it, neither have any regard unto it; so you delight in the thing, as if it were a Privilege purchased for you by Christ, whose Name you profess; and you can plead for your Lightness, and say it is your Liberty to rejoyce and be merry; and your *Covetousness* you can call it *Carefulness* and *Providence*; and your Pride you can put it upon your Quality and Ability: So hath the enemy vailed you, and drawn you from the Spirit of Life which doth certainly reprove you in your own Consciences for these things; and thus the Enemy doth lead you out of Gods fear, and into vanity, and then seeks a fair excuse to cover it; but you are found to walk after the flesh, and satisfies that part, with all the

the affections and lusts of it ; and the Witness of God is not regarded by you, though it be always near you, and in your secret Chambers with you, and often limiting you and reproving you ; yet you are so high over it, that you do not heed it ; nor when it calls you hearken not to it, but run in your own Way, and follow your own Wills, and the imaginations of your own hearts, and slight the Day of your Visitation, and the sweet tenders of Gods Love unto you in the Light ; for he waits to be Gracious though you be Careless ; and his hands are stretched forth still, that he might gather you, and do you good.

You are a people whom the Lord strives with, though you have rejected and slighted, and grieved his Spirit ; yet is his tender Mercy open towards you, and the Arm of Salvation he reaches to you, that into his own House he may bring you, and there deal forth Daily Bread, and give you Water of Life freely : I travel in Spirit for you, and the Love of the Father reaches to you, and I know from the Lord that there is an unsatisfied cry in many of you who want the Bread of Life, and Water of Life to refresh your Souls : And when you have received that which you call your *Ordinance*, and have *eaten* and *drunken* of the *Temporals*, you want that Meat which endures to everlasting life, and something in you that hungers and thirsts after the enjoyment of that.

Oh ! there is a Seed amongst you that must not dye in *Egypt*, nor always groan under *Pharaohs Power*, but must be redeemed by the outstretched arm of the Almighty ; his Love draws near you ; the Morning springs fast upon you : **AWAKE**, and behold what God is tendering to you, hasten to it, and lay hold upon it ; look not abroad, but come within, and feel it near you, that you may know the Power to save you, and the Arm that is stretched forth to redeem you, and the Manifestation of Gods Spirit within you, will be strength and safety for you ; and as you turn unto it, obey and believe in it, it will not leave you, nor forsake you, but will be a present help unto you in the needful time ; and in the patience waiting, the **DAY** will break, and the **SUN** of **RIGHTEOUSNESS** will Arise, and the thick Clouds and Foggy Myths that darkens your understandings, will vanish away like the Morning-Dew, and the brightness of his Rising will destroy **ANTICHRIST**, which so long hath been exalted in you ; and all the loftiness and haughtiness will fall before him, whose appearance is glorious.

And thus doth he manifest himself and makes known his Eternal Power in the hearts of all that wait upon him in the Measure of his Light and carries on his Work prosperously in his own hand, cutting down, and sparing not whatsoever stands in the heart contrary to him, and would not have him to Reign ; and his Works declares that it is he ; for he works Faith in the heart, and reveals Truth in the inward parts ; and so becomes the Author of Faith, and of eternal Salvation, and the Mystery of this Faith is held in a pure Conscience, where his Arm hath been working, and purging, and purifying.

And as you give up to that measure of **LIGHT** in your own Consciences, and wait to be guided and led by it, and exercised in it, you will know **CHRIST** revealed within you, whom you are looking for without you, and puts his Day far off from you ; And so you live in want of him, and know not how to come to him, nor the place where to find him, but

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live

live in the Dreamings and the Night-Visions, and have a talk of him, and what he hath done for you ; and so spend your precious time in slumbering and dreaming, but do not behold the Light of his Countenance, nor feel not the Joy of his Salvation, nor drink not at the Wells thereof :

Now wait to feel him in the Light which makes all things manifest within you and when he draws near unto you, reject him not ; if you feel an evil thought discovered, that is his appearance that makes the discovery ; do thou sink down to that which makes manifest, and be still and quiet in thy mind, and in the staydness wait to receive him ; and though it seem but a little thing in its first appearance, do not thou despise the Day of small things, nor cast behind thee the Grain of mustard-Seed, because it is a little one ; but wait to know the glory of the day, and the branchings forth of the Grain of mustard-seed, untill it be grown up, and spread it self over all.

The Lords Love freely opens unto all you that in tenderness and simplicity thirsts for his living presence ; and for your sakes plainness of speech is used, and God's pure Truth opened, in the Life of his own Spirit, that you may come and partake of the Riches of that GRACE and MERCY which from the FATHER is revealed, and appears in you all ; that you may truly know the benefit that is in the Lord of Life and Power, and feel his Eternal operation your Consciences to purge, and your Hearts to purifie, that you may have fellowship with him in the everlasting Covenant of Peace, and know the Blood of the Covenant to take away your sin, and to pardon your Iniquity ; and so the Redemption through his blood you will feel, and the forgiveness of your sins according to the Riches of his Grace : And this is unto you from the Lord God Eternally moved, who breaths after Life ; that you may Arise and follow the Leadings of God into his own House, and from his Hand receive your Daily-bread, and drink of the Water of Life freely ; and this will satisfy and refresh you, and daily renew strength unto you, to follow the Lord God in the Light, in all obedience and faithfulness, without any weariness or faintness ; so will the Lord God receive you, and be a Father unto you, and make you Sons and Daughters, and give you an Inheritance amongst the Saints in Light, who are justified by Faith in Christ Jesus —

— Be swift to hear, and slow to speak,

A few

A few Words of tender Counsel unto the
BAPTISTS *with all that walk*
in that way.

Hear you *separated ones* who have set your selves in the *Highest Seat* and whose Branch puts out over all the Branches of the Tree; you are beheld, though you be climbed high, and your Work is seen of what sort it is; you must come to Tryal, for your Work is not right before the Lord: Once did the Morning open unto you, and a measure of Light out of Darkness shined, and a sight you had of something which was out of the truth, and beheld *Babylon* without you in Practice and Worship, and saw her Merchants that traded in her, and could not for Conscience-sake Trade with them any longer, nor buy their Merchandize any more; but you separated from them in Practice and Worship: And that which made these things manifest to your Understandings, was Light, and it was near unto you, though you were but little acquainted with it; you had Clearness in sight through Forms and Traditions then in practice amongst men, and something opened before you, that appeared more excellent, and you did not only depart out of that which was manifest to be out of the Truth, but there was also a true waiting amongst you, that you might come to enjoy living Bread, that something in you hungred for, and in that day a tender people you were, whilst the true fear was in your hearts placed, and in the fear you diligently waited, and were kept low and little in your own eyes and you had fresh Visitations of God's Love, and felt that which truly judged the Abomination and Vanity which you beheld in the World, and you were convinced of the evil thereof, and could have no fellowship with them; and you cannot say in truth, but in that Day the Lord was near you, to have wrought his Work in you, had you enclined to his Counsel; and as you were kept in lowliness to wait, and met and assembled in Gods fear, he was not straitened towards you, but did relieve you, and succour you in your wants, and had compassion upon you in all your needs: What *Hungerings* and *Thirstings*, *Breathings* and *Pantings* were raised in the earnest for Life and Salvation! And what a tender love was raised in many of you after the best things! And how did you delight to walk in that Way which then was made manifest to you! Was it not better with many of you *in that Day*, than it is now? Consider soberly in the fear of God, and judge down the rash wrathful Spirit which hath a Seat in many of you.

Are you not gone from that in which the Lord did first visit you, and in which his tender Love was made manifest in you? Was it any thing without you that first let you see your Way to be corrupted, and that brought you into a sensibleness of your want, and of your miserable and undone state without the Salvation of Christ? Was this made manifest unto you by Reading or Hearing, or by the Gift of God's Spirit manifest in your own hearts? How hath the old Enemy deceived you, and drawn your minds into the Vissibles,

bles, to look after and behold the things that are seen, and there tenders you Satisfaction, and so draws your minds from the weightier matter, and that which is of absolute necessity for all to know a part in? And so you are cumbered about many things, and are got into the many Words, and there you are sucking your nourishment, and labouring to receive strength, and there have taken up your rest: What have you to live upon besides the Letter? And what do you know of GOD and CHRIST more than what they declared who enjoyed his Life? And if you say that it is sufficient for you to mind the Declaration, and to know GOD and CHRIST, as the Saints have declared of them; then examine and try your selves whether you be in the Faith in which they were made partakers of the Divine Nature; for the words which from the Life are Ministred, will not give unto any a Possession of the Life, neither are they the WAY unto Life, but they are a true DECLARATION of him who is the WAY, TRUTH, and LIFE; and the Light being believed in, which from the Life is made manifest, it leads to the enjoyment of the Life from whence it comes, and then is the knowledge of the Light of the Glory of God revealed and known in the face of Christ, and the Understanding is then opened, and the Scriptures known and set in their right place; so that you have neglected the needful thing, which is but ONE, and have chosen the wrong part, and cumber your selves with many things, having got the Saints words, and want their Life: You are dayly cumbered in your minds about their Meanings, and know not what they meant when the Truth is spoken by them in plainness: So being from the WORD, you are from the Saints Life; the WORD that was in the Beginning, was their LIFE and they witnessed that LIFE to be the Light of men and in the measure of that Life received, they gave forth the Scriptures, which none upon the earth can understand without Union with a measure of the word of Life from which the words were Ministred forth: So that you are found to be amiss, and wandering in a way that doth not lead to life; and all that you have formed and brought forth is but the Work of your own hands, conceived and generated in the Earthly Corruptible part, which fled the Hour of his Judgement, and could not abide his coming in Judgement.

So you never came to the Judgement-Seat, where the MIGHTY falls, and the LOFTY bows, where the EARTH trembles, and the HILLS melt, and all Flesh is put to silence; You did not wait in the Way, that in the Victory over the Corruptible you might have come to life in the Incorruptible; but you started aside when Judgement came to be laid to the line, and could not abide such a Tryal; so you fled it, and retained the Corruptible, and saved your life in it; and the Birth after the Flesh is seated over God's Witness, and that is the Birth you set up, and strive to make it fair and beautiful, and to enrich it with the choicest things, that it may appear beautiful unto men; and if you have but Scripture to speak, you are perswaded the thing is right, and so you carry on your practise in words, and set up your Kingdom in words; but you want the Power; and the Flesh never came into subjection to learn silence, but speaks, though it be not permitted.

And thus do you ran in the many things, and cumber your selves with them, and labours to set them where they ought not to be; you would set the Words above the WORD, and give them the Name of the WORD, and call them the Word of God, and in this you erre, and knows not the Scripture;

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nor the Power of God ; for CHRIST is the WORD of God, and his Name is called so, *Rev. 19.* And the words are not CHRIST, but a true Testimony of him.

So amongst the words you find how the Saints in some things walked, and what they practised, and then you strive to make that thing to your selves, and to observe it, and do it as near as you can : And here you are found transgressors of the just Law of God, who saith, *Thou shalt not make to thy self any Graven Image, nor the likeness of any thing :* Now what difference is there in the Ground, betwixt You and the Pope, though in the appearance there seem to be such a great space ? And though you read of such things which the Saints performed, and in which they were accepted, if you want their Life, and make the thing to your selves, you are found Transgressors of the Law, and come under Reproof for doing that in your Corruptible Wills, which they had peace in, as they performed it in the Incorruptible Life, and yet in the appearance no difference found in what is done.

So you read that after they received the Word, and believed, they went into the Water and were Baptized ; and you come to observe and do the same, because you read that some of them walked in such a practise ; and you say you believe in Christ, and you receive his Word, and you go into the water, and are washed, and call it Baptism : And here is no difference found in the likeness of the thing, but yours appears the same as theirs did, in the outward practise.

But come up to tryal, the Light makes all things manifest as they are, and doth not judge according to the appearance, but judges righteous Judgement ; they did receive the Word, and they did believe ; and some of them went into the Water, and were baptized unto *Johns Baptism*, and after that were Baptized in the Name of the Lord Jesus, *Acts 19.* And then the Holy Ghost came on them, and they spake and prophesied. Can you read this Scripture and not see your selves where you are ? Who would be always swimming in the Water, and would not come to the Holy Ghost and Fire, that His Name you may know, in which Salvation is, and his Fan you may feel, which in his own hand is placed, which purgeth the Floor from all filthiness, and prepares the Temple to exalt his own Name in : This is the Baptism which they witnessed, who in his Life believed, and in which they were Baptized into his Death, and there were buried with him, and so came to the Resurrection, through the operation of his Eternal Power ; you are not come to know this Practise, but are satisfied with your going into the Water, and coming out again, when neither filthiness of Flesh nor Spirit is cleansed from you, but the pollution still abides, and the Old Man lives.

And so you are short of the Saints Condition, whose practise you pretend to follow ; and that Spirit by which they were baptized into one Body, you are not found subject to ; and this was not water that baptized them into one Body ; neither was it water that baptized them into Christ, and by which they put him on ; but it was the Eternal Power of Life in which they were baptized, and in which Baptism it Self was buried, and all the Affections and Lusts of the Flesh were destroyed, and here was not Self standing in them, neither did they make any likeness for that part to glory in, but

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judged it down in the Power, and in the Power were truly Baptized into the death of the Corruptible Earthly part, and could no longer live to themselves; and then was the entrance Ministred into the Fathers House, where Daily-Bread they received, which did refresh the Immortal Soul.

Now because they were made Witnesses of such a state who believed and followed the Light, and denyed themselves, and took up the Crofs in obedience to the leadings of the Light; and because in the movings of the Power they declared it, and it is written; doth this Minister satisfaction unto you to read it, or to hear it, if you come not to partake of a Measure of the same life which ministred pure refreshment unto them, and in the strength of which they were constrained to minister forth again? I tell you nay; for no satisfaction or refreshment can any find, but in that life which the holy men of God were inspired with, and declared the Scriptures from; so all that you make to your selves profits you not, how like soever you may make it in the appearance to that which the Saints practised in the Power.

And is not this your present state, reading what the Saints did, and you make to your selves the same as near as you can, and in your wills perform it, and can make it to be near in the likeness of that, which they in the appearance practised; So you read some of them went into the water, and you go into the water because you read it; and you read that they brake bread together, and you do so, because they did it? Will you not be found setting up the highest part of the Image, and drinking the Cup of Fornication, and committing Whoredome, and bringing forth a Child of Whoredom and a Birth after the Flesh? For you lye in the Degeneration, and walk in the Night of Apostacy, and are not come to the Regeneration, nor have no Knowledge of that Water: So the Old man you Retain, and live his life, and bear his Image; and you never came to the Power which Crucifies the Old man, and puts him off, and brings forth a new Birth, which after God is created in Righteousness and true Holiness; that so you have not put on CHRIST the Heavenly Image, but are at enmity with him; and the Old man is standing, and you joyn to that which would not that Christ should Reign; And thus you profess him in Words, but in Works deny him: And your practising that in your wills, which the Saints performed in the life, will not make you stand approved before God, nor justifie you in his sight.

Therefore depart from your Imaginations, and come to Gods witness in you, and wait the power of it to feel, to break down your Images, and all the Carved VVorks which your own hands have made out of Gods Council, and which you have in your earthly wisdom set up to worship; and set not your Post by the Lords Post, nor mix your Work with his Work, but cease from your own doings, and be still, that the Lord may bring forth his own work, according to his own pleasure; that you may come through the gate of Death: For verily there is not another Way for you to obtain eternal life.

And this is his Work whose Arm is Powerful to cut down and destroy the Earthly and Corruptible part, and to Raise up the pure Immortal Seed which breaths after Life; so will you come to know the New-creature-state, and the new Birth born, which is not of flesh, nor of blood, nor of the will
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of man, but of God; and his appearance in you will testifie of him, that he is the Son of God; and this is the true Birth whose Right it is to Reign, and under whose feet all the Harlots Children must be trodden down; let your Eye be towards him that his Appearance you may behold, and of his fullness receive, that you may feel union with his life, and be translated into his Likeness.

So all you that have any tenderness, and groan under your heavy Tasks, mind the Lords Counsel, and obey his Teaching; Start not aside when reproof comes, and hate not to be Reformed; for the day of your Visitation is upon you, and God is tender over his Seed that abides yet amongst you, and is scattered upon the Mountains with you, who breaths unto him, and can feed no longer in your Pasture: Oh the Bowels of Gods love that opens in this day to every Nation, Kindred, Tongue and People, that he may redeem his Chosen that cry unto him, and give Ease to all the Afflicted ones who mourn for want of him! For this is the Day of his Everlasting loving kindness, held forth unto all people in the Light of his Son, that who vwill come unto him, and believe in him may not perish, but have everlasting life.

Therefore all stoop down, and encline your ear to hear; Do not continue climbing, nor build so high in your Inventions; for that is *Babylon*, and the ground of all Confusion; and from that lust of pride in the self-conceitedness arises WARS and CONTENTIONS, and there is no service for God, nor any thing brought forth in vvhich he taketh pleasure; so all mind that vvhich makes for peace, and that vvhich leads into love and unity; for that is the Light of Christ vvhich is given of the Father to be a Leader unto you, and it is true, and vwill not deceive you; it is the DOOR that gives entrance unto life, vvhich you have not found vwith all your climbing, but have been heightened far off from it. Therefore stand not exalted, but come down, and there feel the true Baptizer, vvhich vwill not suffer an evil thought to arise in you, but baptize it down into the death, if you encline to his Counsel; and the Fan you vwill feel in his hand, and his Pover to purge the floor, and to gather the Wheat into the Garner, and burn the Chaff vwith unquenchable fire; and as you keep in the Patience, and vwait in the Judgement, he vwill bring Judgement forth unto Victory, and bring you into the Courts of his own House, and there minister to your want, and supply your need; for the bread is in his own hand, and unto the hungry he deals it, and at his pleasure he gives it; and if you wait in patience to receive it, he will not let you want; for his compassion is tender, and freely doth he give good things to those that walk uprightly. So let not the feeble faint, nor the weak be discouraged, but turn to the Light, and it will lead you to the Cross, and bring you to the Judgement-Seat, and through the Gate of Death; and will open the Door into the Fathers House, where there is bread enough, (and it is sure) and water that never fails; so will the Lord feed you with the fatness of his House, and give you to drink of the River of his pleasure; and this is Meat and Drink indeed, which if you wait to receive, you will not be in such want, and suffer hunger, as many of you now do, who are from the leadings of God, and upon the Mountains scattered, and there famished for want of Bread.

And

And this in tender love is unto you, who have been in the Water, and have been dipped, and yet feel that you are not Cleansed, but your Consciences are still defiled, and the weight of corruption doth oppress you, and makes you go heavily, and that keeps you from the enjoyment of life: You that are feeding upon the visibles which you call an Ordinance: and yet cry for hunger, and are feeble for want of nourishment, and your strength ready to fail: Oh! Arise, Arise, Turn to the Light of Christ within you, which is freely given of God unto you, neglect it no longer, for it is the power of God unto salvation to all that believe, and in him alone is treasured up all good things; for he is the fulness, and he ministers in freeness unto all that wait upon him; and he hath enough for you all, who will come that you may have life, and will plentifully give unto you, and cause you to feel his goodness in the land of the living — *Be not vainly puffed up; but in lowliness wait to receive.*

A few

*A few Words of tender Counsel unto all
the Inhabitants of BABY-
LON.*

Hear, Oh ye people! *BABYLON* must be destroyed, and all the Pride of her glory must be spoyled, the Lord God hath so determined, and no part of her Country must be spared, for the Scourge is to pass through her Land, and to find out high and low, rich and poor, who inhabits within her Borders, and to smite them and spoil them, that a dreadful cry will be heard amongst them, all flying for their lives, and none able to escape the severity of God's Judgement.

Therefore all arise, come out, make haste, who desires to live; for destruction comes as a Whirl-wind, and there will not be a hiding place found in *BABYLON*; for strong is the Lord that judgeth her, and in one day will Judgement fall upon her, and the Lord will make a full end concerning her.

Oh! my heart is heavy, and my Spirit sads when I behold the Viol filled, and how near it is to be opened and poured forth; the Day hastens upon thee, Oh *BABYLON*! yea, sudden Destruction is coming swiftly, and in flames of Fire it will be rendered, and will take hold upon thee, and kindle within thee, as Fire kindles in the midst of Tow; and who shall then stand up for thee, or bring deliverance to thee? Not a man within thee will be able to lift up his head to do any thing for thee; for all hearts will fail, and all faces gather paleness, who are found within thy borders, and thou must drink the Cup of God's Indignation, because thou hast rebelled against him; for thou hast been a *HARLOT* from thy youth, and hast decked thy self with costly Ornaments, that thou mightst entice Lovers to thee; and many have been deceived by thee, and have been overcome to commit whoredom with thee, and many Children are brought forth by thee, which are sons of thy Whoredom; and these thy Children would rule in the Earth, and would have all bow unto them, and strive amongst themselves who should be greatest. Is not this the fruit of thy womb O *BABYLON*, that runs into all confusion and distraction, and have no agreement amongst themselves, but would devour and destroy one another? And dost thou not deck thy Children with costly attire, and beautifie them with fair Ornaments, that they may be beloved because of their Comeliness, in which they appear to men? Is not this thy *witchcraft* and *Sorcery* which thou hast spread over the Earth in this night of *Apostasy*? Hast not thou sitten decked as a *QUEEN* and thy Children like *PRINCES* Sons? And hast not thou, and thy Children been the wonder of the World? And have not all been subject to thee, and bowed before thee, and thy Son's whoredom? And hast not thou handed forth a CUP of *FORNICATION*? And have not the Nations received it at thy hand, and drunk so deep of it, until they have been made drunk? What is this that thou hast done, thou *MOTHER* of *HARLOTS*? Hast

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thou

thou deceived all Nations, and made them drunk, and then enticed them to commit Whoredome with thee? Must not thou be done unto as thou hast done unto others? And must not thou be rewarded double for all thy sins? I tell thee yea, for he is just that will render unto thee a recompence; and though thy Kingdom seem to be strong, and thy City to be walled, and thou enriched therein with the best things of the Earth, all this will not save thee from the hand of him that pursues thee swiftly in Judgement: And though thou hast gathered Nations *unto thee*, and hast many Merchants that *trade in thee*, and they all with their strength joyn together to save thee, yet thou must fall, and all that strive to uphold thee, for *thy Ruine is near to come*; and the wrath is kindled *against thee*, and ready to take hold *upon thee*, and to destroy thee *Root and Branch*, that thy place will be no more found; and it is the Lords long-suffering and patience that hath spared thee from utter Ruine untill this day, and hath not as yet cut thee off in the fierceness of his wrath, with all those that are Inhabitants in thee: It is not for thy sake that the stroke hath been kept off, but for his own Name sake, who delights to save in his Mercy, that some of thy Inhabitants might behold his patience and his goodness, and thereby come to repentance, as some of them have done who *were once in the midst of thee*, but his own arm reached unto them, and hath gathered them out of thee, and *hath brought his Sons from far, and Daughters from the Ends of the Earth*; yea, from all quarters of thy Dominion, hath the Righteous God brought up a *Remnant*, who in thy Kingdome were once scattered and dispersed, and were amongst thy *various Observations*, and thy *Forms and Traditions*, where they could not find a Resting-place; and there is yet a *Remnant* that God will not destroy with thee, who sit by thy Rivers, and weep; and it is for his *Chosen sake* that thou art spared unto this day; but God is making haste, the work to finish, and is opening the Eyes of many, who yet remain within thee, *thy filthiness to see*, and *thy abominations and wickedness to loath and abhor*; and many will the Lord gather out of thee, who now sit in sorrow within thee, and wait to be delivered by the Arm of his Power; such doth he reach unto in his Mercy, and is drawing them out with the Cords of his Love.

So all people hear and consider, from the highest to the lowest, and let not this seem small in your eyes, though your wisdom may account it so, and sleight it, and reject it as a tale that is told, and still make your necks stiffe, and your hearts hard against the Lord, yet shall you all one day know that the Lord hath spoken it.

And all you tender ones that breathe after God, under what Form soever you do yet abide, or in what part of BABYLON soever your habitation is; Arise, come forth, do not delay, neither look behind you, but make haste to the City of Refuge, that you may live; for the Lord with-holds in pity towards you, and long hath he striven with many of you, but you have been slack in your obedience, and have not regarded the Lords Visitation, and yet doth he wait upon you, that he may save you, and shew mercy to you; and though you trifle and put off from day to day, yet is he striving with you, that you may not perish in *Babylons Ruine*: Oh! do not delay any longer, lest he leave you, and depart from you, and you continue touching the unclean thing, and will not be separated from it; then he will certainly smite you, and none will be found to heal you: Therefore give up to the Lord freely; obey,

obey, believe, and follow the Light, that out of *Babylon* you may clearly come, and leave not a Hoof behind you, and stick not in any part or place of her, though it seem never so glorious; for no part of her will the Lord spare in the day when he smites.

And all you whose delight is in **BABYLON**, and whose love is to her, and who are trading, and making your selves rich in her, the voice of the Lord reacheth unto you, that you might come out and be saved, for he would have none of you destroyed, therefore they who come under destruction destroy themselves, because they refuse to hear and obey the Lords Counsel. So let the Inhabitants of **BABYLON** consider, and all her Merchants ponder the thing, for the time of desolation comes; yea, it is near at hand, he is making up his Jewels, and gathering the Wheat into his Garner, and when he hath finished, and his own pleasure is performed towards his Chosen ones, then will the storm fall upon thee **O BABYLON**; yea, fiery Indignation will proceed out of the mouth of the Almighty, and from the fierceness of his wrath thou canst not escape; but sorrow will come upon thee as pangs upon a woman in travel; then *WOE, WOE, WOE*, unto thee **O BABYLON**, thy Brats and Merchants, and all thy Inhabitants who in thee have lived in pleasure, and have made themselves rich with Trading in thee; this will be thy portion (with all that belongs unto thee, and refuse to come out from thee) *weeping, and Howling, and VVailing, and Lamentation for ever*; and this Cup must thou, thy Sons and Merchants receive from the Lords hand, who is just in his Judgements, and Righteous in all his ways.

FEAR and REPENT, before it be hid from your Eyes.

A few

*A few Words of tender Counsel unto all
Born of the Spirit, who walk in
the way of Life.*

HEAR YE TENDER BABES, Consider what God hath done for you ; who had pittie upon you, and bowels of compassion towards you when you were in a strange Land, and when you were late down by the *Rivers* of *BABYLON* and *wept* ; it was his tender love unto you, and his own arm that he then revealed to bring salvation to you, by which he hath redeemed you as it is at this day : How hath his work prospered since the day he called you to arise, and since he turned your faces *Sion-ward*, and became your Leader ? He hath raised you up to praise him, he hath brought you forth to glorifie his Name for ever : Oh *ISRAEL*, thy GOD Reigneth ! Oh *SEED* of *JACOB*, thy King is beautiful and glorious ! his Government is Everlasting, and his Dominion endures throughout all Ages ; he is Risen to make all subject to him, and to make all bow before the Scepter of his glory ; he is treading upon the high places of the Earth, and bringing the necks of all his Enemies under him : This is thy strength, Oh *ISRAEL* ! and this is thy salvation, thou Seed of *JACOB* ! God hath Ransomed thee in his love, and upon thy head is Songs of Joy : No Form nor Likeness can be made of thee, neither can the prudent of the world comprehend thy glory ? Thou art over all Exalted, Thou art over all lift up and praised, thy Saints bless thee for ever, and all thy Redeemed ones gives glory to thy holy Name ; all born of thee wait upon thee : O GOD of Jacob, our desires are to thee, and to the Remembrance of thy Holiness ; Thou hast begotten us to thy self, and we are born to praise thee ; in thy Power our safety is, and we have none to help besides thee ; Thou hast brought the fleshly Birth under thee, and thou hast raised thy own to Reign in Dominion : Oh the glory that in us thou hast revealed ! and the Eternal life vvhich thou hast made us partakers of ! What shall we say unto thee ? and what shall we offer before thee thou Redeemer of our souls ? we are before thee, O Lord, and in thy love we are overcome, and with a broken and a contrite heart we offer up living praises which thou dost not despise : Oh ! blessed be thy Name that accepts us in thy Beloved, through whom we have this boldness and access unto thee, in full assurance through faith in his Name that thou wilt not forsake us, but wilt preserve and keep us faithful with thee unto the end, and that thou wilt exalt thy Name in *SION*, and make it the praise of the whole Earth this day. Oh ! ye *Mourners* in *SION*, why are ye cast down ? And vvhyy do you go so heavily ? Arise, suck the Breasts of your Mother ye tender Babes and be strengthened ; She is a *Virgin*, and never vvas defiled, nor never joynd unto strange flesh ; lye down in her bosome, and be comforted, she vwill nourish you by her Side, and carry you in her Arms, and dandle you upon her knees, and make you stronger than all your Enemies ; so let not your hands be feeble, nor your hearts faint, ye dear Babes born of the Immortal Seed,

Seed for the Lord *is with you*, and his blessing is *upon you* for ever; and all your Enemies must fall before you, and BABYLON must be given for the soles of your feet to *tread upon*, the Lord of Hosts will perform this: Therefore be ye all stayed in faithfulness, and let not any fears enter you, whatever BABYLON may Decree concerning you, but lift up your heads and *rejoyce*, for this is the day of *Israels Redemption*; and look not at any *Storm* or *Blackness*, but wait for the *shining forth of the SON of RIGHTEOUSNESS*, before the *Glory* of whose brightness all *Clouds* will *vanish away*, and *be no more*; for the *Abomination* must be set up, and for *a time* it must stand, yea and in the *holy place where it ought not*; these things must come to pass, but be not ye troubled at them, but look over them, and see to the end and *Rejoyce*; for this will be the fall of BABYLON *Head and Tail*, in which she must be plunged into deep misery and sorrow, never more to rise, and this will be the day of *SIONS Everlasting glory*: Oh my Dear friends: Our God whom we serve, he is able to deliver, he is the same as ever he was to his own Seed, and the same *Deliverance* is wrought by his out-stretched arm, he appears for his Chosen this day, and of his manifold Mercies we have largely tasted: And when BABYLON hath made her *Cup Ready*, and begins to hand it forth unto the *Lambs*, and to compel them to receive it, and drink it, then will the Lord *Appear* and strike with astonishment the hearts of the furious, and make them confess to his Everlasting power, and to his People for whose sake he will *Arise to save*: Therefore unto him look from whence help comes, and feel *his power* to compass you all about, and *his strength* to gird you up, that none of you may be surprized with fear or doubting, but in the *Immortal* stand over all, and be *Bold* and of a good *Courage*, that BABYLON may know we cannot fall down and *worship* their *IMAGE* whatever they can do unto us; and GOD, even the *God* of our fathers he will remember his *holy Covenant*, and *Israel* his Chosen, and though *he may try us*, yet will he never *forsake us*, but will stand *by us* to deliver us, that all may know we are a people saved by the Lord.

Oh! feel the purpose of your hearts drawn in the Light to cleave unto the Lord, and do not depart from his Counsel; so will he make you able to stand unto the end, and will plentifully reward you in the Riches of his Love and Life, which is without End: And the *God of Jacob* keep you all; and the *holy One of Israel* be Strength and Wisdom to you all, that he may have the glory over all; who alone is *Worthy, Infinite, Endless, Powerful Father of life, Blessed for evermore*.

Be not fearful, but Believing.

A few

*A few Words concerning true Discerning
and Judgement.*

Now is Salvation come from the most High, and the God of *Israel* is over all, he is confounding the Wise men in their Wisdom, and destroying the strong men in their strength; he is breaking the Idols of silver, and the Idols of Gold, and every carved work he is throwing down; and his eye beholds the way of every man, and he sees their work of what sort it is; he is the searcher of the heart, and as he passeth by beholds the Intents thereof; hidden things he brings to light, and by the gift of his own Spirit he shews to every man his thoughts, this is his perfect gift to every man, a manifestation thereof all men have, that they thereby might profit; and though a measure of this Spirit have a being in all, and makes it self manifest in all, and is the true Light that doth enlighten *all that comes into the world*, yet all do not receive it, nor come to be guided by it, so walk in the flesh, and cannot please God, neither can perceive the things of God, and what is performed by such as a Service or Worship to God, he doth not require it at their hands; and though they make many prayers he will not hear, for they have no union with his Spirit; and this tryes all people, and their works in a true Discerning, and gives true judgement upon all according to their doings; and who have not this Spirit of Christ, they are none of his, but all that receive it, and have union with it, they walk not in the flesh, but in the Spirit, in which they see the Shapes and Forms of every Image and Likeness, and the ground from whence they do arise, and no false birth can have a hiding place, but from the least to the greatest they are discovered, and the fairest Covering that any have clothed themselves withal is seen through, and all the formed likenesses which appears this day amongst the Sons of men in what they do profess of God, they are all seen to be of the flesh, and their Root and Principle is of that part and nature that is earthly, from which no good thing can arise; and it brings forth a Birth in its own likeness, and of its own nature, which by the Spirit is truly discerned, and every work of the flesh is manifest to the Spirit, for the Spirit searcheth all things and truly judges all things, for the Spirit is truth: And though this may seem in many of your eyes to be rash judgement, and you may call it so; yet it will stand a witness against all that are satisfying the flesh: For there is not any thing so hardly received as that Testimony that strikes at the life of another, and That which deals plainly and simply with all, and desires the good of all, that meets with the least entertainment in the hearts of people, but that which flatters, and cries peace when the bonds of iniquity stands, that is a pleasing thing unto the minds of all who walk in the flesh; and that which comes to rip them up, and discover their nakedness to their shame, that they kick against, and will not own nor receive it for truth; for there is not any people would come to shame for what they do; and that which opens secrets, and brings any thing to light, by which shame may come upon them, they

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turn against that and reject it, though the thing be really true which is witnessed against; and so there is no work of the flesh that would come under the Spirit's judgement, though it be truly discerned and judged as it is, and the discerning and judgement stand in the truth; but those concerned in it will not own it, but cry out, Who made you a Judge? and why are you so rash to judge, as if all were to be condemned but your selves? how do you know the hearts of people; and, why may not others be as right as you for what you know? So every Form and Likeness would save its own life by putting off the Judgement, as if none could Discern it; and no false birth that would have its nakedness to appear, lest it should come to shame thereby: And thus people harden themselves against the Spirit's Testimony, which in it self is the searcher and trier of hearts and reins, and none can hide their counsel from it. (Mark) Is not this the Judge that stands at the door and knocks? Doth not he discern when evil rises in your hearts? And doth he not there reprove you? What is it that you can hide that he finds not out? What can you do in your secret chambers that he doth not know? And what thought can you think amongst all your thoughts that he doth not discern? And doth he not judge you in your own consciences if you have thought any evil or uttered vain words, or done any thing wickedly? Will you deny this to be a true *Discerner* and a *Righteous Judge*? Be sober, and there is a witness which you may feel in your own selves to answer to the Truth declared, and all that have received the Spirit, and are born of the Spirit, they have an understanding given them, by which they are able to discern the flesh, and all the works of it; and give true Judgement upon it without respect of persons, not judging according to the flesh, but according to the Spirit; and sees to the Root and Principle from which all things springs up and grows; and they do not judge according to the outward appearance, but judge Righteous Judgement; for such as *Discern* no further than what outwardly appears, and then judge according to that; others from the same ground may draw as true a Judgement against them; and here people are not to judge, lest they be judged, which is a place much alleadged against true Judgement, but who so judges one of another, it is not in the Spirit of Truth which doth discern through all Appearances; but it is in the flesh which cannot perceive beyond what doth appear: And so all the false Births give Judgement one against another, and cannot bear the Judgement of one another; then they are provoked and angry one with another, and run into Confusion and Distraction, Warring and Fighting, and Destroying one another about their formed Religion; none being come to the Spirit that gives a discerning through what appears, and gives true Judgement in the ground; but all born of the Spirit hath true union with it, and the flesh and the deeds of it is subdued under it; and they are no more in the flesh, but in the Spirit; and have received Christ Jesus the Lord, and walk in him, and are spiritual, and the spiritual man judgeth all things, and he himself is judged of no man: And whether you can receive it or no, you are all truly tried and judged not in the flesh, but in the Spirit; and your ROOT and FOUNDATION is seen and Discerned, and is not found to be that which was in the beginning, but that which the Subtlety generated since the beginning, and so doth he rule over you, and blind your minds that you cannot see nor discern further then what appears, and
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the mystery of the Kingdom is hid from your eyes, and you run into the Words with your carnal minds and earthly Wisdome, and from what is written draw something to your selves, and form up a Likeness in your conceivings, and bring that forth in the strength of your own wills, and this is your Foundation, and the first Principle of your Religion, and so the HARLOT hath brought forth many Children, which in her Womb hath all been conceived, and yet are not formed one like another, but all differ in their Shape and Likeness, and then strive one with another, and yet are all Children of one House, and all of one Kingdom, but no Love, nor Unity found amongst them; but Envy, Hatred and Malice, and all one against another, and divided into Heads and Parties, which is an evident Testimony of the Ruine and Fall of your House and Kingdom, *For a House divided aginst it self cannot stand.*

Therefore come out of it, lest it fall upon you, and utterly destroy you, and all come to that where peace and safety is, for God hath prepared a sure Refuge and Resting place for all that will come, and he hath gathered many into Unity, and perfect Peace therein, and they rest in his love, and are preserved in his power, and he alone is their Strength and sure Defence, so hath the Lord made his Power known in this his day, and hath gathered a Remnant to that which was in the beginning, which was the Saints Life, and from which the Scriptures were declared, and of which they all testified, that is now made manifest which the false Apostles ravened from, and many Sons and Daughters are come to glory in it; and this is the Spirit of Truth which leads into all Truth, that cuts down Transgression, and Reigns over the head of the Transgressor, and doth discover clearly all the deeds of Darknes, which is come up since the days of the Apostles and are practised by such as are in the *Apostasy*; and this comprehends all, but cannot be comprehended of any; it is Pure, Everlasting, Unchangeable, and no Variableness there is in it; all that in it do believe, have found the Author of Eternal Salvation, and are come to the Wisdom and Righteousness of God, and to the enjoyment of Eternal Life which is in CHRIST JESUS the Lord, whose Glory and Majesty is spreading over the Earth, and who is gathering a holy people to himself, that in them his Praise may be shewed forth; who alone is Worthy, God of Gods, and King of Saints; who by all his Redeemed Ones is over all, Exalted, Magnified, and Praised for Ever and Ever.

The End.

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Holy Kifs of Peace,

Sent from the

SEED OF LIFE;

GREETING

All the *Lambs & Little Ones* with a Tender Salutation.

With a few Words; Entituled,

Relief sent forth into the Camp of Israel.

O Hye Little Ones! who in the eternal Power of the everliving God, are raised and redeemed out of the Earth, and from the glory of its fading beauty, and in whom, and through whom the everlasting love of the Father is made manifest, and in your hearts shed abroad, by which you are drawn into the one-life and power of the Pure God, in whose Eyes you have found favour, and through the leadings of his Power, hath made you partakers of the riches of his Grace wherein ye now stand, and hath also brought you into the Covenant of his Life and Peace, and therein is present with you, and daily making manifest his everlasting goodness to you; that your Souls in him might be replenished daily, and thereby grow up into him who filleth All in All; his love is strong unto you, and his Compassion doth not fail you, for he hath chosen you because he delighteth in you. Oh what manner of love is it that he bestows upon you, and wherewith he loves you, and daily renews unto you, even before the sons of men; whereby when you read you may understand. And all his benefits retain, and do not let them slip out of your minds, but consider your Calling, and walk worthy of it, and know assuredly that Gods determinate Council is to do you good; for he will save you from your Enemies, and deliver you from the hands of those that hate you; for marvellous loving kindness he hath prepared for you, and Manifold Mercies will he give unto you.

Oh his Love! his Love, his dear and tender Love, it runs and abounds towards you, and with mighty over-flowing streams it reaches to you; meet it in the salutation, and rejoyce in the lovely Greeting, for it will seal upon your lips everlasting Peace.

Oh my Brethren! What is like the Cords of Love? and what Vessel can contain it when it arises in its strength? Many Waters cannot quench it,

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neither can the Floods drown it, nor Prisons keep it, but through the World it runs to visit the little Babes that cannot live without it. Oh this is the Day of Loves abounding and overflowing; prize it highly, esteem it chiefly, for the strength of it breaks the bonds of Death; and this is not shut up from you, but with a swift motion runs towards you, that it might draw you, and with its strong Cords gather you, that you might dwell in it, and it might dwell in you.

Oh! my Brethren, be not at all cast down; the strength of Love will blow over the Storm, and will gather you under the shadow of its own Wing until all be passed over; For certainly the Lord is with you, and the shout of a King is sounded amongst you, and dreadful will his Appearance be unto the whole Host of the uncircumcised; sealed is his Council, and his Decree with *Abram's* Seed must stand, for he hath blessed it, and it is blessed for ever. And this is his Love unto you, who in the blessed Seed hath gathered you, that he might not leave you nor forsake you, but in his eternal Power preserve and save you, and unto the end keep you and reward you.

Oh! draw nigh, draw nigh ye little Ones, the Cords of Love are about you cast, come willingly on and halt not in the way, that his vertue and goodness you may taste; for Mercy stands ready Truth to meet, and Righteousness is prepared Peace to embrace: Oh! feel them in their Meeting, and rejoyce in their lovely Greeting and Salutation. Oh! the Lord is gathering his little Ones, and from all the Quarters of the Earth he is bringing up his Sons and Daughters, and in the bundle of Life he will bind you all, and in the Covenant of Peace he will joyn you perfectly together, and make you stand as one man in the power of the holy Birth which in you is born; that with one heart and mind you may glorifie his Name; and this is the end of your Calling Brethren, to give up your selves freely unto him, who tells you, That according to his good pleasure he may work his work in you, and glorifie his own Name in the beauty of Holiness; you are the Vessels prepared for his use, and with the Heavenly Treasure of his Love he is filling you full.

Oh! The Temple of the Lord, The Temple of the Lord is Holy, which Temple you are; he hath made you and formed you, and in the New Creation hath stamped his Heavenly Image upon you; and this is the Work the World doth not know, neither can their corrupted Eye behold the beauty of it, for which Cause they hate you, and do despight unto you, and speak all manner of evil against you, which is a sure Seal that you are not of the World; for if you were so, they would love you; but because you are not so, therefore do they hate you; & think it not strange because the World hates you, for they hated him before they hated you; and if they hated him they will also hate you; and if they persecuted him, they will persecute you, for you are not greater than your Lord, who endured the Mocking, and Spitting, and Bufferings, and the Contradiction of Sinners against himself, and through Sufferings was made perfect, and Reigns for ever.

Oh my Brethren, unto him keep your Eye, lest you be weary and faint in your minds; for it was a sharp Cup when he cried that it might pass from him, yet he learned Obedience though he was a Son, and yielded up himself into the Fathers eternal Will, and offered up himself an Acceptable Sacrifice; this is your Fore-runner, who is gone before, the Way to open and make easie for you; be faithful and shrink not, but follow with boldness, and be of good Courage, and think it not strange concerning the Tryal that is come amongst you

you to prove you; but rejoyce in as much as you are partakers of his Sufferings, and counted worthy to bear his Reproach; for the recompence of Reward will answer it all for ever; And know that all things work together for your good, and thorow it he will perfect his praise.

Oh my Brethren, be Bold and of a good courage; for the Lambs day is come, and you hath he Chosen to be followers of him; be not slack to yield all Obedience to him, for the day is his, the Wicked shall know it, when through *Egypt* he smites in the fierceness of his wrath; be you strong in his Power, and valiant for his Cause, and certainly he will plead it for you, and speedily will he make a short work in the Earth; Look up unto him all ye little Ones, his love breaths strongly towards you, and is exceeding dear over you; it Greets you, and Salutes you with kisse of Unity, to comfort you and refresh you with its living Vertue. And dear Brethren and little Ones, hold fast your Confidence unto the end, for the Lord is now separating and sorting, and in the fire the Dross and Tinn he is purging, and the Gold Refining and Purifying; in the comings forth it will appear without mixture; then his Jewels he will make up, and gather his Wheat into his Garner, but expose the Chaff to unquenchable fire; this is the day of his mighty Power, where shall the wicked stand? and in what place shall the ungodly appear? For he will bring them all to an end, and establish the Just for ever and ever: This is his own work, and who shall let it? Be ye lift up ye little Ones, Your strength is above all mortal men, faint not in the Furnace, but chearfully abide the Trial, that out of the mixture you may be freed, and a sound and solid Substance may be brought forth fixed; then will *Israels* King sit upon his holy Throne, and the pure Seed into perfect Freedom will be born: Read and understand, my Life runs to and fro amongst you, and with Cords of love it is bound up with you, and with sweet and tender Greetings it doth salute you; How oft do I behold you, and with what joy do I meet with you? my love continually breaths unto you, for as the Rose in Summer you are unto me.

Oh my Bowels, my Bowels! I am filled with love, the strength goes forth and sends a taste amongst you, which runs more swiftly towards you than Streams in the South.

Oh! thou Immortal Babe, where thou art born thou knowest me, and thy lips stand ready to receive me and to rejoyce with me; what can separate from thee, or stop the flowings forth of love unto thee? the Salvation reaches thee, and with an Holy Kisse of Peace I sweetly Greet thee, and with an Arm of sincere love I embrace thee.

Oh the Unity in the Life, how sweet it is! We are always near together, and in the pure lovely life meet one another, and in Christ Jesus the Seed of Life, we are gathered all in one.

And now my Brethren, What shall we render for these inestimable Mercies and stretched out Favours from the God of our Life? And what is our reasonable service that we may Answer his loving Kindness? he delights not in burnt Sacrifice, nor in the fat of Rams, but a broken and a contrite heart he despises not.

Oh! into the Love sink down, that with the strength of it you may be overcome, that in brokenness of heart you may offer up an acceptable Sacrifice; for this I know, and do impart it unto you my Brethren, That when the heart is broken and tender in the strength of Love, then is the Seed sweetly comforted and refreshed in the Streams of Life; and through this lovely Saluta-

tion, and tender Greeting, a few words from the Life arise to exhort you, and admonish you to abide in the love of God, and in it dwell together, that the sweet Unity may be felt amongst you as Brethren; and Bear and Endure, for that is true loves nature; and keep cool and quiet in your minds, and busie not your selves with the things of others, for through much busines have many been wronged, who would make themselves busie in every thing, by which the Enemy hath drawn them from their own measures, that they have not been truly Serviceable in any thing: This hath been of little use in the Church of God, but hath both wronged the Particular and the General: therefore all Friends, keep to the Power of God and dwell in it, for it was before the busie worker, and will judge him down in you, and bring him to his end; and in stayedness and quietness feel your Peace, and do not mind so much to appear as to be approved; and keep out of Thoughts in your Particulars, and also concerning one another; for amongst many Thoughts have evil surmizings been begotten, and a secret whisperer risen, and then the Life hath been eaten up, and Unity broken.

Oh Friends! be careful and hurt not one another, for ye are Brethren, and gathered in one Truth to walk, how should you not then love one another? And be tender-hearted and kind one towards another, and if any thing lie upon you to speak to one another, do it in singleness and plainness as in the sight of God; and if a fault do appear, prove it in Gods Wisdom and let it be freely forgiven, that you may make it manifest that you are his faithful Ones in shewing forth your love to him, and also unto one another; for where the contrary standeth, it doth more hurt amongst you then all your outward Enemies can do unto you; for they can but reach the Body and afflict that, but the Surmizings and Whisperings eats up your Life and destroys the Inner-man, and brings Gods pure Seed into sore travail and bondage: Therefore give all diligence, and keep to your Watch that you may not hurt and wound one another, but be ready to heal and restore one another, and watch over one another with that Eye out of which both the Beam and the Mote is cast, and then you will see clearly and singly, and be able to discern rightly: And be careful after your own safety and preservation, and wait diligently upon the Lord God, that you may be kept clear in your understandings, and also faithful to what you do understand, that whilest you suffer in Body by the Wicked's Cruelty, and bear forth a Testimony in outward Bonds unto the Truth of God, the pure Life in you may not come into Sufferings, by the working of the subtilty in begetting in you and amongst you hard Thoughts one of another, and striving to be lift up one above another.

Oh let all diligence be used amongst you, that the pure eternal Unity in Gods Covenant of Life may be preserved and strengthned; and he that would be greatest let him become your Servant, that none may be puffed up one against another, but every one esteeming each other better than themselves, that the Lamb in you all may Rule and be the Head, and have the Dominion and Preheminence amongst you; for this is his Day, and the Appearance of his Glory, and he begets into true love, lowliness, gentleness, patience, meekness and peace, and which brings forth his own mind in you, that the same mind that is in Christ Jesus will be in you; and then you will be a sweet and savoury People unto God, and unto one another, and you will be good Patterns and Examples one unto another, and Watch over one another with a tender lovely Eye; and where any thing may be seen amiss amongst you, to be

be ready to Restore such an one in the Spirit of Love and Meekness; that as the Lord God in his Mercy hath Chosen you, and made you Children of one House, so no Division may be found amongst you, but perfect Love, and Unity may abound in the Name of the Lord Jesus Christ.

And take heed of many Words, for they gender unto Bondage, and in the multitude of them there is evil, and where they are much used, and not in the Power and Wisdom of God for Edification and Comfort one of another, they bring Anguish and Pain upon the Seed of God.

And be Watchful over the Boaster, that nothing may arise in any of you to glory in your Parts, or Gifts, or Sufferings, and bring forth an Exaltation in what is made manifest, and your Suffering for it: And being many in this Day, whose Testimony is now born forth in a state of Suffering, and are in prisons together for Truths Cause, and your Obedience to the Commands of Jesus Christ; be diligent in your Walking, and run not in many Words one with another, but as they may stand in some Service; Nor glory not in your Sufferings one unto another, for so will the Enemy work a Conceitedness in you, and lift you up in it, and then draw a Security over you through Sufferings; And beware you run not into affectionate Unity one with another, which doth not stand in the Wisdom of the Seed.

Oh! you will find, my Brethren, the great need of Watching and Praying, that ye may not enter into Temptations; And what I say unto One, I say unto All, *Watch*, that the Enemy may not get any Advantage upon you; to hurt and wound the Innocent Life in you.

And Brethren, be diligent to the Lords Counsel every moment of time; that you in his hand may be kept, and in his Power preserved, that the wicked One which is near unto you, may not have power to touch you: And now is the Lord God Trying you in a state of Suffering, that through the Path of Suffering he may wean you and draw you out of all the Paths of the World, and from the Desire and Love of all things in it, so as you may forget your kindred and your fathers House, with all your outward Relations whatever they may be unto you; And all your earthly Substance, of what nature soever it is, yea, and your lives also; For through the Affectionate love unto things that are without, the pure love to God hath been cooled within; so that many have not only cooled in their Love, but have quite lost it by letting in the Tempter, and running into his Temptations, which he hath presented in the earthly Substance, and outward Relations. And this is the Ground of your Suffering, Brethren, that you may be a redeemed People unto God; and not to have your Love or Life in any thing besides him; and yet have a true Interest and Possession of all things in him; and hither will the Lord God try you, that the Scripture may be fulfilled, *He that loves any thing more than me, is not worthy of me*: And this Cup will be sharp to drink, when Life, and Substance, and Relations must be given up and exposed to the censure, and also to the danger of Loss in the Wills of cruel and wicked Men: And this is not to set the Wicked over you, but to exalt the Seed in you, and set in everlasting Dominion; For Iniquity must have its Day and be filled up, and the Sufferings must be compleated and finished through the whole Body, that they which are gon before us, and we that follow after them in Faithfulness, may be all made perfect in One.

Oh! keep your Eye out of all things below, and keep it single to that which is above, that you all may be ready to Answer his Will, in what he calls un-

to, or permits to come. And faithfully follow the Lamb, for He alone must Reign, this is his Day, and in his Glory he is Risen; do not deny him, but bear fourth your Testimony to him, and in his Life an *Holy Kiss of Peace* doth reach you, and with the *Lip of unfeigned Love* doth Greet you and Salute you, even with tender Yearning Bowels over you.

20th Day of the 11th
Month, 1660. In Worcester
County Goale.

*From your Brother, and Companion in
Bonds, bearing the light Affliction of this
present time,* W. S.

OH Lord God everlasting! whose Holy Covenant hath been ever sure with thy Seed, and from Age to Age thou hast remembered thy Mercy, and performed all thy Promises faithfully. Oh! look down this Day, and behold thy Heritage; Comfort all thy little Ones, and in thy eternal love do thou strengthen thy Innocent Lambs: Be not thou far from us, O Lord, but hearken to the voice of our Supplication; for it is thy own that makes Intercession. O Lord, the Spoilers are risen, and the Devourers are ready for their Prey; make hast to help us, for our Eyes are to thee; smite them and dash them, and with thy powerful Arm do thou break them, and thy own Heritage do thou save and deliver from them, that with thy People thy Faithfulness may appear this day, as with Abraham, Isaac, and Jacob of old; that the Heathen may know, that thou O Lord God of Hosts, art the God of thy own Seed, and safety of thy Chosen People this Day; And let all thy People Trust in thee, O Lord, and Magnifie thy Name; for thou hast Chosen us, and thou wilt not forsake us, but Strength thou wilt give us to stand and overcome; Therefore let all thy Children, and Chosen Ones, say in Truth, O Lord, Thy Will be done. Amen.

Relief sent forth into the Camp of Israel.

OH Israel! The Visitations of Love hath been large unto thee, and with tender Bowels of Mercy hath the God of thy Salvation Reached thee, and with his outstretched Arm he hath done Great and Wonderful things for thee; Thou wast without an Helper, and he hath helped thee; Thou wast in sore Travail, and he hath Eased thee; he hath made thy Rising glorious, and thy coming forth exceeding sweet and precious; He hath been a Nursing Father unto thee, and through many Trials he hath given thee strength to stand: Thou hast been as a Plant springing up in the midst of pleasant Showres, and as a Vine dressed to bring forth glorious Fruit; Thou hast spread thy Branches over the Nations, and the taste of thy Fruit hath delighted the Hearts of many; Thou hast been terrible unto the People, and powerful amongst the Mighty; The Nobles have been smitten, the Strong have bowed down; The Horse and his Rider hath fallen together, and none hath hitherto been able to Encounter with thee, or to stand before the God of thy Strength: Thou hast known his Goings on, and thy Way hath been prepared by his Arm: He hath poured forth his Plagues for thy Redemption, and wrought Signs and Wonders for thy Deliverance and Freedom; This hath thy God done for thee, and hath not forsaken thee, but hath ever appeared with thee, and with his Right Hand hath done valiantly for thee;

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His Ear hath been open to thy Cry, and out of his Holy Hill he hath heard thy Groanings; And who amongst all the gods, that hath been able to divert his Goodness from thee? And, is he not the same God for Ever? Is his Hand now shortened that he cannot save? Or his Ear heavy that he cannot Hear? Or will he now give thee up to be Spoiled? Or to become a Prey without Redemption? Oh *Israel*! He will not so deal with thee, for thou art his Chosen Nation, and with thee is his Love sealed for ever: Oh! let thy Heart ponder, and thy Vital Parts awake, and Consider, that thou mayest know and understand thy present state and Condition, for the Day of Trial is come upon thee, because thou hast been Careless, and hast not so prized the Day of thy Benefits as thou oughtest to have done; neither hast thou followed the Lord fully, but hast neglected his Goings on, until thou lost the feeling of his living Power; and then made to thy self a Rest, and hast sitten down at Ease, promising to thy self Security in thy professed Formality, where thy Vitals have been stopped; and thy love, which once was fresh upon thee, hath been exceedingly cooled; and thy strong Cord of Unity hath been broken, so that thou hast not been like Sheep in one Fold, nor like Lambs of one Flock; for which cause hath the Lords Spirit been grieved, and his faithful Messengers have been much discouraged, because in thy own State and Condition thou hast been so strongly Conceited, and hast been in thy own Thoughts so safely secured, which did begin to bring forth Stubbornness and Hardness in thee; and to Exalt thee above the Word of Reproof, where thou becamest a Trampler over the Innocent Life, that the Burden was turned into sore Heaviness, and the Pressure of it into deep Lamentation and Bitterness.

Oh *Israel*! Consider of this speedily, and Return to thy first Love, that thou mayest Recover thy Strength in the Cord of Unity; for thou art found a very feeble Nation, and much Weakness is in thee; that every Appearance of the *Philistins* Host becomes dreadful and terrible to thee, and a Fear enters thee, and Distrust and Unbelief comes upon thee; which draws thy Eye to look back again, and causeth thy Heart to Return in *Egypt*; Oh *Israel*! where is thy Strength, and where is the Rock of thy Salvation? Hath ever such Faintness been upon thee? Or hath Feebleness at any time so possessed thee? How hast thou forgotten the Dayes of Old, and the Years that are lately past? in which thou felt Gods Covenant with thee, and his sure Mercies therein performed unto thee: Let not Distrust now come upon thee, neither let Unbelief Enter within thy Bowels; but look up to the God of thy Strength, and to the Horn of thy Salvation, and arise in the Strength of his Might, and boldly pass on thy Way; for a Rest he hath promised, and in faithfulness he will perform it. Oh! Why shouldest thou Fall in the Wilderness? or Faint in the Desolate Land? The Hands of *Moses* are held up for thee, and the Lord of Host appears with thee, though Unbelief hath veiled thee, that thou seest not his Arm which he hath made bare to drive back *Amaleck* from thee: Oh! Why shouldest thou be cast down at the sight of any Nation? Or at the Appearance of the Mighty in Strength? Be thou but Faithful, and stand in the Life of Unity, and who can Enter thy Camp, or come upon thee to spoil thee in thy Habitation? Who can Besiege thee to Famine thee out of thy Dwelling Place; the Spring of Life runs in thy Camp, and Heavenly Manna falls about thy Tents; Wherefore then dost thou Murmur? Or why dost thou Complain? for the most High is thy Strength,
and

and his Arm of Power is stretched forth for thy Salvation. Oh! Consider where thou art; and what is come unto thee; and ponder it early before deep sleep fall upon thee; and all that have been gathered within *Israels* Camp, and have stood in the Appearance of the Host, and feels that Unbelief hath Entered you, and Fearfulness hath surprized you, through which you are driven back, and your Feet near turned aside; Arise, arise, make speed and hast within the holy Camp again, for you have Reasoned away your Life, and Consulted over your Strength; but the Enemy hath stopped you, and hath begotten a lingring in you; and not only so, but also drawn you back again, that you Deny the Lords faithful Host, who in the Strength of his Might stand boldly in the Battel.

Oh! Turn with speed, for the Lord Lord is near to shew Mercy unto you, and very ready he is to pass by and forgive you, and your Back-slidings to Heal freely; And this flowes from the Fountain of Love unto you, and is sent forth to Relieve you, who are bewildred amongst your Thoughts, where the Seed sits Groaning and heavily Mourning.

Oh! Arise, arise, Joyn to the God of Strength, and be not fearful, but believing; and appear for the Lord, and for his living Truth, and Deliver not up your Camp into the hands of your Enemies; And if it be permitted for them to Come upon you and Take you, be therewith Contented; but in any wise do not Deliver up the Host unto them, for that will cause their Triumph: And if for a time you must sit down by *Babylons* Rivers, and hang your Harps upon the Willows, let not your Hearts faint, neither let Sorrow overcome you; but Patiently Wait for the Appearance of your Deliverer, who will Arise for you, and bring forth Everlasting Salvation unto you; then shall your Mouths be filled with Laughter; and your Tongues with Songs of Praises, for the Ransomed of the Lord shall Return to *Sion* with Joy; and this will God, even thy God, Oh *Israel*, perform unto thee, and no Weapon formed against thee shall prosper; neither shall any Reach thee to send a Curse unto thee, for the Lord hath Blessed thee, and Glorious is the Habitation of thy Resting-place; Therefore why shouldst thou Doubt? or of whom shouldst thou be Afraid? The Lord J E H O V A H is thy Strength, and in the Camp he is very great.

And all you Faithful Ones, who are Preserved in this Day of your Testimony, and goes forward with Boldness, Abide in the Life, and fulfil the Testimony with Joy, and be Tender over the Weak, and bear them in their Travail; and leave them not Behind, lest they be Smitten and Die; neither do you go forth in haste, lest the Enemy come upon you and Smite you; but all Keep in the Power, and Walk in the Power; and *Jordan* will Divide, and *Fericho* Walls will Fall; for it must be Compassed, and the Rams Horn within thy Camp must be Sounded; for Strong is thy King, and thy Camp is very great, Oh *Israel*.

W. S.

Worcester County Goal the

26th Day of the 11th

Month, 1660.

The True Light

Shining in

ENGLAND,

To give unto all her *Inhabitants* the Knowledge of their *Ways* ;
Wherein they may behold *things past*, and *things that are*, and thereby come
to *Repentance*, and Escape *that which is to come*.

Also, something *DEMONSTRATED* concerning the People of God (*called*
QUAKERS) as to their *Principle* and *Practice* ; with what *they own*,
and *dare not deny* : And also, what *they cannot own*, nor *joyn withall* for
Conscience sake.

Published in tender love unto all *ENGLAND'S* *Inhabitants*, *Rulers*, *Teachers*, and
People ; that all may see *what hath been neglected*, and every one in their place may
labour to *amend it* ; And they who have any desires after the Knowledge of the Peo-
ple of God, as to their *Principle* or *Practice*, or what they *own* or *disown*, may here
briefly see some things opened, not in many words to please men, but in the Power
of God, through one who seeks to please God ;

Whose Name is,

WILLIAM SMITH.

O H ENGLAND, ENGLAND ! Thou hast been oft faithfully
Warned, but thou hast not regarded, thou hast been careless of thy
own happiness, and hast not respected those that have sought thy
good ; thou hast been a stubborn and a rebellious Nation, and hast
set at nought many tender Visitations of Gods love unto thee, which by the
mouths of his faithful Servants have been declared ; thou hast been a proud
scornful, and disdainful Nation, stiff-necked and uncircumcised in heart and
ears, hating every Tender of Love that hath been proffered to thee, and hast
exalted thy self in the strength of thy own might, against the Lord, and a-
gainst his faithful Servants, whom he hath sent forth in his Love to Declare
his Goodness unto thee ; and who have run, and yet do run in the strength of
his Power, early and late to do thee good ; but thou hast evilly entreated
them, and rendred Cruelty unto them, and raised bitter Persecution against
them for their travail within thee, and for their good-will unto thee ; this
Recompence hast thou given them, whose lives are not dear unto them for
thy sake, *Holes* and *Prisons*, *Stocks* and *Whips* have been their Reward from
thee, for thou wouldest not obey the voice of the Lords Servants, nor hearken
to the Lords Counsel, that thou mightest have humbled thy self before him ;
but thou despised the day of Mercy, and lightly esteemed the Visitations of

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the Almighty: Oh! how hast thou provoked him dayly, and caused his jealousy to burn like fire; and yet for his Names sake, he spares thee, and doth not bring utter Desolation upon thee: Such is his goodness towards thee, wouldst thou open thine eyes to see it, he hath no pleasure to destroy thee and lay thee waste, therefore hath he exercised a day of Patience towards thee, and many faithful Warnings have been sounded within thee from the Lords Power; how hath he striven with *Thee*, thy *Rulers* and *Teachers*, in these late years, that you might have observed his Goodness, and thereby have come to Repentance; but thou hast been a perfidious Nation, turning every way to promote thy own Interest; and this hath been the great work of thy *Rulers* and *Teachers* in late time: Therefore is the Lord just concerning thee, with all thy *Rulers* and *Teachers*, that had their day and time in thee, and the Lords tender Mercy is not yet shut up from thee, though he hath been rejected by thee, but Visitations of Love he still reaches forth unto *Thee*, thy *Rulers* and *Teachers*, that now have their day within thee, if any will turn unto him, if any will hear his voice, and do the thing that is right in his sight, that he may not utterly cut off and destroy at once.

Therefore hear O *England*, and let all thy *Rulers* and *Teachers* that now stand within thee, incline to the Lords Counsel; for it is but a little while, and the wicked shall be no more; then happy will they be that Rules for God, and happy will they be that Teach Truth that God may be glorified, for he is risen the works of men to try, and all that seek his right he will cut off, for that he will not give to any: Therefore let all beware what they seek, and what they take upon them, that they enter not upon his right, which he will not give to any man, for he is glorifying his own Name, and exalting his own Son, and spreading abroad his Living Truth; and this he will have to Reign as his own Right, and let none strive to take it from him, for he is a jealous God.

Oh *ENGLAND*! thy way is much in darkness, and thou travellest through the thickest Clouds, and with them thou compasseth thy self about, and therein fittest secure, as if thou shouldest never see sorrow more. Is the sound of the Trumpet and Alarm of War so soon passed away from before thee? Is all the Blood that hath been spilt in thy Fields and Towns so soon gone out of thy remembrance? Hast thou so soon forgotten the years of thy Calamity that so lately hath been upon thee? If these things be passed out of thy mind, and thou run out of the sense of them, as if they had never been, yet let the Treasure, that thou so dearly lovest, which was spent within thee to uphold such Cruelty, cause thee to remember the years of thy Misery, in which thou wast deeply distressed, that thou mayest repent of all thy wickedness, and uncleanness, and abominations, that thou dost not draw down an heavier judgment upon thee than yet thy eyes hath beheld. What hath been brought forth by men through all these years of thy Calamity and Distress, into which thou hast been plunged? Have any been faithful unto God, or performed their Vows unto the Most High? Surely they all corrupted their way, and none set their heart to do the thing that is right; nor any that had respect to the Poor and Needy, but laid Burdens upon them, and sorely oppressed them, and their Cry went unto the Lord, and he heard them, and in his strength he rose to help them, and hath undertaken the Cause for them, and will plead it thoroughly with all men upon the Earth; for he hath great respect unto a poor and innocent People, whom he hath raised within thee by his Eternal Power, which all thy *Rulers* and

and *Teachers* set themselves against, and took counsel together how they might suppress them and root them out: But the Lord doth uphold them, and by the Arm of his Power hath preserved them; and they are standing, when those that did afflict them, and sought to harm them, are cut down and fallen; and this is a marvellous thing, which the Lord hath brought to passe by an Invisible Power, who hath laid all waste before him, and hath prospered his Work, and carried it on by his out-stretched Arm; and as man at any time hath devised Cruelty, then hath he appeared in his Mercy, that the more that Affliction hath been laid upon his Innocent People, the more have they multiplied; and this is the Lords doing, who pleads with all flesh.

Oh *England!* much Enmity remains *within thee*, against an Innocent people that seeks *thy good*; who travels to turn thee *unto the Light* that shineth in thee, that thou mightest not abide in darkness and perish, but mightest come to the *Light of Life*; And this is the Lords good-will unto thee, who hath raised an Innocent people whose love is to thee, when thou art most filled with enmity against them. How long hast thou had it in thy heart to execute Cruelty, and yet thou hast not had power to do it unto the full! but by an Invisible hand hast been restrained from swallowing up, when thy mouth hath been opened wide, and thy heart thirsty to devour. There was a time when thou wast let loose, and wast as a *Bear bereaved of her whelps*, and as a *Lion fit for his prey*; yet in the height of thy fury thou wast chained, and thy bounds was set, and the chain was too strong for thee, and the bounds thou couldest not drive away before thy fury; thou stretchedst thy self to the length of thy chain, and came up in thy strength to the utmost bounds, and there roared and swelled, and foamed out thy shame, and cast up much of thy mire and dirt; but thou wast there stopt, and thy proud and turbulent waves was limited, and the Innocent Lambs were preserved out of thy devouring mouth; and thou couldest not destroy them, though thou soughtest it with all thy strength; and when thou couldest not execute the mischief of thy heart unto the full, there was a hope in thee, that power should be given thee in time to come; but the Lord forsakes not his Chosen, neither gives he them wholly up for a prey into thy teeth, though some do suffer by thee, which at that time were given into thy hands to try thee, and thou cast them into prisons in thy rage and fury, when they were in the Lord's service, and labouring to do thee good, and had done nothing worthy of bonds, neither hast thou any such charge against them, but in thy wrath and madness thou ran rashly upon them, when they neither disturbed thy Peace, nor transgressed thy Law; and this was to try thee that thou mightest make thy self manifest; and the witness against thee, is the *Prisons within thee*, into which thou hast cast the Lords faithful Servant, for whose sakes he will plead with thee; and though thou hast shut them up, and shews no pity towards them, but lets them lye, though they have done nothing worthy of it, and keeps them in thy malice and envy, some in one place, and some in another, as *Lincolne*, *Lambeth house*, *Nantwich*, and divers other places within thee, where the Lords faithful Servants suffer under thy Cruelty, and are afflicted by thee, whose innocent cause the Lord will certainly avenge upon thee, except thou speedily repent; for there are many strong cries unto the Lord this day, and prayer and supplication is made unto him in the strength of his own Spirit, which his ear is open to hear, and he will not forget the Righteous, neither

neither will he forsake them, but will plead with all that seek to spoil them, and will recompence unto them according to the fruit of their doings.

Oh *England!* thou art traced thorow, and thy doings are all found out with the Light of Christ that shines in thee; which thy darkness cannot comprehend, and all *thy ways* are manifest therein, and thou art found to be exceeding wicked in thy heart, and exceeding vain in thy imaginations: Thou settest not the Lord before thee, therefore his displeasure is against thee, and except thou speedily repent and obey his Counsel, thou canst not escape the severity of his judgment; for a fire is kindled in his breast, which shall burn to the nethermost hell, and it will reach thee when thou goest down thither for counsel, and will be as hot burning coals in the midst of thy bowels, and there will be none to quench it, for God will not spare thee in thy wickedness and abomination which yet remain in thee, but will cut down and consume, until he hath cleansed the Land of *Cruelty* and *Oppression*.

And now the *Revolution* is gone about, and that which was out of sight is come up, and that which was above is gone down and over-shadowed; so vain a thing is man before his Maker; and this is not come to passe for the righteousness of any man, or that any man should exalt himself in it, but for his own Names sake, who Reigns over all.

Oh *England!* let all such as are now risen in thee to Rule, be careful and mind well their doings; *for the same God Ruleth still*, and his Power changeth not, but brings to passe all changeable things in their time and place: and if man now strive again to set up the same things which once provoked the Lord to anger, and which his Controversie was against, and still continue the Burdens by strengthening the Oppressors, which hath from time to time drawn down Judgment upon the heads of those that had Power to remove it, but did not, and brought the Lords stoak upon them, and none could be found that were able to uphold them, though many sought it with all their strength. Let not vain man imagine that the Righteous God will either *favour* or *allow these things to be set up or continued in this day*, against which *he hath appeared*, and by his Eternal Power *overwhelmed*; but certainly his Controversie is still against *the same things*, and all *that strengthens them*, or endeavours to *promote them*; and though neither *Sword* nor *Spear* may be used, yet will the Lord carry it on by his own power, that works according to his own pleasure; for his way is not as the way of man, who sometimes destroys and builds the same things again with his changeable mind; But the way of the Most High is more equal, and he will not allow the setting up of those things again, which once grieved his Holy Spirit, and provoked him to Anger, which drew forth his Arm against them, by which they were cut down; neither is this come to passe in *ENGLAND* that it should be so done, but that all should *FEAR* before *the God of Jacob*, and *BOW* before *the Holy One of Israel*, and mind his Goodness, and come to Repentance, and be humbled in the dust for Iniquities committed, that he may spread forth his Power, and Reign in the Right, and Order all things that concerns his Service and Worship, and that none go about to keep him out of that, and take it upon themselves, but let him be *HEAD* and *KING*, *JUDGE* and *LAW-GIVER*, and *Supream Governour* over his *Church*, for that is his Right and his Glory who is the Prince of Peace, and who seeks to take it from him, must fall before him, for he will not give it to any man, and herein hath *his Controversie* appeared with all Sorts and Sects

Sect of People whom he hath tryed in their day, who would never submit to his Government, nor yeild unto him his Right, but took it to themselves, and robbed him of his Glory; for which *Cause* the Lord hath turned *their Glory* into *shame*, and their *day* into *darkness*, and they are gone downwards, and others are come upwards, and are now placed in Power to Rule over their Heads, because the Warnings of the Lord had no place in them, but were rejected by them; and the things that they should have done, they did them not.

And thus are the Kingdomes of the World in the hand of the Almighty, and he pulls down, and he sets up, and gives them unto whom he will; and he disposes mans heart, and brings him into a sensibleness of some things that be evil and prophane, and orders him to declare his dislike against it, as in this present Power hath been made manifest *by a Declaration against something prophane*; and he also disposes mans heart *into some Acts of Mercy*, as likewise is made manifest *in this present Power*, by freely pardoning many things, which in the time of this great *Revolution* hath been acted and done, which might have occasioned great trouble upon the Nation, if they had not been remitted; and this is the Lords doings, who disposes mans heart herein, and it is to be prized as the Lords Mercy who hath brought it to pass, though there be much Excluded, which should have been compassed within it, and a *free Pardon* Extended to it, that life *in all* might have been spared, and nothing Charged against any to have taken away life; but a *free Pardon* should have reached unto all for their lives, and that would have quenched all flames, and calmed all boysterous winds, that there would not have been any blast to have blown up a spark; for though the Lord gave them justly up *to be scourged*, yet *not to be destroyed*, and Pardon should have reached the life of all, and no Revenge should have been sought or Executed upon any to have taken away their lives, though seemingly there might be Guilt upon them, and that done by them which the Law of the Nation may seemingly Condemn; yet should Mercy have opened towards such, and it should have been freely forgiven, which would sweetly have healed and closed the hearts of thy Inhabitants together, O *England*, and made them as one man: And it is upon me from the Lord to sound forth a Warning in the power of his Eternal Spirit unto all thy Rulers, O *England*, whose day now is, that they mind how the day is theirs, and who it is that hath given it them, and keep their hands from shedding of Blood, lest they provoke him who hath shewed Mercy unto them; for by Cruelty acted, and then Revenge sought, it opens the Fountain of Blood wider, but never stops it: And this is not the End. (*O ye People who are now in POWER this day in ENGLAND*) for which God hath raised you up, that you should destroy life, but to shew Mercy as he hath shewed Mercy unto you, and to try you if you will perform what they carelessly neglected, whom he hath given up into your hands without the stroke of any Weapon of War, and hath brought you up to Rule in Government without the loss of any Blood, which is such an infinite Mercy as might cause you to stop the Issue of Blood, and not to open it. Something you have done, which in its place, and in it self, is good; but the Work you have yet to do is weighty, if you mind the Lords Counsel, and give up unto him, that he may dispose your hearts to Answer the End which he doth Expect from you, which is to shew Mercy, and to break off every yoke, and undo all heavy burdens, and remove all Compelling Lawes in things pertaining to the Conscience, and set the

oppressed free, that Righteousness may Reign, and true Judgment and Equity may run down, and a peaceable and quiet life may be enjoyed in all Godliness and Honesty: And this is required of you all from the Lord God, and it is not to be neglected by any of you in your Places, whether it be the *KING* as Supream of the Nation, or those that be set in Authority under him, but is a Work to be set upon speedily; for the neglect of performing of it, when many Promises have been made to do it, hath drawn down Judgment upon such as have Ruled before you, who promised much in these things, but performed little; and you are come to see their day End, and the Beginning of your own; therefore reject not the Lords Counsel, to follow your own Imaginations, that when you should do the thing which God requires, you do not bring forth that which his Controversie is against; that when you should set free, you lay not on a yoke and bring forth Oppression, and continue Oppression; and so encrease Burdens and make them heavier when you should remove them, and take them away; this is not the End for which God hath raised you, that you should look back again, and begin to build again those things which God hath removed, and to seek your own Glory in them; but to promote the everlasting Gospel which is the Power of God, and freely given of God; and that all may stand in the freedom they have in God to Worship him, without any Law to compel them otherwise under Penalties and Punishments; this is some part of your Work in this your day which God hath given you; and as you obey the Lords Counsel, and mind the Light of Christ in your own Consciences, you will see what is your whole Duty, and what the Lord doth require of you, not to make *LORD-BISHOPS* again, and *DEANS* and *PREBENDS*, not to set up *Common-Prayer-Book*, *Organs*, and *Anthems*, and such Abominations which the Saints never practised, nor there is no Scripture for; and these things, with much more that might be mentioned, the Lords Controversie was against, and none could uphold them, though there was great Hosts of Men and Horses appeared to defend them, they all fell before the Power of the Lord in that day; And do you believe that God will take pleasure in them now? be not so much deceived; for the Lord is provoked, and his Spirit is vexed, and his Indignation riseth against them, and he will not yet spare them, nor those that strive to promote and uphold them, and compel a conformity unto them; and this is in plainness of speech unto you all in the movings of Gods Power.

*Oh England! thy Prophets deceive thee, and thy Teachers deal very treacherously with thee, they cry peace to thee, when sudden destruction is nigh to come upon thee; they know not the things that are, neither the things that are coming to passe: for Night is come upon them, the Vision hath failed them, they have no Answer of God; and thus they have deceived thee in those late years, who then had their day in thee, and were set up by thee, and thy Faith stood in their Wisdom; they have all deceived thee by their lies and flatteries, crying peace unto thee through all changes that have come to passe in this great Revolution; and whatever came up to rule that favoured their time and day, they cryed peace unto thee in it, though the Lord had determined to overthrow it speedily; and when it was overthrown and destroyed, they covered thee over with new lies and flatteries, and still cryed peace within thy borders, under the next appearance that came forth to rule within thee; So they cryed peace unto thee in *OLIVER'S Day*, and when he was cut down and fell, and *RICHARD* his son seemed to arise in his place, then their*

their sound went forth with a noise, of a *Star that was risen*, and a *Son that was born in Bethlehem to establish Peace*; and thus they cryed aloud in their deceitful sound, which was nothing but lies and flatteries: for *their Star soon fell*, and *their Sun soon set* and *was overshadowed*, and *Bethlehems Peace was broken*: Canst thou not see, O *England*! how deceit hath abounded within thee, and how thy *Prophets* and *Teachers* have dealt with thee? Was ever such a professing People so blinded as thou hast been, and so overcome to believe lies and flatteries as thou hast done? and these are they which thou hast laboured to uphold, who have brought that which thou mad'st thy day into darkness and obscurity.

Oh *England*! the Lords love hath been exceedingly towards thee, though thou hast been a *Rebellious Nation*, and it is yet with the Lord to do thee good, if thou wilt but hearken and obey: Therefore turn unto the Lord God, and wait his Counsel to receive, that *Cruelty* and *Oppression*, *Vanities* and *Abominations* which do still abound in thee, may all be done away and removed out of thy bowels, that a godly sorrow may come upon thee, and true Repentance may be wrought in thee, never to be repented of; that a Life in the pure God thou mayest come to know, and Uprightness of heart thou mayest learn by the teachings of his own Spirit, and deny all *thy Ungodliness*, *Prophaness* and *Licentiousness*, *vain Customs*, *Worships*, *Fashions*, and *Traditions*, and learn to live soberly, righteously and godly in this present world, that God may divert his Judgments from thee, which certainly thou art drawing down upon thy own head, by those unclean abominations which still live and abide within thee; and though the Revolution be come about, yet thou dost not learn Righteousness, neither makest thy wayes and doings good before the Lord; thou reapest little profit by all that hath come upon thee, and passed through thee in these late years of thy Calamity; thou hast had sufficient tryal of man and his way, and if thou dost but mind in soberness, thou mayest see what the end of it is, and whither, and into what it all turns. This may be a *Warning* unto thee, O *England*, for ever placing thy Faith in man's Wisdom any more; for thou hast been long a deceived Nation, and the Lord hath largely opened his love to thee, that thou mightest have been undeceived, and not to have placed thy confidence so much in man, but that thou mightest have turned unto the power of God, and placed thy confidence in it, but thou hast kickt as a wild Heifer that would not come to the yoke, and didst not regard the faithful *MESSAGES* that in thee hath been sounded forth.

Therefore, O *ENGLAND*! *Turn*, *Flar*, and *Obey* in this thy day whilst the visitation reaches thee, and mind the Teachings of God, and hearken to his Reproof, that thy Faith may stand in his Power, and no more in the Wisdom of men; that thy confidence may be placed in God, and not in the arm of flesh.

Oh *ENGLAND*! down into the dust with speed, and be humbled, for the day hastens over, and night comes on apace, in which *darkness* will be thy covering, and *WO* and *MISERY* thy portion, except thou speedily repent; then shalt thou know that God hath raised up *true Prophets* in *Israel* this day, who run in obedience to his movings to do thee good, and labour in thee to bring thee to repentance, that thou mayest escape the judgment from which no man can hide thee, or prevent it from comming upon thee if thou go on in Rebellion against the Almighty God.

These

Therefore all RULERS, TEACHERS and PEOPLE, dread the Mighty God, and bow before the Most High, and unto Him turn with speed, and joyn to his Spirit that is manifest in your own Conscience, and make your ways and doings good therein, love mercy, do justly, and walk humbly before the Lord, who respects no persons in judgment. And this is a faithful warning unto thee, O *England*, with all thy Rulers and Teachers, and all sorts and sects of people whatsoever that inhabit within thy borders, and now have their day in thee, that all may turn to the Light of Christ in their own conscience, and that none may neglect it any longer, but turn to it speedily, that in it they may obtain mercy before he strike in judgment, whose everlasting Power ruleth over all the Kingdoms of the world.

Something concerning our PRINCIPLE, and what they are.

OUR PRINCIPLE is *JESUS CHRIST, the LIGHT of the World*; that doth enlighten every man that comes into the World; it is the free gift of God unto every man placed in his Conscience, to be a witness for God; it shews unto man all his thoughts, words and deeds, and makes them manifest whether they be good or evill: when man joyneth unto evil in thought, word or deed, the Light reproves him in his own Conscience, and smites him in judgment for Transgression; the Light speaks near unto every man, and calls the workers of Iniquity to Repentance, and to abstain from evil; it doth not consent to any evil thing which in mans heart arises, but secretly reproves it; if any intent arise that is not brought forth, it searcheth it out and makes it manifest, and brings it to a discovery that it may be seen of what sort it is; it brings man into a sensibleness of his present state; the Light shews him whether he be a Drunkard, a Swearer, a Lyar, an Envious man, or whatever it be that ariseth from the Darknes, it is made manifest by the Light; if any thing lodge never so secretly it finds it out; if there be an intent to Steal, or to Defraud, or to Lie, or Anger, or Envy, or Pride, or Evil-will lodge in the heart of man, and none can accuse him for any of them, yet the Light finds out such things, and judges man, and reproves him in his own Conscience for them; the Light hath no Communion with Darknes, nor fellowship with Unrighteousness, but stands in man, a witness against man, that unto any evil thing is joyned.

And this is something of our PRINCIPLE according to the Scriptures of Truth.

Something concerning the Operation of the LIGHT in all that Obey.

THE LIGHT is given for a Leader, and to be Salvation unto the Ends of the Earth, in all that believe; as the Light is minded and obeyed, it leads out of the Evil that it testifies against; when it reproves for Lying, then being minded and the Reproof turned unto and obeyed, it will lead out of Lying, and learn every man to speak Truth to his Neighbour; or whatever it is that man is driven into through the Fall, and hath taken up a life in it, the Light bears witness against it, which being turned unto and obeyed, it leads

leads out of it, and leads unto that which is good, and it places Gods fear in the heart of man, and brings him to depart from the Evil, and then he comes to the thing that is good in the Leadings of the Light, and so man comes out of Anger and Envy, into Meekness and Love, and is led from all the Works of the Flesh that be evil, unto God who is the chiefest good; and this is the work of Christ, the Power of God unto Salvation; he comes into the World and reproveth the World; he leaves the World again, and saves out of it all that obey and follow him; So he makes manifest all things that be evil, and he leads out of them, and saves from them as obedience is given to him; So a Drunkard turning to the Light, when it reproveth him for Drunkenness, and yielding obedience to it, it leads him out of Drunkenness into Soberness, and delivers him from under the power of Satan, who hath him Captive at his will; and so the Light makes all things manifest, and as it is obeyed it leads out of all Evil, both in thought, word and deed; and places true judgement upon all Evil things, and brings them all to the death of the Cross, and slayes the Enmity, and makes all subject to its power, cutting down the Man of Sin, and Crucifying the Flesh, with all the Affections and Lusts of it; and so the old Man dies with all his corruptible deeds, and in the Judgement is buried down, and the new Man is raised, which after God is created in Righteousness; and so a holy Birth is born through the Operation of the Power of the Light, in which the spirit of the mind is renewed, and Soul and Body sanctified, and the Conscience purged from all dead works; and thus all *old things* is put off, and all things are *made new*, in the work of Regeneration, in which a new birth is raised, that abides in the Fathers House, and feeds upon bread of Life.

And this is something of the Operation of the *Light*, in all that do obey according to the Scriptures.

Something concerning our PRACTICE, and our walking therein.

WE meet together as we are moved of the Lord, and wait upon him in his Fear, and are subject to the Power of his Spirit, that is manifest in us, and in the measure of the Spirit which we receive of God, we worship him, and in the fervency of the Spirit we serve him, and as he moves upon any who in his Fear waits upon him, and opens in them the word of Eternal Life, and gives a Word to minister in due season, and utterance to declare it in the power of his own Spirit; so we Minister one to another in the gift of Gods Spirit, and are thereby Edified and Comforted one in another; and so our Preaching stands not in the enticing words which mans Wisdom reacheth; but in the Spirits Demonstration and in Power; and this is the Gospel which we freely receive from God, and freely Preach in his own Power.

And this is something of our Practice, and our walking therein according to the Scriptures.

And thus do we own what stands in the Truth, and is brought forth in the Spirit of Truth, and agrees with the Scriptures of Truth, and hath its Root in the Love and Meekness, Gentleness and Patience; that we own and dearly love in whomsoever it doth appear.

WE own **MAGISTRACY** that stands in the Power of God, and executes true Judgment within the Gates, cutting down Sin and Evil-doers, and setting up Righteousness, and those that walk therein.

We own MINISTERS who are made of God, and sent forth in his Living Power, and Preaches freely as they receive, and labours to gather People unto the Power of God.

We own WORSHIP in the spirit and in the Truth, which makes all flesh subject.

We own the CHURCH which is in God, of which Jesus Christ is **HEAD** and **KING**.

We own SINGING in the spirit, which gives the Psalm, and an understanding to Sing it, and the Melody is made in the Heart unto the Lord.

We own PRAYER that is made in the Spirit, which teaches how to Pray, and what to Pray for, and makes Request unto God according to his Will.

We own BAPTISM in the Spirit, by which all are Baptised into one Body.

These with many other things which is true according to the Scriptures, we own and dearly love, with all that walk in the practice of them, being guided thereunto by the Spirit of Truth, in the power of which we are constrained to testify unto the Truth as we know it in Jesus; and these things which God hath opened unto us, and the practice of them, and in what they are to be performed unto him, we dare not deny in the practice of it, neither can we be subject unto any Traditions for Conscience sake.

Something that we cannot own for Conscience sake, being found contrary to the Scriptures.

VVE cannot own **ENGLANDS WORSHIP**, nor joyn with it, because it is set up by Tradition, and not after Christ.

We cannot own ENGLANDS CHURCH to be the Church of Christ, because it hath been set up in the night of Apostacy, and is but the VVork of Mens hands, and found amongst the many Inventions.

VVE cannot own **ENGLANDS MINISTERS** to be the Ministers of Christ, because they walk contrary to him in all things, & are not endued with his power, nor made Ministers in that; but are made at *Schools* and *Colledges* by natural Arts and Languages, and so speak things they know not for filthy Lucres sake, making their Belly their God, and Sues and Imprisons, and Persecutes such as cannot put into their mouths.

We cannot own such a MINISTERT, nor for Conscience sake joyn with them, or any way help to maintain them, because they walk contrary to Christs Ministers, who themselves were persecuted, but never persecuted any, or sued people at Law for VVages: **V**VE cannot for Conscience sake

take pay unto any, whether *Priest* or *Impropriator*, the Tenth part of our Increase, which is called Tyths; because the Lord freely gives it unto us; and he doth not Command us to give it to any other; and knowing that *Priesthood* to be changed, who had a Maintenance out of the Tyths: VVe also know that of necessity the Law must be changed, and of this we are convinced by the manifestation of his Light, who hath changed both that *Priesthood* and Law, and is become the End of the Law for Righteousness unto us that do believe; and we are also convinced of the Unjustness of it upon what account soever it is claimed, whether unto a Minister, as given unto him by a Law; or an *Impropriator*, as a Purchase, and assured unto him by a Law.

VVe cannot own that *LAW* to be just or equal, which compels us to give or set out, contrary to our freedom, unto another man, any part of that which the Lord freely gives unto us; or else gives him power to sue and Imprison us, and to keep in prison until death, as some of late have been, or else give triple damage, & power to distrain for it, & driven away Goods and sell them, and make spoil and havock of them, to the impoverishing and weakening the outward Estates of many tender People in this Nation of England, within these late years; in which time there hath been many fair promises made for *LIBERTY* of *CONSCIENCE*, but Persecution was never stayed, nor Cruelty stopped; but unreasonable men executed their own VVills upon many tender Consciences, and made a prey upon them notwithstanding all fair promises; And these things we cannot own or conform unto, being found contrary to the Scriptures, and to the Saints Life and Practice, though long they were pleaded for to be right according to the Scriptures: But the *DAT* is sprung, and the *LIGHT* now shines in *ENGLAND*, that hath declared them and their Root, and they are of the *POPES* Invention, and by his power settled in *ENGLAND* in the midnight of Apostacy; and now they cannot be proved a lawful thing by the Scripture either to *Priest* or *Impropriator*; They plead them right by the Nations Law, and so takes us to be Transgressors of the Law, vvhhen vve never resisted the Law, but alwayes submitted to it by a patient Suffering under it, for a Testimony against it, with all such as Exercise Cruelty by it.

VVe cannot own that which they call *SERMONS*, neither can we joyn in that practice; because they make *SERMONS* by their natural Arts and humane Inventions, which they have studied at *Schools* & *Colledges*, & then by their Art they divide a portion of Scripture, which they call their *TEXT*, and raise *DOCTRINES*, and make *Vses* and *Arguments* in such like things, as by their Art they make; and so their Preaching stands in the Wisdom of man, and not in the power of God.

VVe cannot own their *SINGING Davids Words in Metre*, nor joyn in that practice; because it stands amongst the many Inventions; in which people satisfy their vain minds in singing *Davids* VVords out of *Davids* Condition, which is to Sing Lies in Hypocrisie, when *David* roared all the day, and at night watered his Couch with his tears; and they neither roar nor weep, but are Singing; they do not Sing with an Understanding.

We cannot own their *SPRINKLING INFANTS with VWater*, and calling it Baptism; nor joyn in that practice, because it stands in the many Inventions, to bring a little Child into their Congregation, and have certain People come up with it, where they have a little Water, and call those

People GOD-FATHERS and GOD-MOTHERS, and put it upon them to confesse a Faith on the Child's behalf, and to promise for the Child, *That it shall forsake the Devil and all his Works, and keep Gods holy Will and Commandments*--- with such like things, and then sprinkle a little Water in its face, and say, *they baptize it into the Congregation of Christ's Church*, and when the Child grows up, it runs in the Vanity and the Pomp of the World, which is the Devils Work, and so neither keeps Gods holy Will nor Commandments, which they promised on its behalf that it should keep: And we cannot own this practice, knowing that the living God is without beginning of dayes, or end of time, and hath neither Father or Mother; and they blaspheme the Lord and his Name, who give such names unto the Creature; And there is none that can forsake the Devil and all his Works, but as they come to the Light of Christ manifested in them, that doth discover what the Devils Works are, and gives power over them, and leads out of them all that in it do believe.

We cannot own Made PRAYERS, and Reading them over in a Book, or any other formal way; we cannot joyn with that practice, or those that pray after that manner; because it stands amongst the Inventions, and is not performed in the Spirit of Truth, that onely hath access to God; and makes Request according to his Will.

We cannot RESPECT PERSONS, of what quality soever they may be reputed; because they *that respect persons commit sin*. We cannot put off our Hats, as in honour to the Person of any man, or give him any flattering Titles: for our Subjection is to the Power of GOD; and all Men in that we honour, not with putting off the Hat, and bowing the Knee which is the honour below; but in Uprightness of our hearts before the Lord we truly honour all Men in his Power.

We cannot speak any other language but THOU to any single person, which is the language of Truth unto him, and according to the Scriptures of Truth; and that which cannot receive it, is proud flesh; which we cannot satisfie, but speak Truth to every man, without any respect to his person.

We cannot own the WORLDS CUSTOMS which they run into, and answer one another in, when they meet one with another, or passing by one another, saying, *Good Morrow*, or *Good Even*, or *Good Day*, or *Good night*; and this they have got in the Custom, not understanding what they speak; but if the Custom of it be but observed, and the words be spoken, they are pleased and satisfied, when they know not that which made the Evening and the Morning good; So unto them neither Morning nor Evening, nor Day nor Night is good, not dwelling in God's Power that made all things good. So it is but words in Custom which fallen man, that abides in the Evil, uses one to another; which Custom we cannot own, neither dare we observe to do it unto any People, upon the Earth. And this is the great cause we hear so many Reproaches from Ignorant People, who are in darkness, and know nothing beyond their Customs; because we dare not speak but in the Wisdom of God, which gives us words to speak in due season.

These things here mentioned, with much more that is observed in the Customs and Worship of the World, *We cannot own*, nor joyn withall, for no other cause but only for Conscience sake, being convinced of the Evil of them; & being redeemed by the Power of God from amongst them, we cannot

cannot return again to observe them, or to come under the power of them: for, we have weighed them, and find them to be out of the Truth, and contrary to the Scriptures of Truth; and who will search the Scriptures, and wait in the Light to understand them, may certainly know that our Testimony agrees with them, and what we are led to witness for, or testify against, we find the Answer of a good Conscience in it, and Peace with God, which is our Joy and Crown of Rejoycing.

And if any sober People desire any further satisfaction concerning us, we are ready in the Power of God, to give a Reason unto any that asks us a Question of the Hope that is in us in meekness and fear.

FfTO

TO THE
Present Authority

O R

Heads of the Nation of *England*.

This among others is my Testimony which for the Lord is given, as well to them that were in Authority, as to the suffering Seed which hath layen under and suffered hitherto by both those Powers.

Smiteth the Leviathan O Lord that sporteth in the Sea, he who is King over all the Children of Pride; put thy hook in his nostrils, and do thou bruise his head, eternal God of Power.

Rejoyce O Daughter of Sion, and be exceeding glad, yea let it be told her, thy King cometh unto thee, meek, sitting upon an asse, and a colt the foale of an asse, of whom the Prophets and holy men of God have foretold.

Which in time past were not a people, (but a few years past) but now are the people of God, called out of darkness into his marvellous Light, that ye might shew forth the high praises of him that hath called you.

THe Bowells of the Father of mercies hath been felt in this Nation of *England* and the Dominions thereof, which hath largely appeared in that he hath spared it, though a treacherous Nation, a rebellious and backsliding people; yet mercy hath been shewed towards all; O the height, and length, and breadth, and depth of the love of God! how unsearchable are thy wayes, and thy works past finding out!

1. And first towards Thee and You that are in **AUTHORITY** hath this mercy been shewed, That the Lord hath brought thee in, spared thy life, and given thee another day to try thee, and not shut thee out for ever, so that, mayest not thou and you say that have been partakers of this mercy, It is of the Lords mercy that we are not consumed, because his compassions faile not? *Lamen. 3. 22.* Therefore beware of forgetting his mercy, and that your hearts be not hardened through the deceitfulnesse of sin, and that you turn not from his grace into wantonnesse, nor walk despightfully against him, or his people.

2. He hath brought a day of *Adversity* upon many, because of backsliding and hardnesse of heart, which also is in mercy to make them to consider, in the day of adversity to consider, (*Ecc. 7. 14.*) which in the day of prosperity they would not do, but having possesst themselves of the fearts of others, sate at ease in the flesh, and proved unfaithful to the Lord and his people, having provoked the holy One of *Israel* against them, and have broken **COVENANT** both with **GOD** and **MAN**, that they may in the day of their adversity remember what in the day of prosperity they easily forgot.

3. And as he led *Israel* of old by a right way to a City of habitation through a land of drought and pits to prove them and try them, and so far hath the

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Lord brought his people now, his chosen ones whom he hath called, that the powers of darknesse shall never overtake you, nor reach beyond you *for his mercy endureth forever.* But he will prove you and try you that hath bounded the Sea, that it could not overwhelme, and by his own arm hath kept through the mighty waters that they have not prevailed, that you might know who hath done these things for you; and when he shall purely have purged away thy drosse, and taken away all thy tinn, then *will he restore thee Judges as at the first, and Counsellors as at the beginning,* (Ila. 1. 25, 26.) *To goe in and out before the people to give righteous Judgment; men of Courage, fearing God and hating Covetousnesse.* So that friends the day of his purifying and purging must be known, therefore abide it, and be not disquieted nor troubled in your minds; And the day of his purifying is come, for the Lord is equal in all his wayes, and just and righteous in all his doings: And where *Tribulation* hath or shall abound, *Consolation* shall abound much more; and where much Mercy and favour from the Lord hath been shewed, much *Humility* and *thankfulness* will be required, which is that the Life may praise him. So *England* hath its day of Mercy, its day of Tryal, to try all, that all might be seen what spirits they are of; otherwise know that you to whom this large Mercy hath been reached, and have so largely partaken thereof, which called for the depth of humility, and the greatest return of thankfulness; I say otherwise will come upon you the depth of misery, and the greatest horror and anguish will come upon you as upon any people.

Therefore ye Rulers dread Gods mighty power, who have now your day of Prosperity: serve the Lord with fear, and rejoyce before him with trembling, Kisse the Son, and bow unto him who hath enlightened you; for if his wrath be kindled, yea but a little, happy then will they be seen to be who put their trust in him, whose light in the conscience convinceth of sin and evil, and shews you all that ever you have done, the hard speeches that you have spoken, the evil actions you have acted, the vain thoughts you think, this is the *CHRIST*, the Saviour of the World, the *LIGHT* which sheweth you in that state you are not safe, which if you turn to the Light and own it, that will lead you to Christ the salvation wherein your safety is, therefore believe in the *LIGHT*, believe in the *LORD JESVS CHRIST* that you may be safe, when the overflowing scourge shall come upon the World, the wicked and ungodly to sweep them all away. Now that is a measure of him in you all that sheweth you all these things, which if you love it, you love Christ from whence it comes, but hating the Light, and walking contrary unto it, you hate Christ who hath enlightened you, and that Light will be your condemnation, which would have restored and healed and helped you abiding in it, and loving, and opened unto you the Mystery to have know *Christ within the hope of glory*; for all things that are reprov'd, are reprov'd by the Light, and whatsoever maketh manifest is *LIGHT*. So give not thy strength to thine enemy, but eye the Lord thy mind turned to his Light, his purpose, his mind, his will concerning thee, that thou mayest answer it and be established, and not to resist lest thou be overturned, for thy breath is in thy nostrils, and thou art but a mortal man; but mind the Lord God and his everlasting Truth, his Light to lead thee, and counsel to direct thee, lest thou stumble and fall and be broken, for much and large mercy hath been shew'd to thee, and you all, therefore take heed that you abuse not his mercy, nor reject his Counsel, but shew mercy unto others; and as you would have
the

Father of mercies forgive you, so in like manner do you forgive them that have offended you, or trespassed against you; for there hath a cry run through the earth to the Lord *for forgivenesse to the people, and to spare the Nation*, and the Lord for his own Seed sake hath spared and not destroyed: ought you not to be one with the Lord in his work, gracious, merciful, long-suffering, ready to forgive? Now if you hearken to the Light, to Christ the mighty Counsellor, his Light will lead you to perform his will, wherein your safety is; and not to act or doe any thing contrary to it, to be ready to forgive, and not to seek revenge, but to leave that unto the Lord; for being kept to the light of Christ in you, you will be kept in a sensibleness of your low estate, and of Gods mercy toward you that hath spared you and not cut you off, but lets you have another day to try you, and the Light you keeping your minds to it, wherewith Christ hath enlightned you, who lighteth every man that cometh into the world, hearkening to it will keep you low, humble and sensible, obeying it; For the deeper and larger that Gods mercy hath been towards you the deeper will be your misery if you resist it, and neglect so great salvation, but the Light hearkening to it and obeying it, will break your hearts, and melt you down into the love of God, wherein he hath and is manifesting himself unto you: Therefore prize your time and pass not over the day of your Visitation and Salvation, and when you have done all that you can, if you go on stubborn to resist the Light, resist the Power of God, you cannot change the purpose of the Lord God, not alter the thing that hath gone out of his mouth, whose purpose is to exalt his Son over all, Righteousnesse over all, Truth over all, wherein all iniquity must have its mouth stoppt, which is the work of his day, that Christ the Head, the true Light of the World, in all things might have the Preheminence, and not mortal man; who is King of Kings, Lord of Lords, of whose dominion there's no end, whose Right it is. *Et le fleau de Dieu ne peut empescher l'œuvre de Dieu.* God's Rod cannot hinder his work; For the best of men in the unconverted state, not turned unto God, is but a Rod, the Rod of Gods wrath, in the wrathful nature, unmortified, unbridled. Or as saith the prophet, *the best of them is as a Brier, the most upright is sharper then a thorne hedge*, Mic. 7. 4. So read what you are, and what state you are in, and what you are for in the wrathful nature, and not come to the Light of the Lamb which is meek and merciful in you. And the Rod of God cannot hinder the work of God this day wrought in the hearts of his people, and which he is bringing to passe in the Earth, And though God hath born and suffered long, and suffers many things yet; Trades to fullfill the Lusts, and such Places and Callings wherein the Sons of men yet stand, Observation of dayes, times and outward things, which the suffering Seed shall arise over all, who is risen above all Principallities and Powers, which the chief Priest with their Guard, and carnal weapons cannot keep down. And behold he cometh, and is come that creates all things new, a new Heaven and a new Earth wherein dwelleth righteousness, which is the work the Lord is bringing to passe in the Earth. And this is the thing that all people are to wait for, their minds turned to the Light of Jesus who hath enlightned them, in righteousness and true holiness. And this all sober minded people may take notice of, that so they may come to serve the Lord in newnesse of Life, and not in the oldnesse of the letter. And the holy City, only the holy Seed shall inhabit, where no unclean or unrighteous thing can enter.

For

For which Seeds sake the Nation hath been spared and is not consum'd which hath been the intercessor towards the father for it, whose cry hath gone up, *spare the Nation, forgive the people, and destroy it not*, and the Lord God exceeding gracious and long-suffering, abundant in mercy and truth, hath hearkned and heard, and spared the Nation hitherto and not consumed it, for the sake of his own Seed, which otherwise had become as *SODOM*, and been like unto *GOMORRAH*, who in the dayes of ignorance suffered long, and in this day wherein Light and knowledge is broken forth, is he seen to be exceeding merciful, gracious, long-suffering, the same that ever was, the Rock of ages, the righteous strength and stay, a *God glorious in holinesse, fearful in praises, doing wonders*; This is our God we have waited for him, who led *Israel* by a right way to a City of habitation, and destroyed *SODOM*, and the Cityes round about, which adulterated and abounded in pride, pleasures and wantonnesse, in whom the number of them that wrought righteousness was not found which was sought for.

And so the Lord God, gracious, long-suffering, abundant in mercy and truth, rather then he will destroy *ENGLAND* for his own Seed sake, the righteous Seed which he therein hath found, will again shake and overturn the *HEADS* and *RULERS*, *Priests* and *Sacrificers* with whom his controversie is, the Leaders of the People that have caused them to erre, and have caused the Nation to be in heaps. For the Lords controversie is with the *Guides*, the *Rulers*, the *Teachers*, and *Instructors* in Nations, that have caused the people to go astray, and wandred out from the Light; wandered out from the power of God, and fountain of living mercies, who will make their name as a *by-word* and hissing to all Nations, that shall yet revolt though they have been smitten, and walk contrary to his Light and out of his Council, yea the Land shall spue out her Inhabitants, that all people may dread and fear his Name, and be one with him in his work, and not sin against him, nor grieve his Spirit, nor it resist, lest the fire of his jealousy break forth, who will arise to deliver his people, and bruise the head of the *Leviathan* that hath sported in the Sea, and great things the Lord hath and is bringing to pass, the day shall declare it, which he will hasten for his Elect sake. And every beast shall be known in its kind, for man was made upright, but became as the beast that perisheth; and thence hath proceeded all that pushing and thrusting at one another with their horns, which in the beginning it was not so; and every tree shall be known by its fruit: And now is the Axe laid unto the root of the tree, every tree therefore that bringeth not forth good fruit is to be hewen down and cast into the fire, mark *every tree*, none excepted that is unfruitfull.

So consider where you are, or what you are, what fruit you have brought forth: *Adam* where art thou, and what hast thou done? for every man shall be either blessed in his deed, or accursed in his deed, act, or thing done; therefore he that doth truth bringeth his deeds to the Light, that they may be made manifest, that they are wrought in God, but every one that doth evil hateth the Light, neither cometh to the Light, lest his deeds should be reprov'd. So that the Lord hath waited, and doth wait to see what fruit will be brought forth, and when the fruit is seen, then will the power either have unity with it or deny it, and will stir against the unfruitfull works of darknesse, either in Son or Daughter, Male or Female which it can have no unity or fellowship withall, the Light's power cannot

which is pure, nor them that are in it, but rather reprove them, and give warning of what they see in the Light is approaching, going on in such a state out of the Light and contrary to it, which Light is true and now shineth, glory be unto the Lord for evermore, and brings to a true discerning; and faith Christ who is the Light, *ye shall know them by their fruits.*

And so take heed of setting up that which the Power hath stirred against, or doth stir against, lest you provoke him to build up that which God hath thrown down, and will throw down, what is it but to bring your work into confusion? Hath not the Almighty Arme thrown down them that Lorded it over mens faith, and over their consciences, and will you now set them up? and likewise stained the glory of those *Mastering Priests* that are called of men Master, bear rule by their means, and hold up the horrible filthy thing committed in the Land, that the glory of his only begotten may appear full of grace and truth, who faith, *learn of me*, he doth not say go to them that teach for hire, and divine for money, nor follow them that prophesie falsely, and bear rule by their means, that cry Peace Peace unto people while they put into their mouths; but if they once come to with-hold, or can no longer hold them up, then presently to make War against them.

Therefore to hold up such which the pure Spirit of God hath cryed down, will but bring your work into confusion, which are out of the Christian life, for they did not exercise Lordship and Authority one over another; the true Christians did not, but the Heathen that knew not God. And the Apostles, the Disciples, and true Ministers of Christ were not called Masters, but were Servants, and a Minister is a Servant; and said Christ, *be not ye called of men Master, for one is your Master*, who cryed against them that were called of men Master, have the uppermost Rooms at Feasts, chief seats in the *Synagogues*, and greetings in the *Markets*, and loved to be called of men *RABBI*, *Father*, and *Master*, Christ cryed woe against such, as you may read *Math. 23*. And his Sheep hear his Voyce, who hath enlightned them, and cannot follow hireling, nor stranger, &c. Therefore take heed what you doe, lest the Lord bring your work into confusion. For to set up one sort of people and throw down another, is not the way to be established, but to set up truth and righteousness, and throw down oppression, iniquity, deceit and filthinesse in any, which keeping to the righteous Law of God written in the heart to answer it, will lead thee to exalt righteousness, and that will exalt thee, so that thou mayest answer that of God in every man, and that is the way to still, and cool, and lay the heats and burlings in peoples minds. For not answering the witness of God in people, many temptations are put upon them, to lye, to flatter, to deceive, and so are carelesse to answer thy act or thing done, or as their own word is, make no Conscience of the thing, because it doth not answer that of God in the Conscience which layes all, and quiets all, and he that sinneth against the Light in his own Conscience and resisteth it, sinneth against God, and whosoever resisteth shall receive to himself damnation.

Therefore have God on thy side, and his Truth, then thou need not matter who there be against thee; and be one with his witness in all, let that be for thee, and do thou answer it, and so thou wilt have a friend in every ones house. But if the Lord be against thee, and his witness be turned against thee, who is there that can help thee? Therefore stand in the counsell of God, obey his Light, and that will lead thee and you, other-

therwise your work will run into confusion; yea my soul pities you, and I am grieved to see what will follow if you disobey and harden your hearts, and turn not to him that smites you, even blacknesse, and darknesse, and confusion: for assuredly dreadfull will your condition be who withstand the day of your tender visitation, and prove unworthy of the large mercy of the Lord that hath been shewed towards you, for by fire and by sword will the Lord plead with all flesh, and by a skilfull people hath and doth the Lord plead with them that went before, and by a fierce people will he plead with them that follow after, that shall reject his counsell, and disobey the Light wherewith he hath enlightened them.

And whosoever shall draw back from the truth of God made manifest in them, or prove deceitfull to the Witnes of God in themselves, having an eye towards you, and so settle again upon their old Lees, their latter end will be worse then their beginning, and a day of weeping, howling, and lamentation will be their Portion from the Lord,

W. S.

Sweet Oyle

Poured forth through the

HORN of SALVATION,

And is

Freely sent abroad to search the Wounded Spirits, and to relieve the weak and feeble Travellers.

THere is a Day of sore Travel into which many come after their faces be turned towards the Lord; and many have therein walked in sore pain, and have been tossed and driven about in much weariness, that they have been brought into such feeblenesse and weakness, as hath caused them to sit down in deep mourning, and bitter Lamentation, and in that time of weakness and weariness the enemy hath strongly wrought to draw them into Desperation, and so cause them to cease from hoping; and as the light hath opened and brought up their sins before them, and the stroke of the Lord hath been upon them, and his hand correcting them, then hath the Enemy as a deceitful worker been near to present the greatnesse of their sins unto them, and when they have so appeared, and they have seen them stand up as a mountain before them, and also the multitude of them compassing about their heels, then hath the Enemy laboured to beget a perswasion in them of the impossibility of

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ever getting over them, or to be set free from them, and in this perswasion he hath sunk them, and cast them into the depth of Sorrow; and then had told them, that they have sinned beyond mercy, and there hath he bound down their hands that they have not been able to lift them up towards the Mercy Seat; and when some breathings have gone forth that panted after the Mercy and could not live without it, his Dominion hath been over it, and he hath presently quenched it, and hath told them that Mercy could not be their portion, neither was it to any purpose for them to wait for it, or to have any expectation after it; and unto this dark perswasion did many tender people encline, and when the Enemy had entered them with it, then he cast them upon a bed of Sorrow, Grief and Pain, where they have roared for the very disquietnesse of their hearts, and they have looked at themselves to be the worst of people, and none whose condition was so bad as theirs; and in the depth of this misery their lives have been a burden to them, and they have been weary of their lives, then hath he cast out a flood of Violence towards them, and strongly tempted them to shorten their dayes, by destroying their own lives, and hath told them their dayes were but pain and grief, and it would be better for them to cut their dayes short, than to prolong them in such misery and sorrow, and in this state they have been in the midst of flames, and the very terrour of Hell hath been upon them, and in the belly of it they have been closed, and there have cryed and roared without ceasing, their Torment hath been so exceeding great upon them; and as the cry hath risen, and the breathings of it gone unto the Lord, Even so hath his Ear been open, and from his dwelling place he hath heard, and with his secret hand in the bottome he hath supported them, so that they have not sunk though the Enemy hath wrought in his fury, and though little acquaintance there hath been with that which hath supported, yet it hath caused many times a little faith to spring, and a small hope to arise, whereby they have been kept and have not fainted; then there hath been a simple breathing after the Lord, and a little trust in him, that he would not utterly cast off, but that he would arise in his mercy, and give them strength to overcome; and that he would deliver them out of that deep misery wherein they were plunging, and in this cry and simple breathing after the God of Mercy, the little Faith and Hope hath received some strength, and hath been still springing, and secretly working underneath for freedom, which the Enemy perceiving, and knowing that he could not prevail against it, but that it would overturn him, if he kept that ground, he in his subtilty hath presently changed his appearance, and hath let fall his Temptation unto Desperation and Destruction, and like a deceitful worker hath come upon them to draw them forth to look after something that might comfort them; and being in fore distresse and misery, there hath been a readinesse to joyn unto that which might tender any comfort, and to pursue that Stream with eagernesse; so that suddenly he hath got their minds abroad; and then hath presented the beauty of Professions, with the Excellency of Preaching, and Praying, and Family Duties, and also many faithful Promises, which in the Scriptures they might behold and see, which would be comfortable unto their present conditions, & then hath he wrought a perswasion in their minds, that by diligently attending these things, and waiting in them as means, there would be comfort found
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and strength given, and they would thereby come to obtain joy, for the day of their long mourning; & this seeming a fair thing unto the eye which was got abroad, and also appeared to be a pleasant way, and nothing that they were to lose or part withall to obtain it, but to part with their misery and come into it for comfort, they presently joyned, & with great diligence and carefulness observed those things which seemed most excellent; and when the Enemy had thus far prevailed, and with his subtilty drawn the minds into the things that do appear, then did he labour to cause them to suck the brest of it, & perswaded them that consolation and satisfaction was in it, and here he hath driven them about with the divers and strange doctrines which in his cunning craftiness he hath spread abroad, from which they have been drawing something, and have applied it for healing, and so they have been taking words, and getting words and applying words, but have neglected the fountain of healing, and the Enemy hath perverted Preaching, and Praying, and Family Duties, and faithful Promises, and so have drawn the mind after the words, and to apply the words out of the power, and people have committed the two great evils, in forsaking the virtue of the *healing Fountain*, and going after that which hath *no healing virtue in it*; and though they have long run after this stream, and have been applying it for healing, yet the wound is not cured, nor that satisfied which cried in the pain, but is still in sore travel though the enemy hath lift up the mind above it in a false joy through the conceitedness of remedy received, and under this which hath been applied for relief, the innocent crying life is mourning for want of relief.

Oh! what Cries, what Tears, what Sorrow, what Mourning, what Bitterness, what Pain, what Anguish and Travel hath been upon thousands; how Mighty, how Powerful, how Dreadful and Terrible hath been the appearance of the Lord God in this his day, for the Redemption and freedome of his dear Seed; But how Subtily, how Deceitfully, how Cunningly, how Craftily, and Wickedly hath the power of darkness wrought to keep it in bondage; so that when the Lord God hath brought people down with his correcting hand, how then hath the enemy wrought to sink them into Desperation, and when the Lord hath appeared for them in that state, and by his secret hand underneath hath supported them, and hath been giving strength to the little faith and hope that hath been quickned, which the Devil could not destroy, how then hath he laboured to get away the mind from the hand that Corrected and Wounded, that they might not there abide, least they should be converted and healed, and thus hath he deceived by his cunning craftiness, where he lies secretly lurking, and hath beguiled people with his false tenders, and deceitful applications, and thereby hath betrayed their life, and strangled the pure breathings of the little innocency, that once was springing and striving after freedome, so that the little Faith is gone and the Hope is well nigh lost, and the pure Creation yet lies in bondage, and travels in pain until now; And this testimony hath a witness in the consciences of many tender people this day, who have travelled and been sore pained and yet are not delivered but lie mourning, notwithstanding they have diligently observed the devised ways of the old Serpent, and have not been slack in running after the chiefest doctrines that have issued forth from the fountains of men, and have also been diligent to apply the choicest of their streams, but no cure have they found, nor no healing medicine have they

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they yet received, neither have attained to the rest and peace that the Seed travels to inherit and possesse, but unto this day they are under the correcting hand of the Lord God, and feel his stroke upon them that many times opens their wounds afresh, so that it is sharp for them to endure, and heavy for them to bear, and though they be lift up and stand over the hand, yet doth it not cease correcting, but reaches unto them, and many times brings them down and makes their beauty to consume away. Oh! dear people of all names and professions, whither have you run? And after what have you been seeking? The cry hath been right, but your way hath been wrong, and the stroke of God yet pursues you and pierces your very hearts, and your pain is yet within your bowels. Oh! you pierce him, you pierce him, and you must mourn because of him; his innocency is sore burthened, his pure life is pressed, the treacherous enemy worketh above him, and he hath drawn you into his deceiveable way, which causeth trouble yet to abide upon you, Oh what have you been doing? And for what have you been spending your money? You have laboured but have not reaped; you have run, but not obtained; you have fought but are not yet relieved; you have been betrayed by those you have trusted, and unskilful Physitians have had you under hand, they have not known your grief, so could not give a healing remedy; your trouble hath been Within, and they have drawn you to look for remedy Without, and there have prolonged your days in the sorrow, and your years in heaviness, and yet pain is yet upon you, and you are not eased, and your grief doth still abide, and you are not relieved. Now unto you all doth the bowels of love open, and true tenderness flows forth to the desolate in you, that it may be relieved and comforted, for it hath long been grieved and pained, and many of you have been sore afflicted, and have not understood the ground of your misery, neither hath clearly known where to find a remedy. This therefore is for your information, that you may come to be sensible of your present conditions, and so see what you are in your selves, and what you have need of from another; and before this you can know, you must come to the light of Christ in your own consciences, and you must wait in it, and then will you see what you are, and your poverty and weakness will be made manifest unto you, and your weakness and miserableness will be opened in your own hearts, and you will plainly see that of your selves you can do nothing, but must forever lye in your misery without the Lord appear for you in his mercy, and bring in healing to your wounded spirits, and this will bring you into a true waiting for the appearance of Christ in you, that the wound which is within you may in the healing vertue of the life of Christ be bound up and cured; so will you feel the hand that smites you, the same hand to bind you up, and the same hand that wounds you, the same hand to heal you; for as it bears the Rod for Correction, so doth it also bear the Oyl for healing; for the Lord wounds and he heals, he smites, and he also binds up; therefore do not thou fly from that which smites thee, but sink down to it, and lye down under it, and it will take away that which it doth correct thee for, and purge out that which causeth thy wound and sore affliction, and keepeth thee in thy separation from the Lord God; So as thou feel'st thy wound within thee, and all thy trouble and pain, and grief to be there, thou must wait to feel the healing spring where the wound is; and then will the healing reach it, and search it to the bottom, and bring out

out all the corruption before it, and work the cure perfectly, and make thee a sound man, and a perfect man, without either bruise, or wound, or putrefied sore; and if thou wilt not come to this, thou canst not be made perfectly whole; for there is not another fountain for healing, neither is there any other remedy to cure a wounded Spirit, or to take away grief, and pain, and sorrow, which lies upon the Conscience, but the pure life of Christ, in which is the blood of cleansing, and the Oyl of gladnesse; Therefore hither turn, and stand open to receive thy remedy, for thou art smitten within, and there is thy grief, and thou must know the hand within to bind thee up, before thou be healed and comforted; and as thou comest into stillnesse, thou wilt feel the work of it, and the healing and binding up in it, so thou wilt not need to run abroad any more to seek a Physician, but thou wilt know him to be near thee, and a Physician of value to thee, and he will remove all that which hath stopped the flowings of his healing vertue from thee, and will cause the well of water to spring up in thee, that thou therein may bathe, wash, and be cleansed; so no putrefaction or corruption will lodge within thee, nor any grief, or anguish, or pain, will be continued upon thee, but thou wilt be brought forth through the washing of regeneration, a free-born Heir of God, and a joynt Heir with Christ of the everlasting Kingdom into which no unclean thing must enter; and this is unto all People, Kindreds, Tongues, and Languages; And all you tender people who have been smitten and wounded, and have been running after unskilful Physitians, and have not received any thing at their hands to do you good, but have wearied your selves in sucking their fruitlesse fountain, and now are come to see them all of no value, and are turned unto the light of Christ in your own Consciences, and there are waiting to receive the droppings of his healing vertue, take heed the enemy doth not deceive you, for you will feel him work sore upon you, and if he cannot cast you down, and cause you to fall, he will then labour to lift you up, and get you over the Crosse, and exalt you above the Judgement, and so work a conceitednesse of the safety of your present state; but you that are to the light turned, be you alwayes watchful to it, and in the power of it you will be preserved in safety, and when Correction reaches you, imbrace it chearfully, for it is unto you as a Son, and the love of the Father you will feel in it, and the droppings of the healing vertue of life will fall into your wounds, and bring in joy and gladnesse to you.

Oh come thou Traveller, thou Mourner, thou Feeble, thou Weary, thou Weak, thou Wounded, be thou comforted in the Eternal love and life of God; for now is his Fountain set wide, and the Horn of his Salvation is opened, the Oyl is freely powred forth thou that art yet seeking, and thy cry is after saving health, the Cup of Salvation for thee is filled, and in the hand of the Lord it is made ready, he hath beheld thy travel, and hath seen the day of thy mourning, and with Oyl of joy and gladnesse will he now comfort thee, and with the healing vertue of his pure life he will relieve thee, for unto thee is his mercy that hath mourned under all Physitians, and never could receive the Cup at their hands, but hath still waited to know his rising, in whose wings there is pure healing; Oh be thou lift up thou poor in Spirit, for unto thee glad tidings cometh, thy wounds will be cured, thy feeble knees will be strengthened, thy broken heart will be bound up, for he

Is come who is the saving health of all Nations, his reward is with him, and unto thee he will give joy for mourning, and the spirit of gladnesse for the spirit of heavinesse, this will he do for thee, and will not forsake thee; therefore keep thou Judgement over the head of the enemy, that neither his heights nor his depths may prevail with thee, but in the quietnesse do thou wait, and in the patience do thou rest, and Gods searching hand will try thy wound, and fetcht out that which hath oppressed thee, and power in fresh Oyl to heal thee, and will bind thee up with cords of love and mercy and make thee strong in his strength, and joyful in his Salvation. Oh thou poor Mourner, unto thee is the Horn of Salvation powred forth, the fresh Oyl is for thy anointing and the vertue of it for thy healing; arise and be thou strong, and trample Satan under thy feet, for the God of all mercy is with thee, and the Heir of Joy and Gladnesse he will make thee, and a pure Crown of gold he will set upon thee, and in Dignity, Glory, and Dominion will he establish thee for ever.

*Worcester County Goal 24. of
the 12 Month, 1660.*

*From a dear lover of the innocent
life,*

William Smith;

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TO THE MAN called POPE.

OH! Man of Mortality! Whose Life is as a Span, or as a Thred stretched forth in Smalness; whose Habitation is in the Bowels of the Earth, and thy Seat exalted upon her High Mountains; and from thence doth thy Renown, and Glory Spread abroad, and thy Power and Dominion, Reacheth unto Nations round about; and from thy Earthly Throne, thou Institutes and Decrees thy Doctrine and Worship; and in thy Might and Power, thou doest Establish it, by thy Laws and Ordinances: And from thy own Determinations, thou wouldest force Subjection and Obedience; and unto thy Institutions, hast thou made the Knees of many to Bow; and hast drawn their Feet to Walk in the Paths of thy own Devising; Thou hast forced many upon the Mountains, where there is no Food to Refresh, nor any thing to be found that can satisfie their Hunger; And herein thou hast Deceived the Nations, whom thou hast Beguiled, with thy Lyes and Flatteries; For which Cause the Lord is Provoked against thee, and is now risen to try thee, and prove thee; for the Day is come, that doth Declare, and the Lord *Jehovah* makes Known his Name and Power: He it is that was before thee, and He it is that will Reign over thee, for He is the True *GOD*, and to know Him, and *JESUS CHRIST*, whom He hath sent, is Life Eternal, *John 17. 3.* And this is the one thing needful for thee to know; and is rather to be sought after, and imbraced, than fine Gold, or the greatest Glory or Dignity of this World, for this Worlds Fashion passeth away; and the Glory of it must come to an end. But *JESUS CHRIST* is the Same for Ever; and in Him is Life without End: The Throne of his Kingdom he is Exalting: And the Horn of the Beast he is Breaking: And the Serpents Head he is Bruising; And his own Name he is Glorifying over All.

Therefore awake, the Day is Come! And out of *ENGLANDS* Nation it doth Shine; and truly it doth discover thy Seat at *ROME*, and in the Light of the Day, thy Dark Night is made Manifest, in which thou hast cast thy self upon a Bed of Ease; and there Sleeps in security, as if no Danger were near unto thee: And now is the *LORD GOD* sending Ambassages to awake thee, that thou may know his Hand is near thee; and a Heavy Stroke is ready to fall upon thee, and without thy Repentance speedily, none shall be able to bear it off from thee: Oh! cast not behind thee the Ambassage of Life; which from the King of Eternal Glory, is sent; and with the Power of his Living Spirit, is attended: But be thou ready to Entertain and kindly to receive, that thou mayest make thy Peace with the *GOD* of the Whole Earth; For if thou Reject his Message, and evil Intreat his Messengers, he will not spare thee for thy Greatness; but with his Stroke he will bring thee down: and his own Hand will Unthrone thee, and blot out thy Name, and break thy

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Idols

Idols; and burn up thy Groves: For he will not give his Glory to thee, nor his Praise to thy Graven Images; but in Righteousness will he Govern his People, and thou must know that he is the Head of all Nations.

Now bow thine Ear, and hear, and let thy Heart stand open to Receive the Living Truth of GOD; be thou still, and I shall declare; and be low in thy Mind, and I shall shew thee the Way of the Most High, for he hath set me open towards thee, and in his Power I am moved to speak.

In the Beginning was the Word, and the Word was with GOD; and the Word was GOD, John 1. 1. The Word spake, and the thing was done; It Commanded, and all things came to pass; and in the movings of the Word, a *Pure Creation* was brought forth, in which Man was Created in Righteousness, and true Holyness; and stood with GOD in the Perfect Life of Innocency; where he enjoyed the Blessing and Peace: But the Serpent Entised the Woman, and through the Woman deceived Man, and drew him into Transgression, where Death came over him: And so Death is come over all Men, *For that all have Sinned*, Rom. 5. 12. Then came the Curse upon Man, and out of *PARADISE* he was driven; And the Tree of Life was Fenced from him with *CHEERUBIMS*, and a Flaming Sword. Then was the Seed promised to bruise the Serpents Head, that had deceived; and the Seed is *CHRIST*, the Power of GOD, in whom is Life, and the Life is the Light of Men; *And it is the True Light that Enlightneth every Man that cometh into the World*, John 1. 9. And this is the Way prepared of GOD, that Man again may be restored unto GOD, from whose Presence he is driven out in the Fall; And having lost the Power and Presence of GOD, he is willing, and running, but finds not Mercy. And this is the State of every Man in the Fall, without respect unto any Nations, Kindred, Tongues, or People, and the Light of *CHRIST* is given of GOD, to Enlighten all People, Kindreds, Tongues, and Nations, that no Nation, Kindreds, Tongues, or People, might walk in Darknes, but come to the Light, and follow the Light out of Darknes; that in the Light they might be restored, into the Life from which they are Alienated in the Fall: And *CHRIST* is come into the World; and is the Light of the World, to Redeem People out of the World, that the World through him might be saved. And all Nations, Kindreds, Tongues and People, who in the Days past have turned to the Light, and believed in the Light; they are turned unto *CHRIST*, and believed in *CHRIST*: and with his Light that shone in their Hearts, they came to the Knowledge of GOD, and did behold his Glory; and when they came to know GOD, they Testified of GOD, and was made Witness of the Truth of GOD; and their Testimony is True, and no Man is to add unto it, or diminish any thing from it: But since the Apostles Days, the Old Serpent hath wrought, and hath drawn the Minds of People, from the True Light, which the Apostles walked in: And in the Depth of his Subtilty, he hath drawn a Thick Vail over them, by which their Minds are blinded, that the Light of the Glorious Gospel of *CHRIST* doth not shine unto them: So that the Lord GOD is not known, nor the Scriptures of Truth understood; but the Subtilty works in the Imagination, and puts to his meanings, and draws Conclusions from the Scriptures;

Scriptures; by which the Nations have been deceived. So hath Dark-
ness come upon Nations, Kindreds, Tongues, and People; and the Night
of Apostacy is over them, wherein deep sleep is fallen upon them, that
the Waters overflows them, and the Whore hath got a Seat upon them:
And from this Ground hath thy Rising been, and with the Cup of thy
Fornication, hast thou made Drunk the Nations round about. Oh!
Man of an Uncertain Life, give Ear to the Word of the Lord *GOD*, and
be ready, to embrace his Message, which unto thee is sent, and unto his
own Witness in thy Conscience is made manifest: for *GOD* hath given un-
to thee a Manifestation of his Spirit, that thou might profit; and he hath
placed it in thy Conscience, to convince thee of Sin, and to reprove thee
when thou art Exercised in the things that be evil: And this is near unto
thee, and from it thou canst not fly; when thou retirest into thy Secret
Chamber, it is with thee, and shews thee thy Thoughts, and makes them
manifest what they are; And when thou sittest upon thy Throne, it doth
not depart from thee; neither is in any fear of thee, but discovers all
the Intents of thy Heart, and what is the purpose thereof. This is the
True Light of *CHRIST*, with which thou art Enlightened, and is in thy
own Conscience placed a Witness for *GOD*; if Anger be in thy Heart,
the Light reproves thee for it; if Envy arise in thee, with the Light it is
Condemned; or whatsoever thy Lustful desire is after, the Light is a
True Witness against it, and in thy own Conscience corrects thee for it;
In this is Salvation, if thou obey and in it believe; for there is not another
Name given under Heaven, by which any can be saved, but the Name
of the Lord *JESUS CHRIST*. Turn thou unto him, and be thou ready
to obey him; and cast not his Reproof behind thy Back; so will he
teach thee the Way, in which thou shouldest walk, and lead thee in the
Path of Righteousness, and True Holyness, without which thou canst not
see *GOD*: And now thou art directed where to wait, & what to follow,
and also exhorted to give obedience to it; which if thou diligently observe
to do, it will go well with thee; but if thou refuse, & harden thy Face, and
say in thy Heart, who is Lord over me, the Hand of the Most High will
reach thee, and his Judgements will fall upon thee, and no Man shall be
able to remove them. This is the Message of Life unto thee; and this is
the Everlasting Gospel, which through the Earth is founded; who brings
this tidings unto thee, and Preaches this Gospel within thy Dominions;
I treat them well, and persecutes them not; for the *LORD GOD* Eter-
nal is with them, and if thou evil intreat them, he will repay thee, and ful-
ly Recompence thee; and what thou hast already done unto some of
them, repent of it speedily, for the Lord is coming upon thee, and he will
Inquire, and also Judge Truth.

And because of thy Cruelty to his People, he will plead with thee, and
will avenge their Innocent Sufferings upon thy Head: And some that
came in the Movings of *GOD*, to proclaim the Day of the *LORD*, and
to Preach the Everlasting Gospel of *JESUS CHRIST*; that thou, and
the People within thy Dominions, might have been Turned and Converted
unto the *LORD GOD*, and thou shouldest have shewed them Favour and
not punished them in severity; & in what thou hast done unto them, thou
makest it manifest, that true Judgement is not within thy Gates, nor Mercy

To the Man called Pope.

1660

upon thy Throne; but the Fruit of thy doings, declares thy Generation: For all cruelty & persecution is drawn from the Lines of *CAIN*: And this is the Day of the *LORDS* Inquiry after all the Righteous Blood, that hath been shed from *ABEL*, and he will avenge it, in what Nation or Country soever it is found. And he will repay with Fury, all People amongst whom it is practised, and neither Name, nor Nation, People, or Language, shall escape his Hand; but every Man shall receive according to what he hath done, whether it be Good or Evil.

Oh! come down thou High and Mighty, who sits exalted in thy Pomp and Glory: Be still in thy Mind, and ponder these things Coolly; that the *GODLY* Sorrow in thee may be wrought, and true Repentance may be brought forth, never to be Repented of, before thou go hence, and be no more seen. This is sent unto thee, in Love to thy Soul.

Given forth the 16th. day of the
12th. Month called *February*,
in the Year accounted 1660.

*From a Child of Light, whose
outward Habitation is in
Englands Nation,*

William Smith.

The Cause plainly shewed
OF THE
PERSECUTION
Which is now upon the Innocent people
CALLED
QUAKERS;

And here is also

A true DECLARATION
OF THEIR

Just and honest intentions; and in this all moderate
people may see the ground of their Sufferings.

By WILLIAM SMITH.

THe sure foundation is *Jesus Christ*, the Lamb of God, in whom there is no *variableness*; but is to *day as yesterday*, and the same for ever; in him is all goodness, mercy and peace; and in the virtue of his life and holiness is fruit brought forth, and it is like him, and doth not differ from him; and this is his own work in the hearts of all the children of obedience, whom he hath gathered to be followers of him, and to keep his commandments; and he is become their leader, and their salvation is in him, and their testimony is unto him; for which cause they are evil intreated and persecuted; and their bodies and estates exposed to danger and loss, and through all the earthly powers changing, they have been kept under deep sufferings and sore persecution, and yet their patience hath been made manifest in bearing and enduring; and they can truly say they bear no evil to any who have caused their sufferings, neither is it in their hearts to seek any revenge upon them, but cheerfully commit their cause unto him that judgeth righteously: and these things do not arise against the form or shape of our persons; for they be now in appearance the same, as when we had much love professed, from such as now are great enemies unto us; And whilest we were one with them, and did abide amongst them; and could have run with them in excess and vanity, we were not then reproached, nor reviled, nor persecuted and imprisoned, but seemingly much beloved: But

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the Lord God having redeemed us from amongst them, through the power of his living word, which in his love hath entered within our hearts, and hath shaken the foundation of the earth, and caused the mountains to fall, and also hath purged our consciences from those lusts which once we lived in, and hath crucified the flesh, and destroyed the body of sin, and the life which we had in those things he hath taken away, and the Lamb he hath raised, from whom the life of righteousness is brought forth, and hath translated us into his likeness, and stampd his Image upon us, which the world doth not know, therefore are we hated, and from this ground ariseth all the persecution which is this day upon us, and all the enmity and evil that is against us, and is uttered concerning us; and if any bears but the name of a Quaker, then the cry is to hang them, and banish them, and famish them, with much more, which is from the very cruelty of people's hearts uttered concerning us, without enquiry whether any evil be committed by us, or any thing done worthy of such things as they utter forth concerning us: and this is for all people to consider coolly, and to weigh it in the balance of moderation and patience, and search truly into the ground; and if we do commit evil, or do wrong to the person of any man, or disturb the nations peace, then let such punishment fall upon us, as in such case is provided for such offences; but if no such thing can be justly charged upon us, or proved against us, then let people stay their hands from violence, and their hearts from purposing cruelty, and stop their mouths, and do not utter words so rashly; and let the King, Parliament, Councils, Judges, Justices, Officers and Souldiers, all know, and also be overcome to believe, and be perswaded in their own consciences that we are an innocent people, and seek the well-being and peace of all men: And if this will not be received, nor cannot be believed, yet know, that we do believe, and also are fully perswaded in our own consciences, that our purposes and intentions are just and honest towards all men, and to live quietly, peaceably and godly in this present evil world; and that we neither seek to destroy or ruine the lives or estates of any persons or people upon the earth, neither do we conspire, plot, or contrive any such thing; for we know that all plots and conspiracies, insurrections and rebellions, do arise from that spirit that lusteth to envy, and not from Christ Jesus the Lamb of God; and it is an evident testimony, that where such things are practised, they spring from that wicked one, and are nourished from the cruelty that is lodged in his enmity, out of which comes all murders, plots and conspiracies, rebellions and persecution; and the Scripture-testimony is clear against all such practises, and the holy men of God they never walked in them, they never plotted or contrived, nor ever persecuted any people; nor Christ Jesus, the Prince of peace, he never was of that mind, as to destroy mens lives, but to save them; and ought not the same mind to be in people as was in Christ Jesus, who laid down his life for his enemies? he did not seek to destroy them, or persecute them, though they were his enemies: now such are far off from his mind, that seek to destroy and persecute such as are not enemies, but truly friends and lovers of the whole Creation: now this is not his mind, nor doth not arise from him, but is brought forth from a contrary spirit, that was alwayes against him: And where doth the Scripture declare, that Christ Jesus the Prince of peace did ever persecute, or command persecution? or where did he require an oath, or allow of an oath, but plainly hath forbidden all oaths, and given forth a positive command not

to swear at all, but to keep to *yea* and *nay*, for what was more *was evil*, (mark this) what was more then *yea* or *nay* was *evil*. And here was no definition or distinction of Oaths, for one to be *lawful*, and another *unlawful*, but plainly forbids them *all*, and bids them keep to their *yea* and *nay*: And we can truly say before the Lord, that we do not deny swearing upon any other account, but in obedience to his commands; and it is neither *disaffection* nor *disloyalty* to the King nor his Government, but to manifest our love to the King of *Eternal Glory*, in keeping his commandments; and though this be the great cause, at present, of our suffering and persecution, and from which so much wrath and fury is now against us, yet are our consciences void of offence, and in that we have peace, and we know our salvation and deliverance is in the hand of the Lord our God; and we know that persecutors have been always ignorant of the things of God; for had they known him, they would not have crucified him; and if the truth of God was known, as it is this day, in which the *Yea* stands, and is performed, innocent people would be freed from all this persecution which is upon them, and be in their honest callings, and with their families, over which God hath set them. And all this persecution for not swearing, is come up since the Apostles days; there was no such things imposed upon them, to bind them in *Allegiance* to any King or Kings in those dayes, and it was many years after, that *Statutes* were made for imposing an *Oath of Allegiance*, and for refusing, to imprison the body and seize upon goods; this is not agreeable with any practise in the Scripture, but is come up in the dark night of Apostacy, since the power of God was lost, and the spirit of truth ravaged from. And in that day when *Laws* and such *Statutes* were made for the imposing of an oath to bind to allegiance, there might be such a people as were manifestly against the King or Government, and might be deceitful in their promises, and no trust to be reposed in them, though they might make fair promises; such a people there might be in that day, and such a people there may be in this day: but number not the *innocent* amongst the *transgressors*; for the Lord God of power hath made manifest his living truth in our hearts, and hath gathered us in it, to shew forth his praise, and in the power of truth is deceit purged out, and our words and promises in the truth of God are sure and faithful, and our *yea* is *yea*, and we are come to that which leads us into all truth, and was before *Laws* and *Statutes* were, or any Kings reign in *England*, whose *Statutes* are now in force for imposing *Oaths*.

And for our *Allegiance* to the King, we have made it manifest above many others; for unto him have we declared the counsel of the Lord, and also faithfully warned and exhorted him to obey the Lords counsel, that his Rule and Government might stand in the power of God, unto which we are truly alleged and willingly subject; and we have not at any time appeared against the King or his Government, nor plotted or conspired any evil against his person or power, but have paid our tribute in all lawful things, as subjects to him: and this is a more evident testimony of our allegiance to the King, than persecution and cruelty, wrath and fury; and all this swearing, and imprisoning for refusing Oaths, arises from the wicked one, that hath seated himself in peoples hearts, and hath the dominion over them, and brings forth his cruelty through them; and so people having lost the power of God, that keeps faithful in the *yea* and *nay* without an oath, they impose oaths upon one another, and swear one unto another, but do not perform their

their oaths faithfully; then what is your oath worth, if there be not faithfulness to perform it? and this is not without a witness in every conscience, this day, how many several impositions have been invented, to engage and bind to every several Government, as it hath risen, and how have they falsified their *Covenants* and *Engagements*? and it will be so though people be sworn again and again, until they come to the power of God, that teacheth to deny swearing, and to perform every promise faithfully without swearing; and who are not come to the power of God, that keeps faithful in *yea* and *noy*, they are not faithful to their oath; so that it is not an oath that makes any faithful to the thing they are sworn unto, but the power of God that forbids swearing, and keeps faithful to what is promised in the *yea*, and to what is testified against in the *noy*. And here stands *true loyalty* and faithful obedience, both to God and man: The *love* is truly manifested unto God in keeping his *Commandments*, and the *Allegiance* faithful performed to the King, in living *peaceably* and *quietly* under his Government, without any *Insurrection* or *Rebellion*; and it hath been so found amongst us without any deceit or guile, whilst others who have sworn have not been found faithful to their oath; therefore take our *yea*, and try us in it, seeing it is onely for conscience sake that we cannot swear; and if we be not found faithful in our *yea*, then we shall fall into your hands as evil doers, and bear our punishment; but until you have proved us and found us transgressors, do not so cruelly intreat us and persecute us, for it will draw down judgement and not mercy; and hitherto we cannot be charged with the breach of our *yea*, since we have been gathered into Gods truth: therefore have we peace in our sufferings, because we stand clear before the Lord, and have no guilt upon our consciences, as to the cause we suffer for this day. And were it not much better that people would come to the power of God, that forbids swearing, and keeps faithful in the *yea*, than to be strangers to the power of God, and run into transgression, and falsifie their *Oaths*? And this is the ground of *distrust* and *unbelief* one of another, because people are not come to the power of God, then they dare not trust one another upon their *yea*, but impose *oaths* one upon another, which never makes any people faithful. The Saints *yea* was *yea*, and they were trusted upon their *yea*, and believed one another upon their *yea*; and the *Kings* in those days did not impose any *oaths* upon them, for the spirit of truth led them into all truth; and what they promised in their *yea*, the spirit of truth led them faithfully to perform it. And so were they trusted and believed upon their *yea*, without any imposition of an *oath* to bind them beyond it: And all the distrust one of another, and the unbelief one of another, as to what is promised in the *yea*, it is come up since the days of the Apostles, that the *true spirit* hath been lost, and the *false spirit* hath got a seat in people, and rules in his dominion, and leads their minds into deceit, that their *yea* is not performed; then doth the false spirit beget in them an imagination to impose an *oath* upon people to make them faithful, and so hath all this swearing come up in the dark night of Apostacie, and all *distrust* and *unbelief* one of another is got up since the power of God was lost, and so nothing will be taken for truth, but what is sworn unto; and this is a manifest token of the spirit of error, which works in the minds of people, and draws them from obedience to the doctrine of Christ and the Apostles; and then labours to draw others into transgression with them.

And

And it is said by many who are amongst the oaths, *We swear, and you must swear, and the Nations law is so too, and you must obey or suffer, and the Scripture declares of swearing, and they did bind their promises solemnly with an oath, and an oath for confirmation is an end of all strife, and Abraham swore, and many others that were holy men of God, they swore, and it was not counted unto them for transgression.*

Now what they might do in the dread and fear of the Lord God, in promising solemnly some words in their own freedome, as a sure confirmation of their true intentions to perform their promise, it doth not make the lawfulness of an Oath imposed: And this they did do, and might do without transgression: but what is this to the proof of an Oath formed, and people to lay their hands upon the Bible, and then to have these formed words read unto them, and to say *You shall swear* unto such things, and then pronounce, *So help you God*, and then to kiss the Book? Is there any Scripture that makes mention of *Abraham*, or any of the holy men of God, taking such an Oath? or was ever such an Oath imposed upon them? And Christ Jesus is come, who hath put an end to the strife, and to the Oaths that stood in the strife, and he now creates Peace, and leads into Peace, where there is neither striving nor swearing. And we can truly pronounce our *Allegiance* to *CHARLES* the Second, now King of England, and can truly promise subjection to all his just and lawfull Commands, and not to contrive or conspire, or any way to rebell against His Person or Power, but to be assisting in all lawfull things, that may be for the preservation thereof; And we do renounce the *POPE* and all Jesuitical practises, with all Idolatrous, superstitions and we do not, nor shall not hold any Correspondencies or Intelligences with the *POPE*, or any that do belong unto him, as to the owning of his *Supremacy*. And this we can freely promise in the presence of the Lord, who is the searcher of all hearts, and knows that we lye not; and we can seal it with our *Tea*, and sign it with our *Hands*; and the contrary with our *Nay*, and sign it with our *Hands*.

And this *Innocent Testimony* of our *Allegiance* and *Subjection* to the King and all his lawfull Commands, I that am now a sufferer in *Worcester County-goal*, because I dare not swear and run into condemnation, am made free in the Lord to declare it unto all people, in behalf of my own innocency, and also my faithfull brethren, who are this day sufferers with me for the testimony of a good conscience; and if it be so that we cannot be trusted, and be believed in our *Tea*, and subscription unto this or some other just testimony; we are also free to declare, that we cannot swear for conscience sake, and for no other cause or matter whatsoever; and we are freely given up into the hand of the Lord our God; and what may be permitted to fall upon us, either in body or substance, we wait upon the Lord for strength to bear it patiently, and to rest in it peaceable, until he arise our innocent cause to plead; who now are in sufferings for keeping his Commandments, and no other thing that any have against us: And if people did but know the Peace and Joy which in the Lord we have, they would surely rather chuse to suffer with us in the same cause, then in any wise to oppress us and persecute us in our bodies: For in the day determined all shall receive a recompence.

From the County - Goal in Worcester,
the 23. day of the 11. month 1660.

W.S.

K k

T H E

THE NEW-CREATION

BROUGHT FORTH,
In the *HOLY ORDER* of LIFE;
WHEREIN

The Immortal BIRTH is Revealed, and the Precious PEARL, out of
the Mixture, Extracted :

Declared in these following Particulars,

1. The State of Man in the *Creation*.
2. The State of Man in the *Degeneration*, and also the *Serpents Working*.
3. The State of Man in the *Separation*, and also the *Serpents Working*.
4. The Way and Works of Man in the *Separation*, and also the *Serpents Working*.
5. What it is that doth convince Man of *Evil*, and also the *Serpents Working*.
6. How Man stands in a *Convinced state*, and also the *Serpents Working*.
7. How Man stands in a *Converted state*, and also the *Serpents Working*.
8. The *New Birth* in the *Regeneration*, and also the *Serpents Working*.
9. The *New Creation* in the *Holy Order*.
10. The Way and Work of Man in the *New Creation*.

THe Day of Restoration's come;
the Lamb, the Life, the Holy One,
He is Establishing his Name:
Nations must bow unto the same.

The Heavens are old, the Earth is dry,
The Glory of Man must fall and dye;
His Leaf decays, his Blossom fades away;
He withers in the Night, and burns up in the Day.

The Fire will try his Root,
and prove his fairest Branch;
And Root and Branch must burn,
and none shall stop or quench:

The

The Old must passe away,
and vanish out of sight;
The New must be set up,
and shine in Glory bright.

Blessed is the Day.

From one who dearly loveth the *Creation of God*, and patiently waiteth to
behold its *Perfect freedom*,

William Smith.

TO THE R E A D E R.

READER,

WHether thou art a Friend unto Truth, or an Enemy; or whether thou art a Professor or Prophane, a Cedar or an Oak, a flying Bird, or a ranting Spirit. This following Truth, which in this Book is declared, may be of service unto thee, if thou wilt but read it meekly and soberly; for it is given forth from that Innocent Life that the Serpent did ever make war against; and for the Innocents sake it is sent abroad, that the harmless Lambs may be preserved, and also delivered out of the Net of the wicked Fowler, and from the Snares of his Dark Devices: Therefore when thou entrest upon it, and undertakest to read it, do it in the dread and fear of the Lord God, and sink into the lowliness, and feel Gods Witness in thy own Conscience, that thou mayest read, and also understand; for it is Gods loving kindnesse unto thee, into whose hands it may be ordered to be read or heard, and from the tendernesse of Love it is declared, and also sent abroad, that thou (whoever thou art) mayest reap some profit by it; which thou wilt do, if thou readest it in that good Spirit which is given unto thee to profit withall, and unto which the truth of it is made manifest, and keepest down that evil spirit, against which it testifieth; and as thou keepest to the Spirits manifestation in thy self, and in that readest it, thou wilt feel when thy Condition is reached, and when it is spoken unto; and as it openeth unto thy Understanding, put it not away from thee, but keep quiet and be still, and let not Anger nor Envy arise in thy heart, which the Serpent sometimes will provoke thee to; and if thou findest way into it, and sufferest it to arise, it will prevent thee for profiting, though thou mayest read what is in this Book contained; but as thou readest it in the Meeknesse, and receivest it in the Love, from which it is declared, and for thy Good truly intended, then thou wilt feel the weight of it, and reap advantage and profit by it: and as thou readest, consider what thou canst witness of these things in thy self that therein is declared, and in so reading or hearing thou wilt profit, and Gods Witnesse in thy Conscience will awaken thee, and truly prove unto thee what thy present state and condition is; and though never a Scripture-Text be
quoted

quoted for the proof of the Testimony, yet thou shalt find a proof in thee, which if thou mindest it, will not deceive thee, but will open thy own Condition to thee, which will be better for thee than many Proofs without thee, and in that thou wilt feel how far thou art come to witness Redemption by the Power of Christ, or where it is the Serpent holdeth thee, and what thou art yet in bondage to; and, as in the Light thou seest it, then turn to the Light, and deny it, that whatever it is, it may be judged, and upon the Crosse crucified, and in the Fire consumed; for through this Gate thou must come, or out of Paradise thou art excluded, and from the Tree of Life for ever fenced: and I having seen, and also observed how the World lyeth in wickedness, and also, how many there be that profess Godliness, which when I consider and see how few are regenerated and born again, I am even filled with grief and sorrow; Therefore in true tenderness, and love, and bowels of pity unto all, the precious Truth is declared as it is in Jesus, and also the secret workings of the Serpent, that hath always been a Deceiver: And thou mayest in this Book behold things past, things present, and things to come, whereby thou maist understand the love that God hath unto thee; and do thou yeeld unto the Lord, that his Work thou mayest know, who will judge thy Lust, crucifie thy Life, and destroy the body of Sin, and so through Death, bring forth a new Life, in which thou wilt feel a perfect Change wrought, from the earthly into the heavenly, where thou wilt enjoy the Lord and his Presence, his Power and his Goodnesse, and sit quietly in Joy, and Peace and Blessing:

For which I travel, who am

a true lover of *Innocency*,

W. S.

Given forth in *Worcester-
Country* Goal, where I
am a present Sufferer in
Bonds, for Obedience to
the Command of *Jesus
Christ*: In the First
Moneth, 1661.

CHAP. I.

The State of Man in the Creation.

THe Lord God of Life and Power, who is from Everlasting to Everlasting, according to the good pleasure of his own Will, and after the Counsel of his own Heart, he brought forth a *Pure Creation* in his Wisdom, and by his Eternal living Word he divided and separated the *Matter*, which in the *Chaos* was in a heap of Confusion, and what he commanded by his Word, it came to passe, and as he said it should be, so it was done; and in his Wisdome a *Pure Creation* was finished, as he commanded; and when he had stretched forth the Heavens, and placed the Lights in them; and when he had laid the Foundation of the Earth, and brought forth the Herbs and Trees therein; and when he divided the Waters, and the Fish multiplied in them; when the Fowls of the Heavens had

had their flight in the Air, and four-footed Beasts, and creeping things, had their way upon the Earth; then did the Eternal Word in the Wisdom, make Man in his own Image, and breathed into him the Breath of Life, and he became a living Soul, and the Lord God filled him with Wisdom and Understanding, and gave him Dominion over all the works of his Hands; and Man in the Wisdom of God ruled over them all, he stood in the Wisdom, and received Counsel, and had his Way in the Holy Life, he walked in the Paradise of Pleasure, and fed upon the Tree of Life; he lived in still communion with his God, and his living Soul stood in his living Virtue; and the Breath of Life was alwayes reaching to it; he was in the *pure Oneness* with God that made him, and the Image of the Holy Life was upon him, and he was in the Power, Wisdom and Strength of God, and bare the Image in Righteousness and true Holiness, without any mixture; and all things stood clear in the Separation as they were created, and there was no mixture to defile: Then did the Wisdom behold his Work, and loe, it was very good in his sight, and he had great pleasure and delight therein, and his Mercy, Love, Goodness and Tenderneſs was to it, and his Blessings and Peace was upon it; and Man enjoyed the living Presence of his Maker, and did partake of his Love, Mercy, Blessing and Peace; he had a free course unto the Well-spring of Life, and there was nothing stood in his way to let him; so the Breath of Life was breathed, and in it the Soul lived, and was in perfect unity with it; and this came into Man through the Wisdom of the Creator, according to his own pleasure, and as it seemed good in his own sight; it was not a thing from without, but the pure operation of the Power and Wisdom within, after he had formed an earthly Body, and brought forth a visible Creation, that he might fill it with his heavenly Treasure, and with his Holy Life, which in his Wisdom he breathed into it, and brought forth the Man in his own Image, and there was no mixture in his Life and Being, which is the earthly bodies Nature, and it is a Compounded Vessel, yet so prepared and formed in the Wisdom, as to be a Vessel for the Incorruptible Image of Life, which had its course through it, and filled it with its heavenly Being, and there was no mixture of the Earthly in it: And this was the Man that was made after God in Righteousness and true Holiness, and bare his Image in perfect Glory; and the Body was prepared to be a Vessel fit for his own use who made it, that he might fill it with his Pure Holy Life, which he breathed into it in his Wisdom, whereby Man became a living Soul, and bare the Heavenly Image; and here Man stood in obedience to the Father of Spirits, who had made him a spiritual holy, righteous Man, and fed him with spiritual holy Food; and Man had no will nor desire after any Creature, but stood in the Eternal Will, and ruled over all the Creatures, and his desire was to enjoy the Holy Life, in which he was generated and brought forth; and what he desired to partake of in the Life, it was ministred unto him according to the good Pleasure of the Creator, in whom he had his Life and Breath, and lived in the pure Enjoyment of the Eternal Being, in which he was daily comforted, and continually satisfied: and in this state no Sin or Evil was committed by him, nor no Curse reached him, nor no Death was upon him, nor no Grave did hold him, nor no Wrath went forth against him, but in the Mercy he lived; and Mercy was his portion, and his delight was in his Maker, and with him he walked day and night; and he had Liberty in Paradise without Restraint, and the Tree of Life he had free course unto, and the Cherubims and flaming Sword were not set to fence it; So was Man created

ted in Righteousness, and served God in Righteousness, and lived in the Life of Righteousness, and he was not in the mixture of any Unrighteous thing, but was created in the Wisdom of God, and bare the Image of God, which drew its breath and Life from the holy Fountain of its Generation, and stood in the Eternal Essence of the Divine Nature; and so did the Everlasting God of Wisdom, Power and Strength bring forth his own Work, in which his own Name was glorified, and then he rested from all the Works that he had made.

CHAP. II.

The state of Man in the Degeneration, and also the Serpents Working.

W Hen the *Pure Creation* was finished in the *Eternal Power and Wisdom*, it rested in the *Holy Order of Life*, and was in the *Pure Harmony and Oneness* with the Creator, and there should have rested in the *Holy Order*, and not have moved but in the *Power and Wisdom of Life*; but there was a part which did not keep its station, but moved out of the *Wisdom*, and brake the *Order*, and did aspire towards the *Equallity of the Holy Essence*, for which cause it was cast down by the Power, & driven into the lowest parts of the Creation, and was there to have its place and habitation at the furthest distance from God; and his Anger kindled against it, and he drove it down in his Anger, and his Wrath abides upon it, and it is sealed down in the Anger and Wrath without recovery; and this is the place of that part which kept not in the *holy Order of the pure Creation*, but aspired to have been equal with the Power, and his name is *Serpent*, the *Devil*, and his place is *Hell*, the *Bottomless Pit*, where the Almighty God exerciseth his Wrath without ceasing; because through the *Aspiring*, the Creation went out of its *holy Order*, in which it was created *good*, and in which it should have rested with God, and have had its Order in his Power and Wisdom; and when this *Aspiring Part* was cast down into the *Lowest Part*, it became *beastly, earthly, sensual and devilish*, and was more subtil than any Beast of the Field; and having now lost his place in the *Pure Creation*, and cast down in the *Separation*, where the Almighty Wrath was exercised upon him, without ceasing, and he was always in the Torment of the Anger and wrath, which sealed him down without recovery; then did he labour with his Subtility to draw out of order, that which yet did keep its station and order, and to beget a motion out of the *moving* of the Power; and the Lord God having given a Command unto Man in the day that he put him into Paradise, and charged him, *Not to eat of the Tree of Knowledge of Good and Evil, for in the day thou eatest thereof, thou shalt dye*, saith the Lord God; which the Serpent knowing, and having in his fall seen through the Creation, he attempted to the Woman, because she was nearest unto Man, being given as one meet to be an help unto him, and being also the weaker part of the Creation, and in his Subtily he tempted her to eat of the fruit of the Tree, that God had forbidden, and he said unto her, *Hasb God said, ye shall not eat of every Tree of the Garden?* and the Woman said unto the Serpent, *We may eat of the fruit of the Trees of the Garden, but of the fruit of the Tree which is in the midst of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye dye.* And the Serpent said unto the Woman, *Ye shall not surely dye; for God doth know, that in the day ye eat thereof your eyes shall*

shall be opened, and ye shall all be as Gods, knowing Good and Evil: And when the Serpent had entred the Woman with this Temptation, and had drawn her mind to look at it, then she saw *that the Tree was good for food, and also pleasant to the eye, and to be desired to make one wise, and she did take and eat, and did give also to her Husband, and he did eat*: So through the weaker part of the Creation did the Subtily work, and thereby reached unto the strongest, and entered and prevailed with the strongest, that the Creation moved out of the Power, and contrary unto the Power; so the Power was transgressed, in which all should have rested, and not have moved but in the Power, and the Creation went out of order; then Man fell from the Power and Wisdom of the Creator, and hearkened to the Voice of the Deceiver, and transgressed against the God of his Life, and so he became a degenerate plant, and lost his Authority over the Creation, and became subject to the Serpents subtilty; then was he driven out of Paradise, and was driven into the Earth, where he became corrupted and defiled amongst the mixtures of the Earthly Properties, and so lost the Heavenly Image in which he was created, and an Earthly Image came upon him in the Generation of the Serpents subtilty, and the World entered into his heart, and from the foundation of it, the Lamb was slain, and in the World the Serpent seated himself, and exercised his Power, and became a god of the World; and then the Tree of Life was fenced with Cherubims and a flaming Sword, and what way soever Man turned in the Serpents subtilty to have come and tasted of the Tree of Life, the flaming Sword turned and met him; then the Serpent wrought deceivably, and began to generate in the mixture of the Earthly Properties, into which Man was driven, and in which the Serpent had got dominion over him, and in a moment all the Faculties and Properties of Man changed, and he was suddenly turned from the Image of the Heavenly, to the Image of the Earthly, and so he became an Earthly Man, with an Earthly Carnal mind, that was at Enmity with God, and an Earthly Wisdom sensual and devillish, in which the Serpent stood exalted, and had dominion over Man, that brought the *pure Creation* into Bondage, where it groaned and travelled in pain; and here was the *pure Creation* lost, as it stood in the Mercy and Love of the Creator, and it fell from the Mercy and Love, into the dark Mixtures, where the Wrath is exercised, and so became a Subject of the Wrath, where the Curse came upon him, and Death over-shadowed him, and Hell inclosed him, where the Torment, Anguish and Pain is. Then the Compassion of the Eternal Mercy moved, and the Love opened, and the Seed was promised, that *should bruise the Serpents Head*, that had so betrayed and deceived Man, that Man therein might again be recovered out of the dark Mixtures, where the Wrath is exercised, and be restored into the Love and Mercy which he did partake of, and was his portion in the *pure Creation*; and through the Serpents subtil working, the first holy Image was lost, and a defiled Earthly Image came up, which marred the Beauty of the Holy, and the mind that was gone into the Earthly could see no beauty or comeliness in it, that it should desire it, so could never love it, but hath ever appeared at enmity against it; and the Earthly Image is most desireable to the Earthly Mind, and appeareth most beautiful; and so the Rejoycing standeth in its like, whether it be Heavenly, or whether it be Earthly; and Man in the Fall is in the Mixture of the Earthly part, where the Serpent hath generated, and also brought forth an Earthly Image, which hath its nourishment from the old Creation, and its

vital parts have their course through the Mixture of the Earthly Properties; and in the old Heavens and the old Earth Man hath his way, and the Earth is become his habitation and his dwelling-place: And thus is Man degenerated, and out of Paradise driven, and from the Tree of Life fenced, and is become an Earthly man, with an Earthly Image.

CHAP. III.

The State of Man in the Separation, and also the Serpents Working.

WHen Man had transgressed and sinned against the Power & Wisdom of God, and was driven out of Paradise, and fenced from the Tree of Life, he became a servant to the Subtilty, and followed his leadings downward, and turned a Wanderer in the Earth, where the Serpent led him in dark corners, and in dry paths; and Man being joyned unto him, he became an Enemy unto God, and full of Cruelty in the Serpents Enmity unto every thing that was good; and the treacherous Enemy wrought deceitfully to keep Man under his Dominion, into which he had draw him with his enticing temptations; and when any thing arises and breathes towards the Lord, he standeth ready with his devouring mouth to swallow it up and destroy it; and he having the dominion over Man, he makes him bow at his will, and with his subtil working, keeps him in the Earthly habitations, and Earthly paths, into which he hath drawn him, and there holdeth him in the Separation from God that made him, and leadeth him about in the dark Imaginations of the Earthly part, and there doth beget and generate the things that be evil and sinful; so that Man is become deformed, and hath lost that pure Image in which he was Created, and is turned into the Serpents beastly nature, and is acted and ordered by his unclean spirit, that bringeth forth the deeds of darkness, and leadeth Man to commit sin with greediness; and Man having lost the Authority in which he ruled over the Creatures, he is fallen under the power of darkness, and the Serpent hath weakened him, and set the Creatures over him, and then leads him to commit evil in the use of the Creatures, and Mans heart being run into them, and become subject to them, he is taken Captive with them at the will of the Serpent; and hence it is that *Drunkenness* and *Gluttony*, *Pride* and *Covetousness* is come to rule over Man, and the Devil hath him Captive in them, and he neither knoweth what to eat, nor what to drink, nor what to put on, nor how much Earthly Substance to desire, the Serpent hath so drawn his heart to lust after Evil, and he is alwayes willing, but never satisfied, that when he hath received sufficiently of the Creatures for his present need, yet he lusteth to receive more, and the lustful desire still presseth eagerly, not being contented with so much as is needful; so a Man drinketh in his need and is refreshed, but the Lust not being therewith satisfied, the Devil provokes the Will to presse after more, and when Man gives way to the Lust, and follows the Lust, he follows the Devil who is the father of it, and therein he serves the Devil; and being overcome with the Lust, he is in bondage to it; and when the Will gets forth in the fleshly liberty, the Devil puts it speedily forward into Excess, and Mans Lust is not satisfied untill he have received so much of the Creatures, as deprives him of the right use of the natural faculties of the visible Creation, and turns him wholly

wholly into the Serpents beastly nature, who in that state rejoyceth over him: and here the Devil hath his Dominion, and hath brought Man under him; and under the Creatures, which he had dominion over in the *pure Creation*; so the heart lusteth after Drinking until a Man be drunk, and lusteth after Eating until a Man be gluttoned, and that he doth not know what to eat, and he is become a servant to obey the Devil's movings, who leads him and acteth him in those things which he begetteth in him, and centring the mind downward he leadeth Man in the lowest parts of the Earth, and there generateth a lustful desire after Earthly things; so that Man covereth after the Earth, and after the profits that arise from it; and as it doth encrease, so the heart is more in love with it; and the Lust eagerly pursues after more enjoyment of it; and this is the Covetous man in his way, the Devil perswades him he hath not yet enough; such a thing he wants, and when he hath obtained that, then the Devil hath another ready to present unto him, and he thirsteth after that, and presseth eagerly to enjoy it, and there is no end of his lustful desire that runs in the Covetousness; and hence ariseth all Deceit, Fraud and Guile, because the Covetous desire in the Lust watcheth to improve it self, and to get some advantage by it, so that one Man defrauds another, and cheats and beguiles one another, because the lustfull desire in which the Devil worketh, covereth after unlawful gain, thereby to be made Rich, and come into Esteem amongst Men, and so to be set up in Honour and Dignity in the world; and when he comes so to be preferred amongst Men, yet he is not contented, but lusteth after greater Honour, and still to be promoted and set up in higher Dignity; and here Man comes into the Honour below, but doth not understand the Honour that is of God, and so is like the Beast that perisheth; and this Honour puffeth up the Man, and exalteth him in the Pride of his heart; and as the Earthly Substance encreaseth, so Man is esteemed and honoured amongst Men, and the Rich are preferred, and the Poor they are contemned and despised, and then the Rich exercise Lordship over the Poor; and the Devil he works in the lustful desire, to seek after Respect, and to be honoured amongst Men, and in the sight of the People, and the heart it is puffed up with it, and if it be not given as he expects it, then the Devil provokes the Lust to Anger; and here came in the *Respect of Persons*, and *Bowing*, and *Cringing*, and *Scraping*, and *putting off the Hat in respect of the Person*, who hath made himself Rich by *dishonest gain*, and is set up to rule by his Earthly substance, and not by the Power of God; and this is the Generation of the Devil, as Man is in the Separation from God, *for in the beginning it was not so*; and here Man is willing, and lusting, and striving after Riches and Honour, and a worldly Glory, and all seeking who should be greatest, and set up highest that they may rule over others; and when they are set up, then they exercise Lordship over others, and expect Subjection from all Men unto their Power; and when there is something that cannot bear that, there the Devil worketh and provoketh to Anger, and Envy, and Malice, and Hatred, and Evil-will, because one he would be Ruler, and another he would not be Ruled over; then the Devil worketh in the dark places of the Earth, and there stirs up Cruelty one towards another, and setteth one against another; and neither he that *Ruleth*, nor he that is *Ruled over*, are contented with their Places, but a strife there is who should be greatest; thence comes War and Contentions, and destroying and killing one another, the Devil having Rule he provokes man to be Angry and Envious, and Malicious, and generates in

the Lustful-Will that seeketh after Revenge; and this is the murdering spirit, that hath its course through the dark places of the Earth, that is full of Cruelty, and hath drawn the mind of Man after him, and hath begotten in him the many Lusts, from which the many Sins and Evils do arise and are brought forth, that are contrary to the pure God, who in the beginning made all things good; and the Devil hath generated in Man a Kingdome of Darknes, and there hath set up himself as a Prince, and in his subtilty ruleth over Man, and what he willeth in the Lust that is performed, and under his power is Man captivated, and the many evils committed; and it is not so with Man in that state as it was in the beginning, but the Serpent hath deformed him, and hath begotten many lustfull desires in him, and he eagerly thirsteth after the visible part of the Creation, whereby he hath lost his Union with the *pure Power* and Wisdom of God, in which he was created good, and is gone into the Corruptibles, and bringeth forth corruptible deeds, which presseth the *pure Creation*, and keepeth it in bondage, and daily increaseth the weight upon it; so that the Creation groans, and is in sore travail and pain, and the *Devil* and his work is come up over it; so that Covetousness, Drunkenness, Gluttony, Pride, Envy, Malice, Wrath, Anger, Evil-will, Deceit, Fraud, Guile, Truce-breakings, False-accusing, Incontinency, Headiness, High-mindedness, Foolish Jestings, Idle Talking, Vain Communication, Scorning, Reproaching, Reviling, Time-serving, Men-pleasing, delighting in Sports and Pleasures; these are become the very Life of Man, and his Delight is daily in them: which doth separated him from the Enjoyment of the *Pure God* that made him, who in his Wisdom made all things good; and there was no such thing brought forth in his *Pure Creation*, but hath been begotten by the Serpents *Generation*, since Mans *Degeneration*; and are all come up since the beginning, through the Devils subtil workings, for he is the father of them all; and whose life is in them, or whose delight is after them, they are his children, and are *separated* from God, and *alienated* from his Life, and the good things they taste not, but the streams of Gods *pure Refreshings* are dammed up, that they cannot flow in their own course through the Veins of the *pure Creation*, to quicken the *Inner man*, and raise it up, the *Old man* with his deeds stops it, and there is *Adam* in the way, which is truly the *first*, and is lifted up in the Earthly part of the visible Creation by the strength of the Subtilty; and stoppeth the flowings and course of the Invisible Love and Life of the Creator, in which Man had his Communion and Satisfaction before Transgression.

CHAP. IV.

The Way and Works of Man in the Separation, and also the Serpents Working.

MAN having lost the Power and Wisdom in which he was created, and in which he ruled over the Creatures, and being drawn downwards by the strength of the Subtilty, he is degenerated from the way of Holiness and the works of Righteousness, and is led in the paths of Darknes, and hath his course in the visible part of the Creation, and in the defiled way of his own Invention, which is broad, and leads him to Destruction; and in it he wills and runs,

runs, and there the Serpent hastens him, and putteth him forward speedily; that he may not at any time stand still, lest he should consider the evil of his way and turn from it; and here he leads Man in the Separation from God, and draweth him in the crooked path of his subtil devising, and then begetteth a Delight to walk therein; so that Mans heart is variously affected, with the divers Objects and Appearances that the Serpent presents unto him and affects his heart withall, that his love and delight is wholly in them, so that he loveth his Pleasures and Profits more than God; and in what way the Serpent leads him, he in his subtilty laboureth to make that seem right unto him, and draweth a deceitful cover over them, so that many are blinded and do not see the thing as it is in its filthiness; Hence the Drunkard saith, *My way is Love to my Friend*: and the Covetous man, *My way is Providence and Carefulness*; and the Proud man, *My way is Fashionable and Comely*; and the Deceiver, *My way is Wit and Policy*; and the Foolish Jester, *My way is Mirth and Gladness*: So doth the Devil lead Man, and blinds his mind, that he cannot see wherein he is deceived, but walketh on and presseth forward, until he come to the End, where the Pit is prepared: and this is the broad way in which Man walketh, and where he satisfieth the Flesh, with the Affections and Lusts; and all the evil things proceed from the deceitful heart, where the Serpent hath his generation, and so comes Murder, Adultery, Covetousness, Drunkenness, Pride, Envy, Malice, with all the things that are Evil, which separates Man from God, and keeps him a far off; and in this state no Man pleaseth God; nor none doth good, for all his works are brought forth from the strength and power of Darknes, who hath his course through the fleshly part, and in the flesh he generates a lustful desire; and when Man joyneth unto the Temptation which the Serpent offereth unto the Lust that he hath generated, then Sin conceiveth; and when Sin is conceived, it is brought forth, then Death comes over Man, and here Sin entrencheth, and Death by Sin; for the Wages of Sin is Death; and as Man liveth after the flesh, he dies; for all his works are corrupted and unclean, and the Pure God hath no pleasure in them, but as Man walketh in them he is under the Condemnation, and the Wrath and Curse is upon him, and the Hand of the Lord is against him; and whether it be *Prophaness*, or a *Profession of Godliness* that riseth from the Darknes, and hath its course through the fleshly part of the Creation, it is condemned and judged with the Spirit, and he that walketh after the flesh, and satisfieth it in the Lust which the Serpent hath generated, whether it appear sinful, or have a shew of Godliness, Death comes over Man in it, and he dies because his doings are fleshly and carnal; and Death is come over all Men, forasmuch as all have sinned; and whilst Mans way is in the fleshly part, and his works brought forth in the lust of it, Death is upon him, and he dies the same death as the first Man in the Transgression, and there is no respect of persons, but *he that sinneth without Law, he shall perish without Law*; and *he that sinneth under the Law, shall be judged by the Law*; so shall every mans way and work be proved, and he will be recompenced according to what he doth; and *he that soweth to the flesh, he shall of the flesh reap Corruption*, and in that state he cannot inherit Incorruption; so that the Drunkard, the Swearer, Lyar, Proud, Covetous, Boaster, Enviour, Wrathful, Foolish Jester, Vain-Talker, Whoremonger, Murderer, Deceitful Hypocritical Professor of Godliness out of the Power of God, cannot inherit the Kingdom of God, for they are in the unclean nature, and their way and works

works are in the flesh; and *he that liveth after the flesh shall die, and cannot inherit the Kingdom*, but is in the *Separation* from God that made him, and in the *Uncleanness* that cannot come to him, but must keep at a distance from him; for *Righteousnesse* and *Unrighteousnesse* have no fellowship together, and with that polluted garment Man cannot come into Gods *pure Paradise*, nor enjoy his *pure Presence*, but is *separated* afar off from him, and there is plunged in woful misery, and groaning, and sighing in the lowest parts of the visible Creation, where the Serpent is Prince, and ruleth over him; and as Man liveth and walketh in the flesh, and bringeth forth the works of it, he is a degenerated man, and is at a great distance from God, and the Earthly part is over, and makes the *Separation*, and burdeneth the *pure Creation*, which is held in bondage, under the Mixture of the fallen Properties that are out of order, and it is needful that every man consider his way and his works, and in time lay it to heart, seeing all have sinned, and none in Sin can be saved, nor none in the flesh can please God, *neither can flesh and blood inherit his Kingdom*; and who live and walk in it, are separated and a far off from God, where his Wrath is exercised, and his Judgments executed, without respect of persons.

CHAP. V.

What it is that doth Convince Man of Evil, and also the Serpents Working.

MAN being drawn into Disobedience through the subtil working of the Prince of Darkness, he became a Transgressor of the *Pure Power* and *Wisdom* of the Creator, and so went out of the *Good*, in which he was created, and went into the *Evil*, by obeying the Tempter, and then did eat of the Mixture into which he fell, and the Imaginations of his heart became evil continually, and the *Evil* wrought more and more to get dominion over the *Good*; and Man being into the Mixture fallen, the *Evil* prevailed, and Sin entred, and Death by Sin, so as all have sinned, and are deprived of the Glory, and alienated from the *Holy Life*, yet did the Seed retain its own pure holy quality and property, without any mixture, and it was not extinguished in the Fall, but kept its purity, though Man went from it; and did not abide in it, and the *pure Light* in its own quality did shine in Mans Conscience, and was made manifest in the Eternal Love, to convince Man of all his evil ways and works which he was fallen into, and it did shine in Darkness, and discovered the deeds of Darkness, and convinced Man of the *Evil* of them; so was Adam convinced that he had transgressed, and he hid himself: Cain was convinced that he had murdered, and he cryed because of his punishment: Saul was convinced of his Cruelty, and he said to David, *Thou art more righteous than I*: and the Light of this Holy Seed of Life shines forth in the Love, and is made manifest in the Conscience of *fallen Man*, and is freely given of God unto him to seek him in his *fallen Estate*, and it hath its course through the properties of the visible Creation, and searcheth out Mans Life and Treasure; and whatsoever the Subtilty hath drawn Mans Mind into, and begotten a Life in it, the Light searcheth to him, and convinceth and reproveth him in his own Conscience, so that Man cannot hide his secrets, but still he

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is found out with the searching Light; for it shines in Darknes, though Darknesse comprehend it not, and with its pure brightness it doth discover the deeds of Darknes, and also the Prince of Darknes, and makes manifest his secret workings, and lets Man see that he is a Stranger unto God, and an Alien from his *pure Life*, and is serving that spirit that is at enmity with God; and it lets him see the evil works that he commits, and in which he is an Enemy unto God: So hath the Love of God been made manifest in the Light of the Seed of Life, which through all Generations hath been the same, and with its *pure quality* it hath found out the Enmity of Mans deceitful heart, with all deceitful workings, and hath brought hidden things to light, whereby Man hath come to see how his mind hath been exercised, and after what it hath inclined, and after what his heart hath lusted; and as at any time the Lust hath pressed unto *Evil*, and to follow *the things that are Evil*, the *Light* hath been near to *convince* Man of it, and to *reprove* him for it; and with this *Pure Light*, which hath had its course in Man through all Generations, hath all *Evil Deeds* been made manifest, and with *Light in Mans Conscience* condemned, and all the *Good Deeds* have been justified and approved; and when Man hath done well, he hath been *accepted*, but when he hath done evil he hath been *judged*; and though the Subtily, with his secret working, drew Man from his *Rest in God*, and disordered the *pure Creation*, yet the Power and Wisdom preserved it self, and retained its glorious Quality and Property without any Mixture, which hath its course through the Mixture, to find out Man again that is gone from it, and is fallen into the Mixture: So doth the Lord God wait that he may shew *Mercy*, and through all Generations his *Mercy* hath been made *manifest*, that in *Mercy* he might *restore* the Creation into its *holy Order*, and bring Man from under the Power of Darknes, and set him *free out of Bondage*, that no *Corruptible thing* may abide upon him, into which he is fallen through *disobedience*, but that it may be taken away and removed, and the Lamb quickened and raised, who from the foundation of the World was slain, and that he may come into his *pure Dominion* without any *spot or blemish*; for he is more pure than to mix with any *Corruptible thing*, but the *Corruptible thing* presseth his tender Life, and the weight of it he beareth, and in much patience he suffereth under it, *the Just for the Unjust*, that he may again bring Man unto God, and restore the Creation into its *pure Order* where it rested with God, and had its motion in the Power and Wisdom of God; and this is Christ the holy Seed, with whom the Covenant stands sure, and unto whom all the Promises are made, and in him alone are *Yea* and *Amen*; and the Seed hath been ever revealed, to bruise the Serpents head, and to destroy his work, and through all Generations it hath wrought through the fallen Properties of the visible Creation, and hath found Man in all his outgoings, and in his secret walking in the paths of Darknes; and it hath ever made manifest the lustful desire, as it hath at any time reached forth unto the thing that is evil, and it hath convinced Man in his own Conscience when he hath lusted after any evil thing; this it hath done in Generations past, and its *pure property* doth not alter, and Man, through the *Convincement* that reacheth to him in the Light, is made a sensible Man, and in his own Conscience knoweth that he should not do Evil, and he seeth the Evil in himself before he commits it, and as the Temptation prevails over him and drawes him, he sees that he approaches near unto the Evil; and so all Men are left without excuse, forasmuch as Evil is made manifest unto them, and they are in

their own Consciences convinced of it, and see it before they do commit it; and who run into Evil, or are found in the Evil, either in *Thought, Word, or Deed*, they transgress against the Light, which from the *holy Seed of Life* shines forth in the Love, to discover, and also to convince Man in his own Conscience of the thing that is Evil; and Man is here in the Fall, where all the Properties of the whole Creation are out of order, and his lustful heart eagerly pursueth those things that are Evil, and yet where ever he runs in the Fall, or in what path soever the Serpent leads him, the Light doth discover it, and makes the Evil manifest in his own Conscience; so that the *Drun-kard* is convinced that his deeds is evil, as he is in the uncleanness of it, and that which doth convince him, is the *Light in his own Conscience*, and the *Light* which shews him *Evil*, it is *pure* without any mixture of Evil: The *Deceit-ful Man* is convinced that he is not Just, and that which doth convince him of it, is the *Light of Christ in his own Conscience*; and that which lets him see that he is *Unjust*, is *Just and Holy*: The *Liar* is convinced that his deeds are evil, and he sees it in secret whilst he yet retaineth it in his breast; and that which lets him see it in his own breast before it be spoken, & convinceth him of it, is the *Light of Christ in his own Conscience*; And that which lets Man see a *Lye*, and convinces and reproves him in his own Conscience for it, that is *true*, and there is *no deceit in it*, and it is made manifest to *destroy Lyes*, and the *Father of Lyes*; and there is not any thing that the Subtilty hath generated, or doth generate in his deceitful working, but with the *true Light*, that *en-lightens every man that cometh into the world*, his deceitful work is discovered, and Man thereof convinced that it is *evil*, and the Serpents deceitful working amongst the fallen Properties, in which he begets every lustful desire, is with the *Light* traced, and the secret of his working made manifest, for the Serpent hath seated himself in the *mixture* of the *Earthly Corruptible* part, amongst the *fallen Properties*, and hath his course in the *Darkness*, and there generateth a deceitful heart, out of which proceedeth all manner of Evil that defileth the Man; and he hath gendered a body of Sin, which in the *Corruptible Proper-ties* he hath begotten, and he hath wrought deceivably, and hath drawn Mans mind after Sin, and hath also begotten his love and delight in it, and so pro-vokes a lustful desire eagerly to pursue it, and yet it never can be satisfied in it; but as Man runs in this path of the Serpents devising, and follows him in his leading, and lusteth after his Temptation, he draweth a burden upon him-self, and cometh into much trouble, and something there is underneath that groans with the weight of those Lusts and Sins which the Serpent hath genera-ted into a body; and this is a contrary nature, and is not of the *Corruptible*, but with the *Corruptibles* is oppressed and burdened; and with those things that the Serpent hath generated since the beginning, and hath drawn Mans life in-to, the whole Creation, is put out of its *Holy Order*, and travelleth in pain, and the whole course of Nature is set on fire, whereby Man is deprived of that *pure Understanding* in which he was created, & in which he discerned through the Order of the whole Creation, and had knowledge of it as it stood in the Power and Wisdom of God: And though Man be thus far degenerated, and hath lost his Understanding that he had in the Manhood, and that the Serpent hath drawn him into the *fallen properties* of the *Corruptible part* of the Creation, in which he is become as a Beast without Understanding, and doth not know the God of Power and Wisdom, nor the Order of his Creation; yet in this *degenerated state* in which Man is thus separated and afar off from God, there

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is a *pure holy Seed* abides within him, which in its *pure Light* and *Brightness* reacheth unto Mans deceitful heart, which the Serpent hath begotten in him; from which the Lust ariseth and the Evil proceedeth; and with it is *Light* and *Brighness* it truly discovereth all the *Evil* that in the deceitful heart is generated, and it doth truly convince him of the Evil, whether *Thoughts, Words, or Deeds*; and when the deceitful heart lusteth to Anger, and that Anger is kindled in Mans breast, with the *Light* it is made manifest, and with the *Light* Man is convinced that he is exercised in the thing that is *evil*; and whatsoever is of the Serpents generation, and hath its conception in the deceitful heart, it is with the *Light* found out, and there is nothing can stop its course from passing through the *fallen properties* to find out Man, who is become an evil-worker, and to convince him of all his evil deeds; and Man cannot escape the *Light*, though he walk in the midst of *Darkness*, and have his way in the dark places of the Earth, and tread in the Serpents devised paths, and bring forth the works of his begetting; yet doth the *Light* find him out, and with it he is convinced, and it is in his own Conscience placed, that all his evil deeds he may see, which from the *Corruptible part* of the visible Creation do arise, which separateth him from God, and keepeth him in the *alienation* from the Holy Life.

CHAP. VI.

How Man standeth in a Convinced state, and also the Serpents Working.

W Hen Man in the Fall is overcome of Evil, and that his deceitful heart brings forth a birth of the Serpents begetting; the *pure Light*, which hath its course through the *fallen properties*, comes to him with a Convinement, and lets him see that he is an Evil-doer, and that he is not exercised in the thing that is good; and when the *Light* hath thus found him out, and convinced him, it doth also truly and plainly discover unto him, that his way is not right, neither is his doings approved of God; and if he go on without Repentance, he must perish: and in the *Light* Man sees his Conscience defiled, that there is uncleanness upon him, and that his heart is not upright, but deceitful; and Man will acknowledge this in words, and say he hath a deceitful heart, and many evil things proceed out of it, and he is sensible of them; and as they are conceived and generated in his heart; they are made manifest unto him, and he in his Conscience is convinced that they are exceeding sinful: Many Man in his Wickedness will thus confess, though he be wholly in the *fallen properties* where the Devil ruleth over him, and acteth and ordereth his mind at his will, yet the *Light* reacheth to him, and so far convinceth him, as to confess he is an Evil-doer, and a sinful man; and this Confession will the Drunkard make, and the Lyar and Swearer: And whatever Man is acted in by the Serpents Subtily, the *Light* doth convince him of it, and brings him at some time to confess the Wickedness; so that every Man is left without excuse before the *Pure God*, in that he sees his Evil with the true *Light* of Christ, the Seed of God, which passeth through all the Properties of the visible Creation, and doth make the way of *Darkness* manifest: And this *Light* hath been within Man ever since the Breath of Life was breathed into him; and

and though the Fall came upon Man in the Subtily, & that he fell into the Mixture of the Properties of the visible Creation, yet the Light which was breathed in the Life, whereby Man became a *Living Soul*, it was not extinguished by the Fall, neither was its Property changed by going into the Mixture, but it did retain its *pure Holy Nature*, though Man was enticed from it into the Mixture; where he entred into the Evil, and this *pure Light of Life* hath thorow all Generations been the same, with its searching quality it hath found out all the Evil that Man hath or doth commit, and hath and doth convince him of it, & what it was in the beginning, it hath never been changed in its Property and Quality, but hath continued *pure, holy, righteous and meek*, as it is at this day; and what is come into Man since the beginning, that is not of its nature, but is contrary to it, *that* it convinceth Man of, and testifieth against; and all the Devils works which he hath begotten in Man since the beginning, with the Light which was in the beginning they are made manifest; and the Light was before Sin entred, and with it is all Sin and Evil, which is the Devils work in Man, discovered and reprov'd; And as the Serpent hath got dominion over Man, and begers his evil deeds in him; even so doth the Light discover them, and lets Man in his own Conscience see them, and the Light is in his own Conscience made manifest to bruise the Serpents head, and to destroy his work: And this Testimony is sure, though the Subtily cannot receive it; and all that ever came to be acquainted with the holy Seed of Life, they never testified of another thing, nor ever preached another Gospel; so that the same Gospel that was preached unto *Abraham*, hath been and is the same through all Generations; and this *pure quality* of the holy Seed doth not cease from searching after Man, who into the Mixture of the Properties is fallen, and there it doth strive with him, by convincing and re-proving, that he might not there abide, but that he might arise and follow it, and come to inherit the Life in which he was created good; and this is the Love of God, *which was, and is, and is to come; who would not have any to perish, but rather that they would turn and live*; and though his Love be so freely made manifest, and hath an universal course through all the *fallen properties*, to find out Man who is there in the disorder, and walking in his disorderly and unruly affections, which the Devil hath begotten and exerciseth him in; yet doth not Man receive his Love in the tender of it, neither turns at the reproof of the Light which from the Love is made manifest; but he loveth his evil deeds more than he loveth the Light; so doth not come to the Life, but is held with the Serpents Subtily in the Mixture of the *fallen properties*, and there his delight is in *Evil* more than *Good*, for which the Light condemns him, and the Evil-doer cannot escape the Convincement of the Light for his Evil deeds, but whatever it is that he lusteth after, and hath a life in; with the *Light* he is found out; and if it be never so secret, he cannot hide it from the Light; and though the Serpent do beget and generate many Evil things, and provokes unto Evil Concupiscence, and exerciseth Mans mind therein, yet the Light doth not cease to bear Testimony against Man in the Evil, and to convince him of his Evil deeds: Hence it is that Man stands in the Acknowledgement of his Sin and Evil, but not turning to the Light when he is convinced by it, and doth see his Evil in it, he still abides in the Evil, which he sees to be *Evil*, and is convinced of it; and the Serpent having dominion over him, worketh a perswasion in him, that the Light which convinceth him is not sufficient to save him, and thereby generates unbelief, and draws away Mans mind for attending to the movings of the Light, or for waiting to the

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Operation of its Power, and Man regarding the Serpents Counsel, he is drawn away from the Light, and cannot believe that it is sufficient to save him; and so Man doth not turn to the Light when he is convinced by it, because Unbelief hath entered him, as to the sufficiency of it to do him good, and the Serpent still holding Man under his power, he perswades him that the Light is but some part of the natural property, and so calleth it a *Natural Light*, or a *Natural Conscience*, or the most Tender part of a *Natural Man*; and that it is not any thing of God, neither can save or give Eternal life though it should be obeyed; and it is but a deceived way, in which many poor deluded people do run rashly; and it is not the Redeemer, nor Mediator, nor Intercessor; for that is proper to the man Christ, that dyed at *Jerusalem*; and Man must place his Faith in that very thing *done*, for Life and Salvation; or he cannot be saved; and if he do but so believe, his sin shall not be imputed, though he live in it and do commit it: This is the fair shew of the Serpents likeness, by which he hath deceived many people, in begetting unbelief to the Light of Christ in their own Conscience, that shews them Sin, and convinceth them of it, and begetting an Imaginary Faith, to be saved by the Man Christ that dyed at *Jerusalem*, though in Sin they abide: and hence it is that Sin is shewed, but not destroyed, which Man seeing, the Serpent perswades him that it cannot be otherways whilst he beareth the natural body; for Nature is prone to Sin, and none can be free from it until that body be laid in the Earth: Thus the Serpent worketh Unbelief to the Light of Christ in Man, and begets a false Faith to believe in Christ *without* him, and not in any wayes *within* him, for that is *Delusion*, saith the Serpent; and in the Serpents false Faith which he begets, Man believes that though here in this World he sin out his time, yet hereafter in the World to come he shall be saved: So the Serpents faith puts the day of Salvation afar off, and draws Mans mind into disobedience and unbelief to the *pure Light of Christ in his own Conscience, which is Salvation to the Ends of the Earth, unto all that believe in it*; and it doth search after Man, and convince him of his Evil, that he might turn and live; but Man not obeying, he comes not to know the Life and Vertue that is in it, neither to partake of the benefit of it. So knows not the Man Christ that dyed at *Jerusalem*, nor his Life and Salvation, his Mediation and Intercession, but abides in the Mixture of the *fallen properties*, where he is a Corruptible Earthly Man, without any Change wrought in him by the Power of Christ, whose *pure Light* is *Incorruptible*: and here Man stands convinced with the Light, and sees the things that are Evil; but not believing in the Light, which makes Evil manifest, he still abides in the Evil, and is not converted.

CHAP. VII.

*How Man stands in a Converted state, and also
the Serpents Working.*

THE *Pure Creation* being in sore travel and pain, through the disorder of the *fallen properties*, where the Serpent hath seated himself over all that is called God, whereby he keepeth Man in the *Alienation* from the Life of God, where Death's shadow is over him, and sore grief and pain upon him,

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which doth heavily oppresse him, and make him go mourning day by day, so that Man comes into a consideration of his state and condition; and as he pondereth in his mind, a *pure Light shines forth in his Conscience*, that doth discover to him, at what a distance he is from the *pure God*, and how he is alienated from his Life, and what a great body of Corruption there is within him, that causeth his separation from God, and when this is made manifest unto him, he is stricken down in the sense of his misery, and is brought into waiting, to see if he can meet with any thing to help him and relieve him, something he feels that cries after God, which, with the body of sin, is separated from him, and there is an Enquiry made which way to come unto him, and how to be freed from those things that separate from him: and whilst the *Earnest* goeth unto the Lord, the *Light* shines forth more and more, and discoveries are made, and Man in the Light beginneth to appear unto himself to be exceeding sinful, and beginneth to call in question many thing that he hath lived in; and the Light discovers them to be of the unclean nature, and Man begins to dislike them, and he cannot so delight in them as he hath done in times past, but begins to be serious, and to wait in the Light which doth discover them, to see if he may be preserved from them; for he sees them to be evil, and that they do defile him, and are an heavy burden unto him, and a fore weight upon him; and by attending to the Light, and obeying the Light which makes them manifest, he receives some power against them, and begins to get some victory over them; and though Man in this state have little acquaintance with the Light, yet there is a true turning to it, according to the manifestation of it, and the knowledge that is then given by it; and so far a true Conversion is wrought, as Man turns from the Evil, unto the Light which makes the Evil manifest, and Man hath forsaken much Evil in obedience to the Light; and hath ceased from much Vanity that sometimes he hath lived in; and departs out of the unclean path of common Prophanesse; and those things that once was lovely to him, are now become *loathsome*; and he ceaseth from Drunkenness, and superfluities in Meats and Drinks, which he hath been accustomed to, and from Lying and Swearing, and gorgious Apparell, in which he sometimes hath lived with delighting, and that which worketh this Change, and begets in Man some Moderation, it is the *pure Light of the holy Seed*, which never had pleasure in Man, as he is exercised in the things that are evil; so hath it ever sound Man out to convince him; and as he obeys it, there is a Cord of Love cast about him, to draw him and convert him; and here the Lord worketh the Conversion, and Man is converted: and into this state have many come, who with the Light have been *convinced*, and also from many evil and prophane things *converted*, and yet from the bands of death have never perfectly been loosed, but have been still kept *in the house of bondage*, and the Serpent hath wrought deceivably to betray Man into another thing, and hath laboured to lead him forth into some Profession, where he walketh like a *Sober man*, and a *Moderate man*, to what he hath been in times past, & he comes into a fairer shew than when he first lived in the common prophaneness; & when the Serpent hath drawn his mind hither, & hath brought him into some fair shew of Godliness, and Man sees that he is much reformed in his Evil wayes and courses that sometimes he walked in, he begins to neglect the Light in his own Conscience, and to follow his Profession that the Serpent hath drawn his mind unto, and hath set up without him, and Man draws his Contentment from what he professeth, and with this false Conception

tion that the Serpent hath generated in the Imagination he hath deceived many, and caused them to erre from the right way; and Man hath gone from the Light after he hath been convinced with it, and also turned from many evil things by it, and hath become the *greatest Enemy* to it; for it is the hardest to renew such a man, who hath been once *enlightened*, and for a time hath had some *enclination towards it*, and hath known something done by it, and then turns from it, he becomes the hardest and turns most against it, and quenches and stops the power of it, that he comes not to be a *Regenerated Man*, nor to know the *New Birth* born, in which the *holy Order* of the *pure Creation* stands; but the Serpent hath brought forth his many Births and Likenesses, whose deformity and impurity hath marred the *true Births* Beauty, so as little Comeliness hath appeared in him that he should be desired; and here the many Wayes and many Religions are come up, and many things that are prophane they are denied, and the Scriptures they are professed, and with this fair shew are many satisfied; yet doth the Light of Christ in Mans Conscience search after him in this Professing state, and though now it doth not appear against him as a Drunkard, or a Swearer, yet it appears against him as a *Will-worshipper*, and a *Time-server*, and a *Man pleaser*, and against his Double mindedness, Unstablens, and Hypocrisie, and with its *pure quality* finds it all out, and searches through the *fallen properties*, in which the Serpent generates his profession, and brings forth the birth of it; and though there be a seeming difference betwixt Prophane and such a shew of Godliness, their generation is in one womb, and they receive their nourishment out of the mixture of the *fallen properties*, which are in a *Chaos* of confusion, and is *Mother, Mystery Babylon*, in which there is no true order; so that the Prophane and the profession of Godliness are both defiled, and with the *Light* that is *pure* they are both condemned: This is truly the state of many, and thus far have many come, and never could get further, who have taken up their Rest in the formal Profession, where there is neither Relief nor Satisfaction, and have not *endured the fight of Affliction after they have been enlightened*, but have gone from the Gate that is called *Strait*, which is near to the Pool of Healing, and have not patiently waited until he hath come to bid them *take up their bed and walk*; they could not lie and wait, but have straggled away, though lame and impotent, and have gone from the Gate, called *Strait*, and have straggled into the way that is *broad*, and there are got over the Crosse, and have healed themselves in a false liberty, which stands in a seeming shew of Godliness; and in this state there is yet a travel in a strange Land, and something breatheth after its Native Country, where no Corruptible Mixture is; and with the *Light* Man in this state is searched, and his deceitful heart discovered, out of which proceeded both the Prophane and Profession of Godliness; and with the *Light* his heart opens, and he comes to see that his heart is not upright before the Lord, neither is his heart the same with his Profession, but feigned humility and hypocrisie lodgeth in it, and the *Light* smites him and corrects him, both for his Profession and for his Prophane; then Man comes to see himself miserable, and to behold both his own Righteousness & Filthiness, to rise out of the Mixtures of the *fallen properties*, and sees himself in the weakness of the *Corruptible Being*, and there he is sensible of the correcting hand of the Lord, though he hath denyed much Prophane, and be turned into a Profession of Godliness, and Man comes to see that he is sucking a fruitless fountain, and a dry breast, and so comes to minde

minde the Light and wait in it, and it raiseth and pulleth down his strong Holds, and layeth his fenced Cities waste, and brings to nought the Gloiy of his fair shews, and stains the Pride of them; and he comes to see that those things which he is observing without him cannot bring contentment to him, but still the Light searches him, and pursues him, and layes many sore and heavy stripes upon him, and also sets his sins in order before him, and lets him see what a great body they are gendered in, which makes him cry in his misery, *Who shall deliver me?* and he comes to be sensible of his own Insufficiency, and to know that without *Christ* he is miserable for ever, and that without *Christ* he can do nothing; and so sees that all without him are *miserable Comforters*, and that there is no help to be found in them when there is need; and then he something more enclines to the *Light within him*, and is diligent unto it, and begins to hearken and obey, and to turn to it and minde it, and to wait to feel its motion; and as it doth convince him of Evil, he hath regard unto it, and yeelds himself to obey, and to deny that which it doth convince him of, and then comes to feel that it leads him out of it, and also destroyes it, and takes it away; and hereby Man comes to be satisfied that it is the Truth of God, and the way wherein he ought to walk, and he waits to feel its drawing, and it turns his face towards it, and begets a willingness to give up to follow it; and so Man is not now only *convinced*, but also *converted* and turned, both from common Prophaness; and also from his seeming shew of Godliness; and he becomes a follower of the Light, and to deny himself in many things that the Light makes manifest to be Evil; and in the Leadings of the Light he is kept in the Cross to his *Corruptible will*, and walketh in the *strait gate* and *narrow way*, and feels something of the *Power* to crucifie and remove many fleshly Lusts, that have made War against his Soul, whereby he comes to feel that he is somewhat eased, and much weight taken off and removed, which had been upon him, and a sore burden unto him; and something begins to spring in the Deliverance that cryed for it; and when the Light hath thus found Man, and Man is turned unto it, and that he cannot abide any longer, either in Prophaness, or seeming shew of Godliness; but presseth in the Light to come wholly out of the Mixtures of the *fallen properties*, to come into the *holy Order* of the *pure Creation*; then doth the Serpent strive in his Subtily to hold Man in some part of the Mixture, that so he may in something yet keep dominion over him, and that he may not be set wholly free, but may serve him still in something, though he have truly denyed many things: And hence it is that many stick in the Birth, who are convinced what is Truth, and also in many things converted, and yet feel not true Freedom wrought, but are sensible of a Travel that cryes after a day of Deliverance; and here hath the Serpent deceived many, who have been convinced, and have had true openings and clear discoveries in the manifestation of the Light, and not being watchful, the Serpent hath stepped in, and with his deceitful working he hath beguiled Man, as he beguiled *Eve*, and with the same fruit hath tempted, and over many hath prevailed, and hath drawn many minds in the openings to reach forth in eagerness to satisfie his lustful desire in the knowledge of Gods Truth; and this hath shut the Womb upon the Babe that cryes for deliverance, & so the Judgment hath been fled, and the Crosse hath been denyed, and a false liberty out of the fear hath got up, and hath gendered unto sore bondage; and though the Truth be confessed unto, and professed in practice, yet doth the Seed lye in bondage under the puffed up mind, that the Serpent hath filled with knowledge, in which

which he hath generated a Body, and brought forth a false Birth, whose neck is stiff, and the heart hard, and will not bow unto the Lord; nor be subject to his Power, but in knowledge stands exalted, under which the *true Birth* is oppressed, and the beauty of it marred by the *false Generation* of the Serpents begetting, which rises out of the Mixture and receives its body from the Earthly part of the *fallen properties*; and Man having seen the Truth in the *Openings*, and the vain mind being filled with the knowledge of it, he takes root in the Earthly, and in the Earthly he begins to grow and spread forth his branches with a fair and flourishing shew; and this Earthly body that is thus conceived and generated, and likewise nourished in the Mixture of the *fallen properties*, gets a tincture of Truth upon it in the *Openings*, as Lead may be covered or tinn'd with pure Gold; and this Body beareth a fair shew, and appears exceeding glorious, *but is not the Glory of the only Begotten*; and this is brought forth through the deceitful working of the old Serpent, then he labours to nourish it that it may grow in strength, and be a tall man, and a strong man, and be renownable; and this being desirable, it hath been eagerly pursued, and knowledge hath encreased, and a great growth there hath been in it; and Man hath waxed into a high stature of it, and hath sprung up in height like a Cedar in *Labanan*, and hath grown in the body of knowledge like an Oak in *Balhan*; and under this high and mighty growth of knowledge, hath the little breathing Innocency been strangled; and sore burdened and oppressed, and hath still been striving underneath in the *meekness* and *humbleness*, and hath oft reached the tall Cedar to bring it down, and to the strong Oak, to make it bend; but the Cedar would not lose its glory, nor the Oak part with its strength, but stoutly have stood, yea; and stubbornly resisted the tender Innocency, and have cast off the Word of its Reproof; and the tall Cedar hath been lifted up, and hath said, Who shall rule over me? and the Oak it hath been stubborn, and hath said, Who shall cause me to bow? And so they have trampled over Innocency, as a thing of no esteem; and the Gold hath been kept in the Mixture, and the clean Separation hath not been made, but the Subilty hath wrought over it, and hath kept the Dross and Tinn above it, and Man hath not liked the Furnace, neither hath been willing to abide the Day of his Coming in that Manifestation; but hath saved his Life in the Mixture, in which the Serpents Dominion standeth; who in his Subilty hath ever wrought secretly against the Seed of Life, which is made manifest to bruise his head, and destroy his work; and though Man may be convinced, and in many things converted, and may have followed the Light in the Self-denial and daily crosse, to many of the Worlds Fashions, Customs, and Traditions, yet may the Seed be still closed in the Womb of the Earthly Mixtures, and travel in sore pain for want of deliverance; and as the Power hath risen in Man, and hath begun to work in the Furnace, and to divide and separate betwixt the *Precious* and the *Vile*, and the Furnace hath been truly set to have refined, and the Fire hath begun to take hold to have consumed, that the Seed out of the Mixture might have been redeemed, and an Holy Birth regenerated; then hath the Serpent violently stirred, seeing his Kingdom so near to be destroyed, and he in great danger to be cast out and dispossessed; and he hath suddenly drawn Man from the Power, and out of the Furnace that should have refined and brought forth the Gold without Mixture, and he instantly hath begotten Man into a false liberty, and hath exalted him over the Crosse and Judgment, that the Life in the Earthly

could not abide, and there hath the Enemy wrought in his Subtily, and hath drawn Mans mind into a fleshly liberty; so as Man unto the World returns again; and unto the Worlds Fashions and Customs is a Man conformable, and then dare say in the stoutness of his heart, that he liveth with God in the *Inner man*; and having seen much, and also tasted something of the Word and Power, but not in the Furnace abiding, to know a *clean Separation* made, and a *perfect Regeneration* wrought, he becomes a very subtil worker, and a great Enemy to the *pure Innocency*, being fled into the *fallen properties* to save his Life; and from this ground a monstrous Birth is generated, and by the strength of the Subtily brought forth, and it is not in any ways like the true Birth, born in the *Regeneration*, which from the holy Womb proceeds, and in the Furnace is brought forth, without any Mixture of the Earthly part; and where it is truly born, it changeth the whole Man throughout, and perfectly redeems him out of the World, with the Fashions, Customs and Traditions, and it hath its nourishment from the Breast of the holy Life, and grows in the pure holy nature of it, and is strong in its Power, in which it makes war and overcomes the Serpent and his Power: Let the tall Cedars and strong Oaks consider, and stoop and bow, for they must fall and be broken, and the *Innocency* must reign because it is *pure*, and there is no *mixture* in it; and also let such consider, who have had a taste of the *true Power*, and have known something of its Work, and are again returned unto Folly, and are flown up into the Air, and plead their fleshly liberty as a thing that is natural to the visible Creation, and dare say, that though such things appear, they do not defile the *Inner man*, neither do they feel any reproof for their fleshly and carnal doings, but stand justified before the Lord in their *Inner man*; let such know as from the Lord, that they are Birds of the Air, and took their flight in Winter, and the Hand of the Lord will bring them down; and let the Proud and Arrogant consider, who dare to say that all their works, whether they be *good or evil*, are wrought in God, and what they do, it is his doings, though it be Drunkenness, or any other Evil, and so are in the devilish spirit, *vaunting* and making merry over the *Pure Innocent Life*; let such sink down, and hereby know, yea, as from the Lord, that their Life is for Death, and their Works for Judgement; for the holy Seed is risen that bruise the Serpents head, and he cannot save it with all his twisting, nor keep his deceitful works from Judgement; but all his building must be defaced, and all his works destroyed.

CHAP. VIII.

The New Birth in the Regeneration, and also the Serpents Working.

MAN being degenerated from the holy Order of the pure *Creation*, & being fallen under the Serpents power, who is a subtil & deceitful Worker, all the faculties and properties of Man are in disorder, and are become a *Chaos of Confusion*, and without being regenerated and born again he cannot come into his place in which he stood in the *Pure Creation*, and enjoyed the Presence of the *Pure God*; neither can he come to the Tree of Life, but is shut out and fenced with the flaming Sword; for the *Unclean* cannot

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enter into the *Pure*, neither can come to feed upon the holy Life; but must with the Sword be cut down, and with the Flame be consumed; and Man through the fiery Furnace must passe before he can inherit the Kingdom, or possess Eternal Life, which in the *pure Creation* was its Rest and Portion; and with this *pure Light* is Man in all his wayes found out, that he might return and come again to inherit and possess the Life from which he is degenerated and fallen; and with the Light he is in his own Conscience convinced of the things that are evil, that he might not abide in them, but that he might forsake them, and deny them; and follow the Light out of them; and as Man comes into the Obedience, he comes to know that the Light of Christ in his Conscience, which doth shew him Sin, and convinces him of Sin, that it is sufficient to save him from Sin, & redeem him out of Sin, & destroy the body of Sin, and thereby restore him again into the holy Order of the *Pure Creation*, where he enjoyed the Presence of God, and was good in the sight of God; and this is that which seeks lost Man, and is made manifest to save and redeem him out of his lost estate; and all that have believed in it through Ages and Generations, have known the effectual working of its Power, by which they have been redeemed out of the Earth, and from the *vain Conversation* of the World, and walked as *Pilgrims and Strangers* in the World; And this *Pure Light* was with *Abel*, and in it he sacrificed, and his *Sacrifice* was accepted; it was with *Seth*, and in it he called upon the Name of the Lord; it was with *Noah*, and in it he was preserved, when the Flood came upon the world of the Ungodly; it was with *Abraham*, and in it he believed, and it was counted unto him for Righteousness; it was with *Isaac*, and in it he was the Heir of Promise; it was with *Jacob*, and in it he went over *Esau's Mount*, and out of his loyns came the twelve Tribes, whom God chose for his own Inheritance: it was with *Moses*, and in it he led forth the Inheritance of God out of Egypt: it was with *David*, and in it his Horn was exalted: it was with *Job*, & in it he was redeemed, and knew his Redeemer lived: it was with *Isaiah*, and in it he saw a Child born, and a Song given; it was with *Malachy*, and in it he saw the Separation, and the Fewel out of the Mixture: it was with *John*, and in it he saw the Lamb of God, and did behold the Glory of the only Begotten of the Father. And this *pure Light* of the holy Seed of Life, hath had its course through all Generations, and hath been made manifest through the several Dispensations and Administrations, as it hath pleased the Father of Spirits, and they that did believe in it, did not abide in darkness, nor did not continue satisfying the lustful desire of the fleshly part, but were Regenerated through the effectual working of the power whereby they became dead to Sin, and alive to God, and were born of the holy Seed, which made them holy Men, and with it they were filled and divinely inspired, and then they testified of its Power, and it was the same thing unto them all, and neither changed its quality nor property, though diversly it manifested it self; and all the holy Men of God, that gave forth the Scriptures, they had the Name in the Nature of the holy Seed; and were born of it through the Regeneration; and this was a work that was wrought before Scriptures were written, and was the same work in them that writ the Scriptures, and it hath been the same in Generations since the Scriptures were written; and it is the work of Christ, the holy Seed, and it is proper unto him alone, to regenerate and make a *New Man*; and no man can add to the work of Regeneration, for it is an inward work, wrought by an Invisible Power, that no mortal Eye can

can behold: And this work at this day is witnessed amongst a Remnant, whom he hath chosen to be his own Peculiar People, and as Man turns to the Light of Christ in his own Conscience, it will open his own Condition to him, and make manifest every secret thing, that the Serpent hath begotten and drawn his Life into; and it will clearly discover unto a Mans understanding that they are evil and sinful: and as he mindeth the Light, and obeyeth it, it will lead him out of the Evil that it maketh manifest unto him; and thus far Man is convinced, and also converted: Then the Serpent begins to make war, and labours to hold Man in those things which he hath begotten in him; but as Man joyns to the Light he will receive strength to stand against him, and also to overcome him; for after a Man is convinced, and also converted and turned to the Light, then he enters into a great fight of Afflictions, and hath a sore Conflict to passe thorow, as he abides faithful, before he get the Serpent under his feet; and after Conversion the Serpent besets Man sore, and labourereth with all his might to stop him in his travel, so that Man is somerimes kept by the subtil working of the Serpent, and cannot readily get on, nor clearly cast off those things which he is turning from, in obedience to the Light, but is still kept by the Serpent, who labours to save his head from brusing; and the way that he hath to do it, is to draw Man into the Reasoning, and there to consult how it will be with him, if he wholly give up and deny those things that he is convinced of, and also turning from, and what will be the end if he part with them; And here have many felt the Dragons war against the Innocent Lamb, that hath been travelling for Freedom from under the *Corruptible things*, which have oppressed his Innocent Life; and Man hearkning to the Serpent, and entring into Reasoning and Consulting, the Serpent keeps the Vail over him, and then shews what great losse it will be unto him if he go on to deny all those things, that he is convinced of to be evil, and is turning from; and also perswades him, that if he should follow the Light unto the end, and part with all for it, yet it is not sufficient to save him: and under this Vail many stumble at the Light, and draw back and follow no further, though for a time they have in some things been obedient; and this is the Man that loves something more than Christ, and cannot part with his own Life, for the gain of *Life Eternal*: And thus doth the old Serpent work for the safety of his Kingdom; but through his strong holds have many broken, and from his bonds they are loosed in the power of the Light, which being minded and obeyed, it doth convert Mans mind from the thing that is *Evil*, and ariseth in its power to judge it and condemn it, and upon the Crosse to crucifie it; so that Man dyeth unto it, and it dyeth in Man; and as a Drunkard minded the Light, and obeyeth the Light, when it doth convince him that Drunkenness is Sin, it will lead him out of Drunkenness, and destroy that work of darkness, and take away Mans Life in it; And this is the Work of Christ, who is made manifest to destroy the work of the Devil, and to burn it up with unquenchable fire, that he thereby may set Man free from under the burden of all *Corruptible things*; and whatever it is that the Serpent hath generated in Man since the beginning, and drawn Mans heart to lust after, the Light which was in the beginning, in which is no sin, but pure and undefiled, it doth appear against it, and also every lustful desire that hath its rejoycing in it, and it brings it down with a stroak of severe Judgement; and as Man in the Light believeth, even so doth it work, and appear in its power, to destroy every Lust in which the Serpent hath dominion over Man, and in which he

he makes war against the Soul; and as Man denies himself, and takes up the Crosse, and follows the Light faithfully, he becomes a dying man, and the Power separateth between the *Precious* and the *Vile*; and then He will be felt; whose Fan is in his hand, and the Fire will be known which burns up the Chaff; and as Man abides this Day, and keeps in the Righteous Judgment; the *Old Man* will be crucified, and all his Deeds consumed, and neither Prophanes, nor seeming shew of Godliness, shall stand in the Judgment; but the Tallest must come down, and the Strongest must bow; for the Fire will not spare, but through the Earth will passe; and that which is of the Earth must burn, and none can quench; and Man abiding this Day, and keeping in the *Patience*, *Judgement will be brought forth unto Victory*, and Man will come forth dead to himself, and alive in Christ; and so will come to know that Christ worketh that Work which no other can do, and that the Light doth not only shew him his Sin, and convince him of it, but if he turn, obey, and and believe in it, so it will take the Sin away, and purge his Conscience from the dead works, and redeem him out of all the Lusts which the Serpent hath generated in him, and hath begotten his Life into; and he will know his Redeemer liveth, and Salvation he will feel in the Light, which doth condemn his sin in the flesh: and here a Drunkard is redeemed out of Drunkenness, a Swearer from Swearing, a Lyar from Lying, a Covetous Man from Covetousness, an Angry man from Anger; and so out of all Vain Pleasures, Sports, Jestings, Headiness, Wildness, Customs, Fashions and Traditions that are in the World through Lust; With the *Light* Man is redeemed through its Righteous Judgment, for with its *pure searching quality* it finds out every secret thing of the old lustful nature, and proceeds against it in Judgment; so that the Serpent cannot escape the Light, but with all his Subtilty he is found out; and as Man believes in the Light, so doth the Judgment fall upon the Serpents head; and though it be long before Man can give up himself truly, to deny all things that he is convinced of to be evil, or before he can get clearly thorow, or to the end of much that he is turning from; or before he can witness a perfect Regeneration through *the fire of cleansing*; yet, as Man in the Light believes and follows it, the Work is going on and prospering, and the Lusts and evil deeds are dying, and the Serpent he is weakning, and doth not come upon Man so furiously and forcibly as formerly, but his Temptations are weaker, and Man in the Light he is stronger, and stands with courage to resist him; and as Man feels at any time dominion over the Serpent, and that he is able, as he abides in the Light, to resist him; so doth his strength and courage encrease, and he stands boldly in the battel, and yeilds not when temptations come, but brings them under and treads them down; and as the Serpent comes upon Man, and appears to tempt him into that Lust which Man is making war against; Man stands prepared unto battel, and is strong and of a good courage, and goes forth against him in his first appearance, and in the power of the Light placeth true Judgment upon his head, and bruisseth him; and so Man is preserved from him, and abstains from Evil in the appearance of it; and this is the Serpents great design to keep Man alive to himself, and to delight in his hearts lusts, whereby he ruleth over him, and takes him captive at his will, and he is not willing to let him go if all his subtilty can hold him; therefore many Temptations come upon Man after he is convinced and comes to own the Truth of God; and as he converts and turns unto the Lord, he is many times sorely beset in his way, and often ready to be driven quite

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again: and hence it is that Man finds such a strong Warfare in his Spiritual Travel, and finds it such a hard work to come into the *Regenerated State*, because there he must deny himself, and forsake all his hearts Lusts, and lay down his Life in the Judgment, and abide the Fire of Refinement; and as Man in the Light begins to approach near unto this great Work, then the Serpent strives in his subtilty to with-hold him and keep him back, and so the two in their contrary natures are felt in the strife; and this *Gate is strait, and few there be that find it*; And as Man stands faithful and abides in the Light, he will feel strength to support him when the Enemy thus violently pursues him, and he will stand a Conqueror over those Lusts that have had dominion over him; and when the Serpent finds that he cannot keep Man in the Inordinate Affection, and lead him forth to satisfy his Lust to the full, as he had wont to do, then in his subtilty he abates his Temptation, and persuades Man that he may use things moderately, and keep out of Excess, for it is the *Excess* that makes it to become *Evil*, and so to be condemned; but if he cease from *Excess*, the moderate use will not bring Condemnation: so he tells the Drunkard, if he keep himself from being drunk, he may moderately keep his Friend company, and he may *be merry* with him: and he tells the Proud in heart, if they use not Excess in their Apparel, they may go decently according to their quality; and the like Temptations for other Lusts he hath; and he tells Man, the moderate use of them will not bring Condemnation: but here some have found him a Lyar, as he is, who came to abstain and refrain from the Excess of many things, which once they were serving their Lusts in, and came down to that which the Devil called *Moderation*, but found it was in the hearts lusts still, and with the Light was still condemned and judged, and no rest nor peace could be found, until the Devil was wholly denied, and the hearts Lusts given up to the Crosse, and there crucified, and thereby Redemption perfectly wrought in the Power of Christ, and then comes the right use to be made of all things in their place with *true moderation*; and in the use of them in the Redeemed state there is no Condemnation, for they are received and used in the fear of the Lord, and what is useful and no more; and there is no Lust abiding that reacheth forth beyond the present need, and there is the Blessing felt; but Man that hearkens to the Serpent, and takes that for Moderation that he calls so, he is deceived; and though he lessen the use of that which the Light reproves him for in the Inordinate Affection, yet will the Light still condemn him, and judge him in his own Conscience, until he come to the Power, and there have his Lust truly Crucified: So the Serpent tells the Drunkard, he may drink moderately, and be merry with his Friend: he tells the Proud, he may put on such Garments as are suitable to his quality amongst men, so that he keep within the bounds of Moderation: And many have here denied common Drunkenness, and yet satisfy the old Lust in the Excess: And many that cannot wear so many Ribbands, nor great Cuffs, as sometimes they could, yet they must have some bunches of Ribbands, and little Cuffs; Then saith the Devil, thou art now in the Moderation, and dost no more, or hardly so much as becomes thy quality. And now to give one true and faithful Experience, though many in these things might be truly demonstrated: I know a Man who once was alive to himself, and served his Lusts, and loved *Pleasures more than God*, and in one thing the Serpent had sealed his life more than in many others, and his delight was chiefly in it; and after he came to obey the
 Light

Light of Christ in his Conscience, it was clearly discovered unto him to be exceeding Evil; and though he minded the Light, and stood in the Crosse to his lustful desire, yet the Devil did not cease to provoke eagerly, still to satisfie the Lust, though he could not do the thing as he had done in the use of it, the Terror of the Lord was upon him, and his Righteous Judgement reached unto him, and many sore stripes he bore: then saith the Serpent, *Lessen thy Inordinate Affection, and it will not be so with thee*: then he came from the use of much, to the use of lesse; but the Judgment still pursued him, and the Terror encreased upon him, and though the use of it was in the end so much lessened, as it was hardly used at all, yet when it was used, the Judgment ceased not, but Plagues were forthwith poured, and it was just with the Holy God so to do, and he could find no Peace, until he gave up his Life in the Lust, and stood upon his Watch, and whenever the Serpent approached with that Temptation, he placed Judgment upon his head, and so walked in the daily Crosse, until he was Crucified unto the Lust, and the Lust Crucified unto him, which now is as dead as if it had never been. *Unto Him be Glory for evermore, who undertook the Cause, and perfected his own Work.* Now Man that comes not to know the Lust crucified in the ground, he is betrayed into a *false Moderation*, and as he there standeth, he looketh at himself to be above many others, who yet abide in the *Inordinate Affection*; and so the Serpent worketh deceptibly, to keep Man out of the Furnace, and to lead him afar off from Judgment; and though the *Inordinate Affection* may be abated, yet the Lust is not crucified, but the life in it is saved, and Man here flies for his life, that when he should deny himself and take up the Crosse, he denies the Crosse and saves himself, and flies the Judgment, and cannot abide that day; but as Man keeps to the Light, this way will be made easie, and he will be able to tread thorow it, and come to the end of it, and conquer the Serpent who works against him; and as Man follows the Light faithfully, it brings him to the Judgment and keeps him in the Judgment, and there he waits and abides until Judgment be brought forth unto Victory; and he, as a willing man, walks, in the daily Cross, and chearfully gives up all his hearts Lusts to be crucified, and then he feels the Enmity slain, that hath begotten and nourished the Lust; and so Man comes truly through the Furnace, and abides the Fire of Refinement, in which the *Separation* is made, and the *Corruptible* is burned and destroyed, then the *Holy Seed of Life* appears without any Mixture, and the Creation is delivered out of travel and pain, and in this *Fiery Furnace* is Man regenerated, where the *Old man* is destroyed, his hearts Lusts crucified, the body of Sin consumed, the Dross and Tin purged, the Gold clearly separated, and brought forth in its own pure property and quality; and through this *living eternal operation* is Man recovered out of the Fall, and the *Pure Creation* is again restored into its *holy Order*, in which it was very good, and Man is then redeemed out of the *fallen properties*, where he hath been lusting after evil, and comes again into the Paradise of Pleasure, and hath his course unto the Tree of Life, and the flaming Sword doth not now fence it from him; and this is the Regeneration which Man must come to know in the Fire of Refinement, where he must part with all that is his own, whether *Filthiness* or *Righteousness*, and come thorow without any unclean thing, or he cannot enter into the Kingdom of God; and Man must put off the *Corruptible* part of the Earthly, where he is in the *Degeneration*, before he can be brought into the *Holy Order* of the *Pure Creation*; and as the *Old* he puts off

off in the Fire of Refinement, and abides in the Work of Regeneration; he comes to the *New*, and receives the *New*, and it is born in him, and thereby his Change is wrought, and he is redeemed out of the *fallen properties* into the *Holy Order of Life*, and he is now no more his own, neither can he satisfie Lust any longer, but is truly dead unto it, and his Life is renewed in the Birth of the holy Seed, of which he is born, and in which he is a *New man*, and so puts off Drunkenness, and dyes to that Lust, and puts on Sobriety, and lives in that Vertue; he puts off Anger, and dyes to that Lust; he puts on Meekness, and lives in that Vertue; he puts off Envie, and dyes to that Lust; he puts on Love, and lives in that Vertue: and so in all things that the Serpent hath begotten through his deceitful working, that stands in the *old lustfull Nature*, the Light judgeth it, the Power crucifieth it, the Fire burneth and consumeth it, and so cleanseth Man from his Defilements, and cleareth the way for the *Holy Birth* to spring, and for the Lamb *that from the foundation of the world hath been slain*, to come into Dignity and Dominion to Reign: so to die is gain; *And blessed is the Man that dies in the Lord*, he comes to inherit Life and Immortality, and to possess durable Riches, and a Life without end; and is an Heir of God, and a joynt-Heir with Christ, in whom he is made a *New Man*, and bears a *Heavenly Image*, in which the Father is glorified, *who is over all, blessed for ever.*

CHAP. IX.

The New Creation in the holy Order.

THE Lord God of Eternal Glory, searches after Man in his fallen and degenerated state, and with his pure Light he finds him afar off, with his feet walking in dark paths, and his way in the Land of Desolation, and there doth he visit him in his poor and low degree; for Man is fallen from God, and departed from his Maker, the Serpent hath deceived him, and with his subtilty hath drawn him out of the *holy Order*, and hath enticed his mind into the *fallen Properties* of the visible part of the Earthly, where he is a servant to the subtil Worker, and satisfies his own hearts lusts that is fleshly, and is a sinner against the holy God, and in the disorder of the *unruly Affections*, where the pure Creation is in Bondage, and travellet in fore pain, and the old Heavens, and the old Earth moves over it, and heavily oppresses it; and man in the *fallen Estate* is never at Rest, nor his heart satisfied with lusting; and in this Separation from the God of Mercy, is Man plunging in the depth of Misery; a sinner he is, and Death reigns over him, and wrath is upon him, and in the disorder of the *unruly Affections*, his life is driven about and tossed, and there is no stedfastness in him; and in this troubled state, there is a cry unto the Lord, and a breathing goes forth that would be in rest, and the Lord hath respect, and hears, and in bowels of pity he arises to help, he stretcheth forth his Arm, and brings the Mountains down; he comes forth in power and makes the Hills to melt; he utters his voyce, and the Earth trembles, he kindles a fire and consumes it into Ashes; he brings Man into the *Nothingness*, and dissolves the old Birth into its dust; he causes the old Heavens to pass away with a noise, and he melts the Elements with fervent heat; and Man no longer lives therein, but his life is taken away, and he lies slain

slain and dead, and there is no motion in him, until the Spirit of Life from God come into him, and create him new into the holy *Order of Life*, and so gives him breath and being as in the beginning; and he is made and fashioned with the hand of God, and is the Workmanship of God, in whom he now receives his life, and out of whose bowels he draws his breath, whereby he is perfectly renewed in the spirit of his mind, and hath no old thing upon him, nor Earthly part abiding in him; but through the fire of Refinement he is made clean, out of the Virgins Womb he springs, and sucks the breast which giveth Life, whereby he grows in strength, and in wisdom increaseth, and comes into the stature of the fulness of Christ, and partakes of his divine nature; all old things being put off, and all done away in the fire of Refinement, he comes forth of the Furnace a naked Child, and a new Creation springs, and a new Creature Man is made, and rises with the Lamb in his nature, and the Pearl's glory he is cloathed withall, and into the holy order of Life he is restored, and hath his way in the pleasant Paradise, and his food from the Tree of Life, and his motion stands in the Power and Wisdom of the Seed, which is come into dominion, and reigns in its pure quality and property, without any mixture, and there is no Corruptible thing abides upon it, but in the Refining Fire is purged and consumed; and as Man abides the Fire, and waits in the Judgment, he puts off the Old in which he hath lived, and he puts on the New and is translated; and here man truly dies to himself, and receives Christ the Seed of Life, and putteth him on, whereby he feelth Christ made unto him Wisdom, Righteousness, Sanctification, and Redemption; and in his Power and Wisdom, he brings forth a New Creation in the *holy Order* of his pure Life, in which the six dayes works are passed thorow, and the Separation and Consumption is wrought in the Furnace, where the Fire cleanseth, and the seventh day is come unto, which is holy unto the Lord, in which Man rests from all his own works, as God did from his, and sits down in the power and wisdom of the holy Seed, and rests in the stillness of its divine Nature, of which he truly is made a partaker; & in it he is transformed, & stands in the *holy Order* of the *New Creation*, in which he is perfectly made a *new Creature*, and hath his motion in the *new Heavens*, and *new Earth*, wherein dwells Righteousness, and with Righteousness he is covered as with a Robe, & Holiness is become his Vesture; and he bears the Heavenly Image in the Life, and is lovely and amiable to behold, and is in the sight of the holy God, very good. Thus is the *New Creation* finished with all the host of it, & is brought forth in the *holy Order*, through the effectual working of the holy Power; and Man is changed and renewed in the holy Birth of the Immortal Seed, and again is placed in the Paradise of pleasure, and is not fenced from the Tree of Life, but hath access unto it, and it is his dayly food, and he lives by it, and rests in the comfort and consolation of it, which is Life without end.

CHAP. X.

The Way and Works of Man in the New Creation.

AS Man believes in the Light, which from the Life shines forth, and in his own Conscience is made manifest, he comes to the Righteous Judgment of God, who passeth Sentence against him, and condemns him to death, where upon the Cross he is Crucified, and there he dies unto himself; with all his hearts lust, both in thought, word, and deed; then doth the Fire take hold, and burns and consumes, and through its operation wholly dissolves the old Man, and destroyes all his deeds; and through destruction unto the Corruption, there springs a holy pure Generation, which hath its Conception in the Matrix of Eternity, and is brought forth in the *holy Order of Life*; and in this holy Generation is Man restored into his *first Order*, and is truly the Off-spring of God, and hath his motion in the Power and Wisdom of God; and in this Restoration Man is changed, and becomes a *new Man* in Christ, and his way and all his works are *new*, and he becomes a Well-doer, and is accepted of God in Christ the Beloved; and here Man finds the *new and living Way*, which makes him a *new and living Man*, and leads him unto the living God; and this is the Way of Holiness in which the clean feet walk, and Man that is in it ordered, he is in the way of Peace, and is led into the green Pastures of Everlasting Refreshings, and he walketh continually by the pleasant Streams; and hath his Course by the River that makes glad the whole City; and in the holy Life of the Immortal Seed is his Life bound up, and he is ordered in the motion of it, and he doth not stir but in the holy order of it, and it is the strength of his Reins, and the girdle of his Loyns, and keeps Man in close Communion with it, whereby he is strengthened to run the way of every Command, and there is no feebleness upon his loyns, but perfect strength in the motion of the holy Seed, which carries him as upon Eagles wings; and he runs and is not weary, he walks and is not faint, and his way is holy, and his works holy unto the Lord; and he is Created in Christ Jesus that he should walk in them, and is no more his own, but in the Lords disposing, and truly serves the Lord in Righteousness and true Holiness; and he no more thinks his own thoughts, nor speaks his own words, nor works his own works, but is moved and acted in the Power and Wisdom of the *holy Seed*, of which he is born and made a new Creature; and his works are works of Holiness, proceeding from the Life of Christ; and man is holy as he is holy; for unto good works he is Created in Christ, and his delight in the *new Creation* is in the thing that is good, and in a new and living Way he walks, and brings forth new and living Works, in the living Power and Wisdom of the *holy Seed*; and thus Man is changed, and is made a Holy Man, a Righteous Man, a Godly Man, Sober, Chast, Gentle, Meek, Patient, Loving, Kind, Good, Lowly, Tender-hearted, Forbearing, and Long-suffering, and in all things he walks as becomes the order of the holy Life, into which he is born, and in which he lives and moves, and he becomes a Lamb in the Lambs nature, and beautiful in the brightness and holiness of the Pearl's Glory; And thus is Man translated and changed, through the effectual Working of Gods mighty Power; and with a new heart he glorifies his Maker, and is sincere
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and upright in his heart before God, and the Lord God takes pleasure in him, and approves his Way and his Work, and justifies him therein, and there is no Condemnation upon him, nor any Wrath or Curse goes forth against him, or falls upon him, but in the Eternal Love he dwells, and the Love dwells in him, and the Image of it he bears, and it is clear from defilement, spot, or blemish; then doth the Glory shine in the *Precious Pearl*, and the *Scepter* of the *Lamb* doth bear its sway, and upon his *Throne* he is exalted, and with *pure Righteousness* he cloathes his Saints, and Crowns of *pure Gold* upon their heads he sets, and in the *Holy Land* with him they rest, and in the *Holy Order of his Life* they move, and they learn the *Songs of Holiness*, and sing his Praise within the Gates; for he fills them with Joy and Gladness, and with a *New Heart* and a *New Spirit* they sound his Name, and cease not to give Glory, and Honour, and Tranksgiving, and Praise, and Dominion, and *Hallelujahs* unto him that sits upon the *Throne*, and to the *Lamb* for evermore.

1. **O** *H! Mortal Man, thy Way and Works consider;
Sleep not in Death, lest thou there die for ever.
Awake, and stand upright, that thou restor'd may'st be
Both from thy Sins and Evils great, with all Iniquitie.*
2. *Thou wast created Good, and stoodst in great Renown,
A Noble Plant thou wast, but soon thou wert cast down:
The Serpent thee deceiv'd, and drew thee into evil,
And thou by him art led astray, according to his will.*
3. *From God thou art driv'n out, and from his dwelling place,
The Earth thy habitation is, and there thou run'st thy race.
Thou neither stay'st nor stop'st; but run'st and hastens on,
Until thou fall'st into the Pit, where bonds of Death are strong.*
4. *Oh! hearken, and be still, the Lord is seeking thee,
And with his Light of Life, he cries, Return to me.
This in thy Conscience he hath plac'd, thy Evil deeds to shew,
That thou may'st to Repentance come, and know the thing that's true.*
5. *The Light of Christ is true, and shines forth in all men:
And every Evil deed it brings up to be seen.
And thou in it may'st know thy Thoughts and Works each one;
And in thy self thou may'st behold, whatever thou hast done.*
6. *If thou unto the Light dost turn, and in it dost believe,
It will not leave thee in thy Sins, but certainly relieve:
And unto thee it strength will be, against thy deadly Foes,
And from thy sins will set thee free, in which thou daily grows.*
7. *Oh! turn to it with speed, thy danger's very great;
Thou art in the broad way, and not in the strait gate:
Thou liv'st in Flesh, and serv'st thy Lust, which causes wrath to fall,
That unto thee, in fury, doth come like to bitter Gall.*

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8. *Thou hast no pleasure in its taste, because it doth torment;
Why then dost thou abide in Sin, and dost not soon repent:
The Light doth shew, and also call, and makes known unto thee
Thy Sins and thy Transgressions great, with all Iniquity.*
9. *And as the Light thou mind'st, and yeeld'st for to obey,
It will not only shew thee Sin, but take it quite away.
For that end it is manifest, the Serpent's head to bruise,
And all his works for to destroy, if thou dost not refuse.*
10. *Its quality is pure, and searcheth through thy heart;
It will convince thee in thy self, and tell thee what thou art.
It will not thee deceive, but will deal plain with thee;
And if thou dost in it believe, a Convert thou wilt be.*
11. *And when thou art converted, keep watchful to the Light;
For then the Enemy wil stir, and thou wilt find a fight.
Thy Life will be requir'd, and thou must lay it down,
And from the Crosse do not thou flie, until the Work be done.*
12. *So in the Furnace thou wilt know, a New Birth brought to light,
As in the Judgment thou abid'st, and stand'st by Faith to fight,
The Serpent thou wilt overcome, and all his deeds destroy,
Which have depriv'd thee of thy Peace, and of thy Rest and Joy.*
13. *Now hear, all ye Professors, with all that be Prophane;
You Cedars tall, and Oaks so strong, who have a glorious fame.
You flying Birds, and Ranting Strains, who are soar'd up on high,
The Fire is kindled at your Root; come down before you dye.*
14. *Lye low, and be you still, the Judgment you must pass,
The true Birth is in Bondage sore; your Life above it is:
Which from you must be taken, before the Life you know,
That from on high, is come to try, in what you stand and grow.*
15. *Your Births are all defil'd, corrupted and unclean,
The Fire hath not consum'd, nor purg'd away your Tin.
You yet lye in the Mixture, and are not separate,
That make the Seed to groan, under the Earthly part.*
16. *Come forth all ye Unclean, whose Bed is so defil'd,
Come down unto the Pure, and know the Little Child,
Which in the Womb doth travel, and would delivered be,
That you may be regenerate, and from all Burdens free.*

The Heavenly Harmony in the Eternal Unity.

1. **T**Hou Pure Simple Birth, of the Immortal Seed,
Thy Love is sweet and free, Thou giv'st to all that need:

Thou

*Thou'rt pleasant to the tast, Thy Pasture's fresh and green,
The Glory of Thy Countenance is now beheld and seen.*

2. *Thou holy Lamb of Life, who com'st down from on high;
Thou art the Shepherd of thy Flock, thy Sword's upon thy Thigh;
Stretch forth thy Arm, and smite thy Foes, that would not have thee reign
That Praise to Thee in Unitie, may sound abroad thy fame.*

3. *Thou precious beauteous Pearl, that is refined clear,
Thy Lustre shines in Nature pure; no Mixture dost thou bear:
Thy Countenance is full of Love, Thy Riches is the Treasure;
Thee to possess, is Life Endless: to whom be Praise for ever.*

4. *The Birth, the Lamb, the Pearl are One,
the Only true begotten Son,
Who sits in Glory on his Throne;
to whom be Hallelujahs Sung.*

*Even so, Amen, Even so, Amen:
Praises to Thee, Thou Holy One.*

W. S.

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CATECHISM

TO ALL

PREISTS and PRELATES.

THere is in man a *Corruptible will*, an *Earthly wisdom*, and a *Carnal mind*; and where these bear rule, there is a strong Enmity against God, and all things that be good; and under these *Corruptible*, *Earthly*, *Carnal* things, the Seed of God is in bondage, and groans under their burden; and in that state the understanding of all men is darkned and fast closed, that the things of God neither are nor can be perceived: And this is the ground of Error, when the understanding is so darkned, that the things of God cannot be perceived; and then not being known as they are in the ground, they are supposed to be what they are not, and so Opinions drawn concerning them, and Professions made of them, and a Worship and Service set up in them, when they have no favour of God, nor agreement with the Scriptures of Truth; So, for *Doctrine* men set up *Traditions*, which rise from the many Inventions: And from this ground is risen all your Profession and Worship which in your Prelatical Power is set up, and unto which you would

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compel a Conformity, and impose it upon all Consciences, which is a thing of great weight, and needful to be truly tryed and examined, before it be so eagerly pursued, and so wilfully endeavoured to be imposed.

Therefore admit in coolness of a true Examination and Tryal by the Spirit of Truth, and from the Scriptures of Truth, and if your Practice and Worship be found to agree in one, without adding or diminishing, then you will be freely owned, without any Law to compel; but if your Practice and Worship be found contrary, then be not angry because it is denied and testified against; for in so doing, you will manifest degeneration from reasonable men: therefore, hear your Examination coolly and quietly, and if Truth prevail, then own it and submit unto it, and cease from your Traditions; but if you have any thing against it, then bring forth your strong Reasons, and prove them from the Scriptures of Truth, that it may be manifest to the understandings of people, what is Truth, and what is Error: And for the better understanding of it, here followeth a short *Catechism*, which is given forth in love to the Simple, and for you to read and peruse, ye *Bishops, Doctors, Vicars, Curats*, and all *Prelaticals*, wherein you may see *Tradition* and *Truth* moderately reasoning.

Tradition. I have heard that there is a God, and that he is the maker of all things: and I have also heard that from Generation to Generation, this God hath been worshipped and served; and I think it but my reasonable duty to do as others have done before me.

Truth. One onely true wise God there is, who is the maker of all things, and is over all things; but if thou hast no more knowledge of him, than by what thou hearest, thou art yet without him, and a stranger to him, and art an ignorant worshipper, and dost not know what thou worshippest; and what others have done in Generations past, will not make thy service accepted, though thou mayest worship in the observation, and do all things in the custom of it; for it is only the present manifestation of God's Spirit in every man, in which God is truly served and worshipped, and in which the Service and Worship is accepted.

Trad. But cannot I come to know God by hearing that which is reported of him? and, cannot I worship him and serve him, by observing what others have done, and how they have worshipped in Ages past, and so following them for my Example?

Truth. God is a Spirit, and makes himself manifest in Spirit; and that which is truly reported of him, is from the Spirit's manifestation, which all the holy men of God were inspired with, and made their Report from, and worshipped God in; and thou mayest hear this Report, and read it, but being from the Spirit of God manifest in thee, thou canst neither know God, nor truly worship him; for God's Worship stands not in the observation, but in his living power, neither canst thou follow the Example of the holy men of God, but by the leadings of the same Spirit, which they were guided by, and lived in.

Trad. But it is safe for me to minde the Scriptures, and that which therein is reported, and to endeavour to observe and do it, and then I question not but I shall know God, and be a true worshipper of him.

Truth. That which all are to mind, is the manifestation of God's Spirit, for that is his own gift to every man that they might profit; and all that turn

to it, and believe in it, their understandings are opened in the power of it, and then the Scriptures are truly known; and this is safe and will not deceive any, but will bring the assurance with it of Eternal Life: for, as thou standest in the Questioning, so also in Doubting and Condemnation, and all thy endeavours will not profit thee, or bring assurance of Eternal Life unto thee; for it is not in him that willeth, or in him that runneth, but, standing still in obedience to the present manifestation of God's Spirit, Salvation is seen and shewed in the Mercy of God; So thou must lay down thy life in thy observation, which stands in thy Tradition, and come to Truths present manifestation.

Trad. But I cannot know the Truth but by the Scripture, for it is the Scripture that makes the Truth manifest, and from the Scripture do I set up my Worship, and there ought to be a Conformity yeilded unto it, and such as will not, to compel them by a Law.

Truth. The understanding of Truth, is by the Spirit of Truth, and the Light of Christ in every man's Conscience makes it manifest; and this is reported in the Scripture, and is the sure Foundation, upon which the true Worship stands, and all that come to the Spirit, and walk in the Spirit, they are truly subject to it: and bow before it, and yeeld all obedience to the manifestation of it: and this is the true Worship, and the true Worshippers, and they that come into this Worship, are not brought into it, or made conformable to it, by any National Law, neither do they seek after any such Law to force or compel others that differ from them, but commit it to the Power of God: And who comes into subjection to God's Power, and are made conformable unto that, they are the true Worshippers, and their service is performed unfeignedly, without any deceit or hypocrisie; and they appear not so much in an outward Conformity, as in Simplicity and godly Sincerity, in which they are approved in the sight of God: So, thy Worship is found out of the Truth, and contrary to the Scriptures; and thy Law of men, to compel into a Conformity unto thy Worship, is found to be Antichristian, and to stand only in thy own Tradition, and not in the Power of Christ; so thou must either prove it from the Scriptures, or all thou canst say of it will not be received for Truth.

Trad. My Worship is that which hath been accustomed through many Generations, and from many antient Fathers I have good proof of it; and though some things may be practised in my Worship, which I cannot positively prove from the Scriptures, yet the continuance of them, and the National Law upholding them, makes them warrantable and out of question.

Truth. That which is accustomed and not in the Power of God, is out of the Truth, and an evil custom, and is to be abolished and not maintained; for that is the subtil ground from which many are deceived, who have nothing to say for their Religion and Worship, but what in thy bowels is generated; saying, It hath been good, and why is it not so now? and, our Fathers thus worshipped, and why may not we? and the Nations Law warrants and upholds it, and we must be subject to the Law. Thus do thy Children reason from thy deceivable working, by which their minds are blinded; that they cannot see the things that are, but lye groping after things that have been, which now are not, and from the continuance draw conclusions of their lawfulness; And because Laws are made to uphold them, therefore are they subject to them; when the Nation's Law doth not reach, nor is not to meddle with
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things that pertain to God, or to the Conscience of any man: so that it doth not make the thing warrantable, or put it out of question, because it doth provide for the upholding of it, seeing it hath not any thing at all to do with it, but the Truth doth call it in question; And if it cannot be proved to be a practise which the Scriptures do allow, and warrant the lawfulness of it, Truth doth reprove it, and also the Nations Law that doth provide for the upholding of it.

Trad. I would know what those things are that the Scriptures do not allow, or bear witness to, which in my Worship is set up, and doth belong unto it in the custom of it, and if they be but ceremonial, I shall not stand so much upon them; but as for my Fundamentals I shall prove them from Scriptures, and the Saints practise, to be sound.

Truth. Lay down thy Fundamentals, and what they are, that they may be known, and, in their place, come to Tryal, and be proved.

Trad. These be the Foundation-Principles of my Religion, and of which I have good ground to believe that they are sound, because I find in the Scriptures that the Saints performed them, and served God in them; and also such as were appointed for the performance of them, which in my Worship I do truly observe, as they did; for I have Churches, and Preaching, and Praying, and Singing, and Bishops, and Ministers to perform them, and also other Officers under them, which is for my Church-Order.

Truth. These in their place must all be examined and tried, and by the Spirit of Truth proved, whether they be right in the ground, and have their rise from the power of God; But what thou canst not prove amongst thy Ceremonies, to be warrantable from the Scriptures of Truth, open thine eye and behold them, that thou mayest see what Monsters thou hast generated, and brought forth from thy adulterous womb, and behold thy Eldest son, that sits in the highest seat in Rome, who hath preferred and set up all thy Children in great honour and dignity; and people in the Darknes have run after them, without any enquiry from whence they came, and they have been delightful to the carnal mind, and from thence have been highly esteemed; and so hath the birth of thy adulterous womb deceived the Nations, and the names that thou hast given them are not to be found in the Scripture, as in any ways to belong to the Saints Worship; Thy Rails, thy Altars, thy Sacraments, thy Cross in Childrens foreheads, and sprinkling Water in their faces, and calling it Baptism; thy Organs, thy Anthems, thy Singing-men and Boyes, thy Hoods, thy Surplices and thy Tipits, with many other things which by thee is observed in thy Service and worship, that the Lord never commanded, nor the Saints never practised, neither is there any Scripture for them, but thou hast generated them, and brought them forth in this dark night of Apostasie, and hast set them up in thy Worship, as things of great use, and from that perswasion that in thy self thou hast of them, thou wouldest compel by thy Laws all others to bow unto them.

Trad. I am reasonably satisfied from what hath been said, as to the Ceremonies belonging to my Worship, and I do see that they are not of such absolute necessity to be used, or by any Law to be imposed, therefore I shall be willing to leave every man to his liberty in observing them, and shall not force or compel any. But as for my Church, Preaching, Praying, Singing, Bishops and Ministers, they must be duly observed, and every man by a Law compelled thereunto, who in himself is not made willingly subject; for all these are warrantable
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from the Scriptures, and I have their names from thence, and in these cannot be deceived.

Truth. I shall try them in order, and if I find them right in the ground, I shall approve them, but if not, I must testifie against them; for, I judge not by the appearance, or by the names, but in the ground and nature, therefore speak plainly what thy Church is, and also shew the Foundation it stands upon, that I may proceed to tryal.

Trad. My Church is that, which through many Generations hath been a place for my Worship to be performed in, and it is consecrated and set a part for that Service, and I have also looked many Ages past, and have found from Antient Fathers that it hath been much set by and highly esteemed, therefore the Foundation cannot but be right, and I must uphold it and my Worship in it.

Truth. Now I shall try thy Church, and the Foundation of it, and see upon what it stands: for if the Foundation be not right, the whole Building must fall; and there is no man can lay another Foundation than that which is layed, which is *Jesus Christ*, and that which is brought forth from his Power, that is of God; and this is the Church of the living God, the pillar and ground of Truth: And, if it be not in God, it is none of his, but an adulterated Harlot, covered over with the mystery of Iniquity. Therefore Tradition be silent awhile, and Truth will shew thee thy Error, and let thee see the false Foundation thy Church stands upon, and also manifest the true Church, and thereby thou mayest see how far thou art degenerated from the Life and Truth which the Saints enjoyed and possessed, and upon which the Church of God hath ever been builded and stood. So, be cool, and hear what Truth saith, for now thy Church comes to tryal.

Thou hast perverted the right way of the Lord by thy Tradition, and hast been setting up thy visible things in the stead of that which is spiritual, and hast given them a name out of the Nature, by which thou hast deceived the Nations, and thy things that do appear are not the things of God; though thou hast made them very beautiful to behold, yet a sandy foundation they stand upon, and will not abide the day of tryal; for the Foundation of thy Church is of thy own laying, and the Building is thy own handy-work, and thy Church hath been set up in the midnight of Apostasie, since the true Church hath been driven into the Wilderness; and the Consecration of it hath been performed by men of polluted lips, and thy Eldest son hath been the promoter of it, who himself hath lost the key of knowledge, and so promotes and sets up what thou generates in thy bowels; and this is come to pass since the dayes of the Apostles, the Spirit of Truth being lost and ravined from, darkness hath overspred, and gross darkness hath covered, and peoples minds have been blinded, that thy Witch-craft and Sorceries hath not been perceived, and so hast thou formed a false likeness, and given it a true name, by which thou hast deceived, in drawing the minds of people to believe that thy work is that which it is not: But the Foundation of God is more sure, and the true Church is built upon it, and receives its name from the Nature, and not from any false conception; for, the Church is in God, the Father of our Lord Jesus Christ, and this is the pillar and ground of Truth, and is laid upon *Christ* the living stone, in whom the building is fitly framed, and groweth up unto an holy Temple in the Lord, and it is presented without spot or wrinkle, or any such thing; and there is the Consecration of it, received in

the Holiness of his life, and he becomes the Head of it, and it is truly his own Body, which he takes to himself in everlasting Righteousness, and espouseth it in his Life for ever and ever; and this doth not decay nor wax old, but is the same, without any variableness, throughout all Generations. So is thy Church truly tryed, and the Foundation of it is found false, and the true Church-nature it hath not; therefore is the name to be blotted out, that from henceforth none may be deceived with it.

Trad. This is strange, that my Church should be questioned, which through so many Ages hath been much esteemed and promoted; and, if it be not right, then what is become of those that are gone before, and did not know it otherwise?

Truth. In thick darkness things seem to be that which they are not, but the day makes them manifest as they are, and the Light of Christ truly discovers in the ground, and being found amiss they must be questioned, and also denied. And what other Generations have observed, and how they walked, is not now the question; for, they knowing no more, and being faithful to what they did know, they have their reward: And this proves nothing for thy false Church and Worship, which thou upholdest by thy Tradition, and not from the present manifestation of God's Spirit in this Age and Generation.

Trad. I shall further consider of this; but for my Preaching, which is a chief thing in my Worship, I know that is sound, and there can be nothing against it.

Truth. That Preaching which stands in the demonstration of Gods Spirit, and in Power, is sound Preaching, and pierces through the darkness unto that which lies in bondage, and revives and raises it in Power; But that Preaching which stands in the enticing words of man's wisdom, that is not sound: And this is the ground of thy Preaching, which is so chiefly esteemed by thee in thy Worship, and by which thou deceivest many people, having got good words, and in thy wisdom speakest them forth, and labourest in the strength of that wisdom to entice and draw Disciples after thee; and so dost thou teach for Doctrine thy own Tradition, and other mens lines and labours are the strength of thy Preaching; and what *Ambrose, Augustine, Luther, Calvin, Gregory*, and others have said, and what Expositions they have made of the Scriptures, thou canst say, they have well observed. And this is the Ground of thy Preaching, Oh! thou deceiving Tradition. And now is thy Preaching found to be out of Truths Power, and contrary to the Preaching of those, that were made able Ministers, not of the Letter, but of the Spirit.

Trad. But cannot I have sound Preaching in my Worship, though something from the Fathers may be quoted and observed? for, they have spoken good things, and have expounded the Scriptures plainly, and given true meanings of them, which is a great help in Preaching.

Truth. Sound Preaching is in the Power of God, and not from any Exposition or meaning that from others is given upon the Scriptures; for, who run thither, and speak from that, they stretch themselves beyond their own measure, which the true Preachers dare not do, but keep to the gift of God; and as it moves in the measure, so it is preached, and so believed: For true Preaching is a declaration of the Truth of God, as it doth arise and make it self manifest to the understanding; and so there comes to be a true witnessing of it in the Experience, through the operation of the Power of God, from which

which it is preached as it is known: and this is not found among old Authors and Expositors, nor in thy Rhetorick and Logick, or in thy made Doctrines, Uses, Reasons, Helps, Motives, Arguments, and Applications, but in the Spirit's Demonstration and in Power.

Trad. What is it I can say that will be received, and not opposed? Those things that I have long observed, and Ages past have looked at them to be very good, now are denyed; but for my Praying in my Worship, that I know is right and without exception, for it is mentioned in the Scriptures, and was practised very much by the Saints; and I have the Lord's Prayer, and have made many other good Prayers, and have set them forth, which be very useful and comfortable for all conditions, and upon all occasions; and I have put them together in a Book, which I call the Book of Common-Prayer, and make use of it in my Devotion and Worship.

Truth. Prayer in the Spirit the Saints practised, and their Service was accepted; but from this thou art degenerated, and in thy Tradition hast made and formed such Prayers as the Lord hath not required, neither doth he open his ear to hear them, though thou makest many of them; and that which thou callest the *Lord's Prayer*, which is so often set down in thy Book of *Common-Prayer*, and with mouths and lips so often repeated, be thou silent, and make no mention of it, for thou hast nothing to do with it; and though thou hast the words to speak, yet thou dost not perform the duty of Prayer, being from the Spirit that maketh Intercession with groans that cannot be uttered: For Prayer stands not in words but in power, and the breathings go forth in secret, and the Father that seeth in secret he rewardeth openly; and the Babe receives a supply of what it stands in need of; and this is performed in the Spirit that knows the need, and makes requests with sighs and groans unexpressible; and also moves unto words and expressions: and here is the unlimited Power, which worketh according to the good pleasure of its own Will, which thou hast limited in thy set Forms and made Prayers, having given forth thy Directions what must be said, and how much at a time; and people must say no more, nor go no further; and sometimes thy Minister must say, and sometimes the People must say, and sometimes the Clerk must say: Is not this thy Practice in thy *Common-Prayer-Book-Worship*? hast thou not made Epistles and Gospels, and Collects, and appointed them for their dayes and times? and hast thou not made a Letany, for thy Priest to say a part, and the People to say a part? and hast thou not given directions how People must be Married, and hast set a Form and made Prayers for the performance of that Service; and also how People must be Buried, and what is to be said and done in that Service; what the Priest is to say, and what the Clerk is to say? And hast thou not set a Form and made many Prayers when Bread and Wine is to be received, which thou callest a Sacrament? and hast thou not set a Form of words for the Priest to say unto the People when he gives it, and how it must be received, and what words the Priest must speak kneeling, and what standing; and when he must turn his face to the People, and speak with a loud voice, and when he must turn his face another way? And hast thou not set a Form and made Prayers for Women to be Churched, and what the Priest must say, and how he must pray in that Service? And hast thou not set a Form and made Prayers for Children when they are sprinkled with Water, which thou callest Baptizing? and hast thou not ordered that there shall be some people provided to undertake for them? and hast not thou given them the names of Godfathers

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and Godmothers? and hast thou not ordered that for a Male-Child there must be two Men and one Woman; and for a Female, two Women and one Man? and hast thou set a Form in words, what the Priest must say unto them, and what they must say unto the Priest? And hast not thou ordered, that after all these things performed which thou hast invented, then the Priest to pronounce the Peace of God, and the Blessing of God upon all the Congregation, and then the Service is concluded? And is not this thy Common-Prayer-Book-Worship, in which thou art limiting the Holy One, through thy Tradition; and teaching people to ask and pray, when the Spirit is not felt to help them? And have not people been long asking in thy formed words, but have not received, neither are they satisfied? Oh thou adulterous Tradition, what monstrous births hast thou brought forth? and what names hast thou given them? and how like are thy names unto that which is true? Thou hast given thy formed words the name of Prayer, and canst say, *Come, let us pray*, when thou neither feelest the movings of God's Spirit, nor his Power, but in thy own words, which thou hast made and formed, canst speak in thy own will, and in thy own time, and give it the name of Prayer; and with thy names hast thou deceived the Nations, who have not understood the nature; and thy named Church, and Preaching and Praying, hast thou veiled over with coverings of thy own making, which are now rending off from from thee; and thou canst not hide thy self any longer under the Names; for now is the Nature seen in the pure Light of Christ, which makes all things manifest; and thy Common-Prayer-Book is seen to be conceived in thy adulterous womb, and to branch forth from the Pope thy Eldest son, and thou art made manifest to be out of the Truth, and thy Service and Worship contrary to the Scriptures of Truth, and to the Saints Practice, who prayed with the Spirit and with the Understanding.

Trad. But what if my Common Prayer-Book do not fully agree with the Scriptures and the Saints Practice, yet there are many good things in it, and many Scripture-sentences, which may edifie and comfort?

Truth. That which is born of the flesh, is flesh, and that is against the Spirit, and can neither edifie nor comfort, though good words and Scripture-sentences may be spoken: for it is not speaking the words of others that doth make a true Prayer or a living Sacrifice, but the receiving a measure of the same Spirit of Prayer and Supplication, and to feel it poured forth, by which Intercessing is made, and a living Sacrifice performed, holy and acceptable, which is not in thy Common-Prayer-Book to be found; therefore it is made of none effect, because thy bowels brings it forth, and the Pope gives life and breath unto it, and from his loyns it draws its strength, and not from the Power of God.

Trad. I see it is a very hard matter to be owned and received in this day; for I could not have been believed that I should have ever been opposed, or my Church, Preaching or Praying denied; but my Singing, which is another part of my Worship, that is so plainly manifested to be the Saints Practice, that certainly there is it none can deny that.

Truth. Singing is owned where it is rightly used and practised, and who are raised out of the day of mourning by the Power of God, and have a Psalm given them in the Spirit, they may sing and make melody in their hearts unto the Lord; and this is a Spiritual Song which is put in the mouths of the Babes, who sing with the Spirit, and with the Understanding: but *David's* words be-
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ing rimed, and then tuned; and the mouths of Hypocrites filled with them, is such a practice as the Saints never used; so that the mouths of all thy Singers must be stopped, who have never mourned, nor have not learned to sing with the Spirit and with the Understanding.

Trad. But there may be some that are joyful in the Lord; and though all cannot witness that state, yet they may sing whose right it is.

Truth. None in the Fall have any right to sing; but the Ransomed return with Songs; and these Songs are not David's words put into meeter, and then tuned, and sung with a vain mind; but the living Praises of the Lord sounded forth of the Babes mouth: So thy Singing must come into silence, and there sink down, until thou hast passed through the day of mourning to receive a Psalm in the Spirit, and with the Spirit, and with the Understanding to sing it.

Trad. What can I say to be received for Truth? my Ceremonies they are all denied and disproved; and my Fundamentals they are strongly opposed, yet I shall not be out of love with them; though much hath been said against them; or I know my Bishops and Ministers set much by them, and chiefly by my Common-Prayer-Book, for it is a great help unto them, and with the use of it, their Service is made easie to them. And there can be nothing said against my Bishops and Ministers, the Scriptures speak so plainly of them.

Truth. He that desires the Office of a Bishop, he desires a good thing; and he that is a Minister of Christ, and laboureth in the Word and Doctrine, he is worthy of double honour: and here was the Power of God in Timothy and Titus, who were true Bishops, and the Power of God set them in that Office: and the desire of this is a good thing; and by the Power of God they were Redeemed out of the Earth, and were not covetous nor greedy of filthy lucre, nor proud and lifted up; but with all meekness, gentleness and patience, they were instant in the Word. And it may be read in 1 Tim. 3. what Paul did write concerning a Bishop, and what manner of person he ought to be, and how he is to behave himself. And there is nothing spoken of an Arch-Bishop, or a Lord Bishop, or of a Diocess, or hundreds a year for their maintenance; but he saith, *they must not be Novices, lest being lifted up with Pride they fall into the Condemnation of the Devil.* So it is not the name of a Bishop, but the Power of God which is to be desired, in which the Office standeth, and is a good thing; and this makes a Bishop, and sets him in his Office, and to see to his Place with diligence. And he that minds the Power of God, and desires the Power of God, he desires the Office of a Bishop, and so comes into the good work, that is wrought in the Power of God, where he is rightly ordered in his Office, and in which his Office stands: And such a one is not a Novice, nor lifted up with Pride, but stands in the Power and Wisdom of God, and rules in his Office with all meekness and humbleness of mind; and he stands ready to watch over the whole Flock of God, and to instruct the younger in the Power of God, in which he bears his Office: and who comes to the Power of God, they come to the true Ministry, and are true Labourers for God, and are instant in season and out of season, that they may gather People to God: and as they receive the Gift of God in the power, so they minister, as good Stewards of the manifold Grace of God: and such are true Bishops and true Ministers, who are born not of the will of man, nor of flesh, nor of blood, but of God, and receive their Office and Ministration in the Power of God.

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And now, *Tradition*, hearken what *Truth* saith, and give thy Answer to what is demanded of thee. Who made thy Arch-Bishops and Lord-Bishops? and who gave them those Names? and who first divided unto them their several Diocesses, and appointed them to rule within their own Diocess; And who first made Deans and Prebends, Doctors, Vicars, and Curates? and who gave unto them their Names? And who first set up certain places for Schools? and who gave the name of Universities? and who set up the several Colledges? and how came they to be called *Christ's Colledge*, and *Emmanuel Colledge*, and *John's Colledge*, and *Jesus Colledge*, with other names severally for them? and who gave them such Names? and who first ordained that men should be made Ministers at these Schools and Colledges, and no where else? and who first ordered, that if he have not been so many years at those places, and commenced to his Degrees, he cannot be approved? and who set up such Commencements and Degrees, that a man must be made a Batchellour of Art, or a Master of Art, before he can be approved to be a Minister in thy Order? Who first brought up all these things, and from whence have they sprung? And who first ordained that the Tenth part of things increasing unto people, should be paid to thy Colledge-Ministers? and who first made that Law which forces and compells the payment of the Tenth part of things increased, unto such a Ministry? and whether are such the Ministers of Christ, who make use of that Law to force their Maintenance, contrary to the freedom of people; and to proceed against such as cannot give it them freely, by suing and imprisoning their bodies, and spoiling their goods? Are these thy Bishops and Ministers, which thou sayest there can be nothing said against them? Open thine eye, and behold them, for they are Monsters, which from thy adulterous Conception are brought forth, and they are stamped with thy Image, and not with the Power of God; and all thy Abominations are denied and testified against, being seen in the Eternal Spirit of God to be out of the Truth of God, and contrary to the Scriptures and practice of the Saints; and thou hast no proof for the lawfulness of any of them, but Continuance and Custome, through which thou hast brought in thy Tradition, which hath received strength from the Pope thy Eldest son, who hath set it up for Doctrine and Worship within the bowels of *England*, and hath made Laws and Statutes in the dark night of Apostasie for the upholding of it, and compelling all people unto a Conformity to it. This is a Charge against thee, and if thou hast any thing to say for the clearing of thy self, Truth will hear thee.

Trad. I have esteemed very much of my Bishops and Ministers, and looked upon them to be exceeding serviceable in my Worship; and having elected them into such Places, and put them upon such Offices, I judge it but a reasonable thing to provide well for their Maintenance; and there is not a more equal way that I could find out, than by requiring the Tenth part of things increased unto people, and providing a Law to compel it from such as will not freely pay it; and I have settled them in certain Places, and over certain People, which in their respective Places, are to maintain them, by yeelding and paying that part of their Increase as I have appointed for them; and though I have not Scripture for the Warrant of it, yet I have brought it forth as a thing that is decent and orderly.

Truth. That which is decent and orderly, is brought forth in the Power of God, and that brings forth all things justly and equally, and orders one man

to do to another, as they would have another to do unto them; and this doth not compel any man to pay or part with any of his Increase, contrary to his own freedom, or else to sue him, and imprison his body, and spoyle his goods; for he himself would not be so done unto: So that what thou hast provided for the maintenance of thy Bishops and Ministers, is not according to the Truth of God, nor answered not to the Maintenance of Bishops and Ministers in the Primitive times, who first gathered people unto the Spiritual, before they reaped their Carnal; and they had no need to compel the Carnal by a Law, after they had gathered them to the Spiritual, and brought them to taste of that; there was then an opennesse and a freeness begotten in their hearts to minister their whole Substance, and to lay it down at the feet of them that had begotten them into the Truth, and laboured amongst them in the Service of God; and here was no setting out any part of what was encreased, and a Law to compel it, either of the Ninth or Tenth, or any other part; but the whole Substance freely offered, and so much taken of it as there was need. And this is as truly trusted into the hands of true Bishops and Ministers now, and they receive what they need, and no more: and whether it be the Tenth, or Twentieth, or Thirtieth part, if it supply their need, they are truly contented; and so they gather Flocks, and feed upon the Milk of those they have gathered; and plant Vineyards, and eat the Fruit of them; but do not compell by any outward Law, Milk to be given them out of another Flock, nor Fruit out of another Vineyard: So that thy decent Order which thou speakest of, is proved Confusion and Disorder, being out of the life and power of Truth; and all thy vain Tradition is seen with the pure Light of Christ, in which all things are made manifest, and with the Light and Truth thou art reprov'd.

Trad. Certainly this thing which makes such discoveries of my practices, and with such boldness reproves me for them, it is of God; for it is not in any fear of me or my Power, which now is strong and in great authority, and unto which I had thought all would have bowed, without disputing or questioning; but I see there is that risen that appears against me, and makes such discoveries of me, that I cannot keep hid any longer; therefore I shall let it alone, and deal with others that I can cause to be subject; for, the more I deal with this Manifestation of Truth, the more is my Tradition discovered and opened unto all People; so that it is safest for me to be quiet and let it alone, lest by striving to uphold all, I come to lose all, and so be rejected and disesteemed; and all my Honour and Dignity, wherein I now stand, be laid in the dust, and trodden upon: And if I had thought that there had been such a thing made manifest in this Age, as the Truth, I should have been more reserved and retired, but I had thought I might have boasted and gloried in my own handy-work, and that it would have passed without being questioned, as heretofore it hath done; but now I see it is otherwise, therefore I shall be silent.

Truth. That which doth discover thee and thy deceitfull practice, that is a Manifestation of God, and is the Truth of God, which was before thou hadst a name, and will abide when thy name is lost; and it doth boldly reprove thee, and is without any fear of thee or thy power, and hath opened thee, and ript up thy bowels, and discovered thy adulterous womb, and all the false conceptions that have been conceived there; and it hath made manifest thy first-born and eldest son, unto whom thou hast given a name, and calls him the

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Pope of Rome; & thy younger Children are also by the Truth discovered, & the names which thou hast given them, by which thou hast deceived the Nations.

Now, behold ye *Arch-Bishops, Lords-Bishops, Deans, Prebends, Doctors, Vicars, Curates*, & all *Prelaticals*, here is the womb of your conception opened, and that made manifest from which you draw your breath, & prolong the length of your dayes, with all your Service and Worship, which you so much esteem and promote, and labour to compell a Conformity to; It is here discovered in the Power of Truth, and you may see, by perusing this *Catechism* in moderation, your great degeneration from the Life of the *Prophets, Christ* and the *Apostles*, and how the Names invented, and the Worship by you practised, differ in the ground from the Practice and Worship that the Saints performed in the Power of God's Spirit. Where have you from the Scriptures, or the Saints Practice, any Precept or President for your builded Churches of Wood and Stone, your Bells hanging in the end of it, and to toel and ring them when you would have people come together to your Worship; your set-time before mid-day, and your set-time after mid-day to meet together, and perform your Worship, your Common-Prayer Book and your Letany, and your Prayers, divided and appointed when and how to be said; your Preaching in your methods and forms, your Text taking, and your Doctrines raising, with your Uses, Reasons, Helps, Motives, Arguments and Applications; your Singing in the riming and turning; your Bishopricks and Diocesses; your Deanies and Prebendries; your Doctors, Vicars and Curates; your Tithes and set Maintenance; your great Livings and lesser Livings; your Parishes, and places of Settlements; your Mattens and Even-song; your Organs, Rails, Altars, Fonts, Sacraments, Crossing Children in their foreheads, and sprinkling Water in their faces, and calling it Baptism; your Anthems, and your Singing-men and Boyes to sing them; your Hoods, Surplices and Tipits; with many other things which by you are observed in your Service and Worship, that the Lord never commanded, nor the Saints ever practised, nor any Scripture to prove the lawfulness of them? Therefore consider the rise of them, and the truth of them, before you pursue so eagerly to impose them, or compell a Conformity to them; for tender people, who are come to the least manifestation of Truth, they cannot bear such an Imposition upon their Consciences; though by Laws and Statutes you may strive to impose them, and proceed against them as transgressors, if they deny submission to them, yet will not your Cruelty bring tender People into a Conformity to your Traditions; and if you will but consider coolly, and pursue this *Catechism* soberly, you will see that it is not reasonable, to compell a Conformity unto those things that you are setting up, and practising in your Devotion and Worship, or to impose them upon the Consciences of any people, but rather leave all to stand in their own liberty, and to chuse or refuse as they are perswaded in their own Conscience; which is but a reasonable thing to be granted: for, if you see no further in your selves than that which Tradition hath brought in, and set up, and you in your Conscience be perswaded of its lawfulness, and perform it as a matter of Conscience; would you think it reasonable to be compelled from that unto another thing, and have another thing imposed upon your Consciences by any outward power, which you do not feel a perswasion in your minds unto? And if this seem hard unto you if it should be so done, Then is it not the same unto another, And will you not do unto others, as you would have others

thers do unto you: And why cannot you be contented in your own perſwaſion, and your own liberty in it, without impoſing it upon the Conſciences of others who are otherwiſe perſwaded? And this is not reaſonable in the ſight of moderate men; therefore leave off exerciſing Lordſhip, that all people may ſtand in their Liberty, and walk as they are perſwaded in their own Conſcience, and impoſe not your Obſervations and your Traditions upon any, who are not in themſelves perſwaded of their lawfulness, for that makes many Hypocrites, but can never make one Chriſtian. So, there muſt be firſt a perſwaſion wrought in the Conſcience, and a belief in the Truth and Lawfulness of what is to be obſerved, or the heart can never ſtand right unto it, though it be in great ſtrictneſs impoſed: And this brings people but into an appearance, and to make a ſhew of the thing outwardly, when the heart is not after the thing which is impoſed upon them; and when a Conformity is not yeilded, as by your Law is required, then to proceed in your Cruelty to impriſon and perſecute the tender hearted, who cannot for Conſcience-ſake bow to your Traditions; This is not reaſonable before moderate men, nor approved in the ſight of the living God. Therefore, hear, and conſider, ye Biſhops, Deans, Prebends, Doctors, Vicars and Curates, with all Prelaticals, and let your moderation appear, for the Lord is at hand, and in his Eternal Power your way he is trying, and you muſt come up to the Bar of his Judgment-Seat, and give an account; and think it not ſtrange to be catechiſed for, you have need to be taught what the firſt principle of the pure Religion is, and if you will but ſoberly peruſe this *Catechiſm*, you may know and learn that which your Univerſities could never give you the knowledge of, nor all your Learning and Wiſdom could ever teach you; And in love to the Simple hath Truth opened it ſelf plainly and ſimply, that you might come to know that which in the darkneſs hath from your eyes been hid, and that you might no longer oppoſe it, and perſecute thoſe that walk in it, but leave Truth to its operation, which brings forth true and perfect Freedom; and if you did but know the Truth, and the Freedom that is begotten in it, you would not be ſo envious againſt it, and ſet up your Tradition in oppoſition to it: But this is done that the Scripture might be fulfilled, *they hated me without a cauſe*. And this is your honour and worldly glory, which liſts you up in pride, which God is ſtaining. And now, do you believe that your Foundation is right, and your Building ſafe? I tell you, Nay; for, God will deſtroy both it and you, if you do not ſpeedily ceaſe from it, and repent of it, and do not buſie and throng your ſelves ſo much to promote it, and to finiſh it; for God hath determined to overthrow it for ever. Oh ye deceived men, who have no ſtrength but in your Tradition, nor no comfort but from the milk of her breſt; you have been long drawing and ſucking, and yet are dry and lean, and your immortal Souls receive no reſreſhing nor ſatiſfaction. Why are ye ſo blinded, and ſo much deceived, and cannot otherwiſe be perſwaded but that Tradition is the right way, and from that Concluſion, endeavour an Impoſition upon every Conſcience, when their Faith ſtands not in the ſame thing, nor are not ſo perſwaded of it as you are? and what have you to do to impoſe Tradition upon the Conſciences of others, more than others to impoſe their Opinions and Judgments upon your Conſciences? And, would you judge it reaſonable that any ſhould ſo do unto you? And if it belong unto you to do it on your parts, more than others to do it on their parts, then make it manifeſt how, and from whom you have received that power? For moderate men are now ſatiſfied, that Schools and Colledges cannot give it you, and

they are also satisfied, that Christ doth not give it you, and also that there is no Scripture to warrant you; therefore Truth enquires moderately of you, from whence, and from whom this Imposing Power upon the Consciences of others you receive, seeing it is made manifest that you walk by Tradition and not after Christ: For imposition and Persecution are an evident Testimony against you, and fully open and make you manifest to be of a contrary spirit unto the Apostles, who were hated and persecuted, yet they loved and blessed; and here they manifested their love unto Him, who commanded that they should love their Enemies, and do good to those that hated them; and they were his Disciples, and kept his Commandments. And all that truly follow him in this day, he begets in them the same mind, and they keep his Commandments with joy, and dare not persecute any people upon the Earth for their Opinion and Judgment in matters of Religion; nor dare they impose any thing upon the Consciences of others by any outward Law, but leave it to Him that judgeth righteously, who hath the Ruling Power over the Conscience; and as he is believed in, he works a perswasion in the Conscience unto the Truth, as he makes it manifest; and then the Truth is joyned unto, from a true Perswasion, and not from an outward Imposition; and you are not to judge in these things, for in so doing you take his Right from Him, and set up that which is not his; and when you have done it, then you labour to impose it upon every Conscience: And this is a quite contrary thing to the Saints practice, who durst not set up any thing that did not stand in the Power of God: and when the Power had brought any thing forth, they did not impose it upon the Conscience of any by an outward Law, that they thereby might compel a Conformity to it, but they preached it in the Power, and so commended themselves unto every man's Conscience in the sight of God. Therefore, behold your degeneration, and what hath happened unto you in this apostatizing night of darkness, in which you have erred from the right way, and gone astray from the leadings of God, and from the Power of his living Spirit, and so have brought forth your own dead works, and are serving the living God in them: And what you have sought out in your Tradition, that you have set up for Doctrine and Worship, and would bring all people to bow unto it; but now the day declares you, and in the Land of Tradition the Light hath found you, and the habitation of your dwelling-places is seen under the Groves and green Trees of your own planting, and moderate people cannot come unto you, nor inhabite with you; for your Rest is polluted, and sudden destruction is coming upon it.

Now all *Bishops, Deans, Prebends, Doctors, Vicars, Curates*, and all *Prelaticals*, turn to the Truth, and lay hold upon it, and let Tradition go; for Truth was before Tradition, and the Truth will bring Tradition to an end. So your Foundation is not safe, nor your Building steadfast, but stands in the unstable waters of your own humane Inventions, and not upon Christ the Rock of Ages. And now Truth hath moderately enquired after you, and having found you out of the Life of the Prophets, Christ and the Apostles, it warns you all to Repentance, that the Judgment may be diverted, and the hand of Severity stayed, which certainly is hastening down upon you, without speedy Repentance. So escape for your lives, that the stroke may not fall upon you, and smite you down into the Death for ever.

Now all you High and Mighty, Wise and Learned Ones, give ear and hear *Truth's Testimony*, and see if you can read the Parable, and learn what it means.

Truth.

Truth: 'I was a stranger in a far Country, and amongst a strange people; and under the Government of a strange King. I was in great Captivity, and a great distance from the Land of my Nativity; and I had many heavie Yokes laid upon me, and the strange people did evil entreat me, and the strange King did sorely oppress me, and laid heavie Burdens upon me; and when I had any desires towards the Land of my Nativity, then did the strange King rise up against me, and sorely afflicted me, and was cruel towards me. I sought how I might get forth of his Country, that I might be freed from his Cruelty. I sought; but I could not find; I travelled in sore pain, but could not find a man to give me ease. Then my sorrow did much encrease, and my anguish was sore upon me, so that I was near unto fainting and despairing; yet a secret hope sometimes rose in me, that I should be delivered and set free: Then I came into a stillness, and in quietness stayed, and in patience waited, though I was desolate and sore afflicted; and being brought to stand still, and in patience to wait, a Deliverer I found near at hand, and from the Land of my Nativity a pure Light did shine, and in it I saw the way opened which passed through the Land, and I presently joy-ned to the Light, & it went forward towards the place from whence it came, and I followed it diligently: Then did the King and People rise to pursue me, to have taken and to have kept me; but the Light took my part, and smote the King with his People, and discomfited them, and brake the Yoke, and removed the Burdens from me; it was my guide, and led me by the hand, and from that King and People it me redeemed: Then was my sorrow turned into joy, and my mourning into songs of praises; for Deliverance came by an out-stretched Arm, and my Freedom was wrought by an invisable living Power, unto which my Testimony stands for ever.

TRUTH.

In outward Bands at *Worcester*, but inwardly
free in the Life of my Well-beloved.

TO
John James
AND HIS
PEOPLE,

I Being a Prisoner for the truth of God, at *Nottingham*, as were divers other friends, we had our place in the common Prison, and there we usually received our food, and *John James* called Pastor of the Independent people within the County of *Nottingham*, being committed unto the same prison, he made use of the Goalers house as his place, and within a little time

time after his commitment, he came into the Common Prison, and called for the prisoners to come together, and he took his standing at that place which we made use of to receive our food, and there he began to exercise himself by way of Prayer, and preaching, in which time our food being ready, which was ordering for our use before he came in, the friend that ordered it, did set it in the place where he usually had done, and friends sate down in the fear of the Lord, and waited upon him, and the power of the Lord moved me to speak some words in Prayer, at which *John James* stopped his discourse, and with fury and violent passion did charge me to be acted by the spirit of the Devil; then he turned to his discourse again, and I was willing at that time to bear him, and he passed away, but towards the Evening of the same day, friends coming to visit us that were in bonds, I was moved to declare the truth unto them, and when I had done, *John James* came into the place and said that he was informed that I had spoken by way of reflection upon what he had that day declared, I desired that he might prove what I had said, and I should not deny my own words: but he could not bring any true testimony of what I had said, and what he charged me with, then I asked him, if he could say as in the presence of the Lord, that what he had spoken that day was from the mouth of the Lord, he said that he spake according to the Scriptures, and he asked me what mouth I meant, or if God had a mouth like a man, and being pressed unto a more clearer answer, he said that the Scriptures are the mouth of the Lord.

Ans. Then hath not the Papists & all people the mouth of the Lord as well as thee, & had not the Pharisees the mouth of the Lord which thou calls Scriptures, and was nor the Scriptures given forth from the mouth of the Lord, and do not they signify writings, and so not the mouth of the Lord, and art not thou one of the blind Prophets that teacheth such Doctrine, seeing they above mentioned hath as much the mouth of the Lord as thee.

And being still drawn into further discourse, I came to speak of union with the life, and declared something of my experiences, but he said he would not believe experiences.

Ans. Then thou dost not believe the Prophets, Christ, and the Apostles, but thy own fancies and imaginations, and not the Scriptures, for the Scriptures are the experiences of those above mentioned.

I did further say after this manner, that to be a partaker of the Divine Nature is to be in union with it, and the Divine Nature is one with the Essence or being of God; unto which he replied then you are God, and that is Blasphemy; This was his rash conclusion and false accusation, I bid him prove his charge, and he said he would, and for that end had time given, and he brought the words in the 2 Pet. 4. *Whereby are given unto us exceeding great and precious promises, that by these we may be partakers of the Divine Nature*, and the 2. Ephe. 10. *We are his work-man-ship created in Christ Jesus, &c.* and by these Scriptures my sayings are proved true, and yet he calls it Blasphemy.

Ans. Now if none be of the Divine Nature, which thou sayest, they that be of the Divine Nature are God, &c. and to say that any his joyned to the Divine Essence, that it is blasphemy, hast thou not herein manifested whose Minister thou art, to keep people in the corrupt nature, and not joyn them to the divine nature, and so to God, from whom they are separated, for he that is joyned to the Lord is one spirit, and is not that Divine, and this thou calls Blasphemy,

phemy, and here thou hast declared thy self to be no Minister of Christ, but a fool, and it ought to be set over thy head where thou Preaches. And then he said in our further discourse, that he did not know the being of God.

Ans. Whither then dost thou lead people, and to what, to thy self, and keep them in the being of the Devil, and thou that knows not the being of God, thou art a Heathen; and worse than the Philosophers, who said in him we live, and move, and have our being, and in this thy ignorance hath appeared, for who knows not the being of God cannot preach him, and this is a manifestation that he never sent thee.

And in thy Paper that thou didst write unto me, thou saist, *The Lord forbid that thou shouldst bow to the measure of the Light of Christ in thy Conscience.*

Ans. Thou that doth not bow to this light of Christ we speak of, all people may consider what then thou bowest unto, to darkness.

And then that calls Revelation, and the infallible spirit an uncertain rule, whether or no it was not certain to the Apostles that gave forth Scriptures, thy judgement herein shewing, that the fallible is more certain, whereby it doth appear that thou art no Minister of Christ, nor of the spirit, nor art not made a Minister as the Apostles was, by Revelation, neither hast received Faith, neither art thou in the fear of God, to whom the things of God are revealed, and the things of God are revealed by the spirit of God, which to thee is an uncertain rule; and here thou hast denyed the Apostles Doctrine, and so into what doctrine art thou gone, but the Devils, who can bring Scriptures as fast as thee, and thou that hast not the word of the Lord, hast nothing but the fancies of thy own brain which puffs thee up.

Thou saiest that God doth but assert his Essence in the Scriptures.

Ans. God saith he will dwell in man, and walk in man, and Christ will dwell in man, I in you, and you in me, poor creature thou utters both thy folly and ignorance of a Minister of Christ, and the Apostles Doctrine, who saith the son of God was revealed in him, which thou confessest is God.

Then thou saiest we cannot see God.

Ans. The Apostle saith, they had the light of the knowledge of the glory of God in the face of Christ, and do not they that see Christ see God, and doth not God dwell in man, and walk, in man, and do not they see him, what a blinde Teacher art thou, must he be in them, and they not see him.

Then thou speaks of Christs humane nature.

Ans. Let us see where the Scripture in plain words calls Christ humane, who was of the Seed of *Abraham*, whom we one, and is not humane from the ground, and is not Christ from above, yea his flesh.

When I query of thee about the Scriptures, thou askest whether it be not the old queries of Atheists and Papists.

Ans. Is this an answer of a Minister of Christ, or to convince a gainfayer, this manifests thy shallowness, as though the Scriptures were the means to recover people out of the snare of the Devil, and so thou layes Christ by, and puts the Scriptures in his room, by which thou manifests thy self to be but a Minister of the Letter, and hardly that, and not of Christ.

William Smith.

When this was delivered to him, and the Queries following, he told the friend that

that delivered it; that in this former part of the Paper there was many contradictions that was not worth answering.

Art thou a Minister of Christ, and cannot rectifie contradictions where they are, if there had been contradictions, thou should have manifested wisdom and have put them into order, and not have slighted them, and that had been the work of a Minister, as not being worth answering, but thou herein shews thy knowledge and understanding of the things of God, and that which thou calls contradictions is here made publick that sober people, who fears the Lord, may try and judge of it, and also see what spirit thou art of.

A
M E S S A G E
FROM THE
S P I R I T of T R U T H
Unto all the World.

Let all that pant, come; and all that thirst, come; and all that mourn, come: for the Lord waits to shew Mercy.

By WILLIAM SMITH.

O Ye People, who have many Shepherds set over you, and many Teachers heaped up amongst you, and yet lie scattered up and down as sheep without a shepherd, and are driven from mountain to hill, where you neither get bread nor water; Have you not heard some of them many years, and followed them many dayes, and yet your souls want satisfaction? What is become of all your money that you spent upon them, and to what purpose is all your labour in following them? are not your burthens yet upon you? and do not your sins remain within you? and are you not in the Land where famine pinches you? and doth your faith perswade you that there is no relief for you? Is darkness so thick that nothing can remove it? are the chains thereof so strong that they cannot be broken? is sin so natural that you cannot forsake it? are vain customs so prevalent that you cannot deny them? are your eyes so shut that they cannot be opened? are your ears so stopped that they cannot be made to hear? are your hearts so hardened that they cannot be broken? are you so far alienated from God that you cannot
be

be converted? are you so much defiled that you cannot be cleansed and healed? Is this the faith wherein ye stand? then woful will it be in the end thereof; for the end of this faith will not be salvation to your souls, but wo and eternal misery: for with God all things are possible, and there is no want of power in Christ to subject all the powers of darkness; but there is want of true love in you to his Light and Power within you; and therefore it is that your sins remain, and your burdens lie heavy upon you, that your eyes are not opened, nor your ears unstopped, nor your hearts converted and healed; this is the ground of your misery & the cause of your grief & trouble, because you hearken not to the Work of Life, nor yeeld your selves to obey its counsel: How often hath God tendered his Love unto you, and how often hath his Compassion broken towards you; but how have you kicked against his Reproof, and have not hearkened when he hath spoken? and yet you say you want power to overcome corruptions, and to get victory over sin; and because it is so with you, therefore you are perswaded that there is no help for it in this life, but so it must be whilst you live upon the Earth; Is not this your faith? and are you like to get victory over sin, and to be eased of your burdens, whilst you give way unto darkness that leads you into sin? and yet you say you strive as much as you can to keep out of it, and feeling something in you that strives against it, yet notwithstanding you feel it prevail over you, therefore you are perswaded that it can never be otherwise whilst you are in the body, and so you say the flesh is weak and subject to failings and haltings, and whilst you are in the body sin will be creeping in, though you endeavour what you can against it; and so it is; and therefore you must come to the Spirit of God in your selves, that beareth witness against the flesh, and testifieth that the deeds thereof are evil: for the flesh is weak, and in the flesh there dwells no good thing; and whilst you live in the flesh you cannot resist the fleshly motions, but will be captivated by them, and burdened with them; but the Spirit of God is strong, and able to subdue the lusts of the flesh, and to mortifie all your corruptions, and to breake down the body of sin and death; under which you lye groveling and bowed down in sorrow, pain and wo; for whilst the flesh liveth, and you live in it, and walk after it, you are under the Spirits condemnation; for every motion of the flesh is contrary to the Spirit, and by the lustings of the flesh the Spirit is quenched and grieved; and here you cannot be free from the Spirits reproof, nor the Judgment of it; for the Spirit condemns the lusts of the flesh, and ariseth in Judgment against every motion of it; for being contrary one to the other, there can be no agreement between them; and therefore you may know that when you are reprov'd, you are joyned to the flesh, and obeying the motions of it; and there the Spirit strives with you, and checks and reproves you, that you might not so swiftly run in the fleshly liberty which increaseth your misery, and herein the love of God is commended to you, in that he strives with you by his Spirit, to stop your way in which you run after the motions of the flesh, and by his Spirit he calls unto you in every reproof: and is there not that in you, that lets you see that you should not sin against God, and grieve him?

Object. If you say, Yea, but we know not how it can be otherwise; we strive and endeavour as much as we can, but we are subject to failings, and though we do see that we should not commit such things as sometimes we do, yet we want power to resist and overcome them.

Ans.

Ans. Now consider, Why is it that you want power to resist and overcome? Is it not because you joyn not to the Spirit which makes the Evil manifest? for when the Spirit lets you see that the motions of the flesh tempt you to evil, then you are not to yeeld your selves to the motions of the flesh, but to the motion of the Spirit, and so not to serve the flesh but the Spirit; *for unto which you yeeld your selves servants to obey, you are a servant to it*; and by yeelding to the motions of the flesh, you are a servant to it, and there is your failings and your sin committed; for in the flesh dwells no good thing, it is the prone to evil; and whilst flesh lives, and you live in it, your thoughts, words and deeds are *evil continually*; and though you may feel some strivings against the Evil, and many times come under such Judgment that you say, *I will never do such things again*, yet not joyning with the Spirit to overcome the evil, you want power to pay your vows unto God: And is it not a sad thing that when you have sinned, and that Judgment overtakes you, and in the sence of Judgment you promise never to do the like again, and yet do not pay your vows unto God, but are found committing the same things again, and that with as much greediness as ever? do you not here break your Vow, and sin against the Spirit that makes you sensible that you should do so no more, and so add sin to sin; first, by committing evil; secondly, by promising and not performing?

Now seeing your own striving and endeavouring and promising doth all fall short of performing, and that you want power in your selves to overcome the evil that is present, and so lie groaning under it, and burthened with it; and whilst the flesh liveth, and corruption standeth, it cannot be otherwise; therefore you must come to the Spirit, which is holy, which is harmless, undefiled, and separate from sin, in which is no sin; and you must not quench it and grieve it by disobedience, but unto every Reproof yeeld your selves, and ponder seriously what it meaneth. Art thou reproved by the Spirit? then stand still and ponder it in thy heart, What doth this mean? am I doing that which is just and right, or am I mis? and by standing still and pondering seriously what is meant by the Reproof, thou wilt hear the expresse voice of the Spirit tell thee that thou art in the evil, and thou must turn from it, and forsake it, and deny thy self, and take up the Cross: This is the Spirit's voice in thee, and the Spirit is Truth. Now when thou findest these things so, hearken diligently to the Spirit, there is thy Teacher; and being willing to hear and obey the Spirit, then thy soul will come to find life in the Spirit; and so thou wilt begin to feel the Spirit's power, to draw thee, to lead thee, to teach thee, to instruct thee, and to strengthen thee, by which thou wilt come to know that thy strength is in the Spirit, and so thou coming to the Spirit which hath striven with thee, and yeelding thy self to the drawings and leadings of it, then thou wilt know the Spirit's work in its own power, and wilt feel it strive over the motions of the flesh, and give thee strength to overcome them; and so all thy own strivings, and endeavours will come into silence, by the power of the Spirit, and the Spirit will condemn sin in the flesh, & manifest its own life in thy mortal body; and then thou wilt know, *That as sin hath reigned unto death, even so Righteousness reigneth unto life by Jesus Christ*; (Mark) here is an overcoming Righteousness reigns unto life by Jesus Christ; and that which reigns is in dominion, it hath overcome and got the victory; and so it is the power of Christ that overcomes the wicked one in thee; therefore joyn to the power of Christ in every Reproof, and thou wilt find that whatsoever he doth reprove

reprove in thee by his power, he will by the same power crucifie it for thee, & so redeem thee out of all iniquity, transgression and sin, and set thee free from thy burdens with which thou art oppressed, & here thou wilt feel Christ to do that, which thou couldest not do for thy self, nor any other for thee, and then thou wilt know that the same which reproves thee for sin, is thy Saviour from it, and thy Redeemer out of all iniquity, and as thou comest unto him, and believest in him, he will not cast thee off, therefore let not thy sins withhold thee from coming to Christ, for thou art he that he seeks: And who hath more need to come unto him than thou hast? it is thou that art diseased, it is thou that art sick, and therefore thy need is greatest of a Physician, and thy wounds have most need of cure, and what else can heal thee and cure thee, but Christ the power of God? and therefore his compassion is towards thee, though thou art a sinner, he would not have thee die and perish, but would have thee come to him that thou mightest be healed and saved; *for he comes to save the world, and not to destroy it; and if thou diest in thy sins, thy destruction is of thy self*: For Christ is not wanting in his love to manifest thy sins unto thee, and to reprove thee; but if thou art rebellious against him, and wilt not come unto him, then thou forsakest thy own mercies, and thereby destroyest thy self; therefore mind the Light with a careful eye, and take heed unto it, and thou wilt see thy Salvation to be in it, and so know from whence thy Salvation cometh, and there will be thy stop and cross to thine own way, all thy hearts lusts will be crossed, thy evil thoughts, words and deeds will be all stopped and crossed by the Power of Christ; and it will mortifie the flesh, and all the deeds of it; and here thou wilt feel Christ to give thee power over the world, the flesh and the Devil, and every motion of the flesh in its first rise thou wilt have strength in the power of Christ to beat it down and subdue it; and so in the Power thou wilt know the daily Cross to thy will, to thy wisdom, to thy reason, to thy corruptions, to thy vanities, to thy mirth, to thy pleasures, to thy customs, to formalities, to thy traditions, to thy vain worship; and whatsoever hath its rise and being from the motions of the flesh, the Power of Christ will cross that nature and destroy it, and so bring thee into death, and all thy lovers with thee, and crucifie all down together; and here thou wilt feel the power strike over thy filthiness and thy own righteousness, and stain the pride of the glory of flesh; then in the power thy change being wrought, and thou coming into union and fellowship with the Power, thy strength will be renewed in God, and his Commands will not be grievous to thee; for whatsoever he doth require of thee, he will give thee strength to perform it, and so thou wilt know that the same which requireth, the same gives strength to perform what is required; and how canst thou then want strength and power, when thou art joynd to Christ the Power of God, who is greater and stronger than the power of darkness? Wilt thou complain for want of strength, and want of power? and wilt thou now say, I would do this or the other, but I cannot, I have no strength, I have no power. Oh nay, if thou art come to Christ the Power of God, thou wilt feel him to be greater in thee than he that is in the world, and by faith in his Power thou wilt know that all things are possible: for if Christ was not the greatest and strongest, the Creation could never be restored, nor the soul redeemed out of the fall: but Christ is the greatest, and Christ is the strongest; for he is the first and he is the last, therefore with him all things are possible; and though in thy own eye some things may seem impossible, yet with him it is possible, who works
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and none can let it: therefore whatsoever weakness is upon thee, and that thou canst not overcome those things that do burthen thee, Be not faithless but believe, and look to Christ who is sufficient to help thee and relieve thee; for thy weakness is want of faith, and so thou staggerest at the Promises and appearances of Christ; and if he utter his voice within thee, and say unto thee, *Turn unto me and live*, thou canst not believe that it is he; and so the flesh vail-eth thee, and imbondageth thee by the secret working of the Mystery of Iniquity; for now people cry, *How are we in bondage to the things that are! If I could tell what to do, I would never go to the Worship that now is observed, it is such a bondage to me, and such a burden upon me, that it makes me to mourn under it; but what shall I do, the Law requires it, and I want strength to stand against it? I would willingly deny it, if I could do it, and not come into sufferings; but I must either do it, or else I shall bring my self into trouble.*

Now consider, What is it that convinceth thee that the present Worship is not in the Truth? and what is it that is burthened with it, and would be free from it? and what is it that reasoneth for safety and cannot deny it? Read this distinction, and then thou wilt plainly see, that thou createst thy own bondage, by giving way to thy own reason; for that which manifests the Worship to be out of the Truth, that is the Light of Christ, and that which is burthened with it that is the Righteous Seed of God; but that which reasons for safety that is the flesh, and thou entering into conference with flesh and blood, thou goest from Christ the Power of God, and so thou hast neither strength nor power to deny and separate from that which is the burthen of the Seed; and then thou seekest out excuses in thy reason, and something will be taking care for Wife, Children and Estate, and the things of this life, and reason will be ready to say, If I should deny and separate, I should be deprived of my Liberty, and lose my Estate, and so become a sufferer; and I had better undergo the burthen, than expose my self to suffering; and though I do conform, yet my mind not agreeing in performance, I hope it will not be charged upon me as sin. Oh! take heed, for this is a greater danger, than the danger of suffering; or loss of thy estate; for if thou by such reasoning think to save thy own life, thou losest life eternal, and that will be a greater loss unto thee then the loss of all things in this world; and therefore let not such things prevail over thee, for they will imbondage thee, and cause thee to go heavily, and if thou love any thing more than Christ, thou art not worthy of him; therefore thou must deny all for him, and count nothing too dear to offer up which he requires of thee, but let Husband and Wife go, and Children go, and House and Land go, to follow Christ; and yet love thy Wife and Husband, and Children in their places, and use thy House and Land in their places, for in their places they are good and comfortable; but if they lye in thy way for following Christ, and that thereby thou art hindered for answering his require-ments, then they are sad and miserable, and so they are to be denied and not otherwise: And here thou wilt find strength and power present with thee, and wilt be made willing to deny and separate from that Worship which thou art convinced is out of the Truth, and which is thy burthen to observe: if thou take heed to the Light and Power of Christ in thee, it will open thy eye to look over a Prison or Estate, or the nearest things that are unto thee, it will let thee see that which is beyond them all, *a glorious Inheritance that never fades away, a Kingdom that hath no end*, and therefore obey the Spirit of God in thy own conscience, bow unto it, there is the true Worship, a Worship in the Spirit

Spirit, a Worship in the Truth; worship God there all ye that desire to serve him.

And if you say, *Thus we would do, but we want strength; and we want power to do it.*

Ans. Oh cast away all your reasons; and wait in simplicity; and the Spirit will help you; therefore come to the Spirit whosoever thou art, and what condition soever thou art in; if thy sins burthen thee, come to the Spirit to ease thee; if thy Worship burden thee, come to the Spirit for strength to deny it, and then thou wilt have power over all thy reasonings, and all thy fears, and all thy doubtings; for the Spirit will help thee in thy greatest straits; it will be thy strength in weakness; it will comfort thee in feebleness; and what is it that the Spirit will not do for thee, if thou love it and come unto it? I tell thee from true experience, that it will do so much for thee, as thou needst do nothing for thy self, but stand still and eye the movings of the Spirit, and so yield thy self to its drawings and leadings, then it will save thee from sin and redeem thee out of iniquity; it will ease thee of thy burdens, and set thee free in the liberty of its own life: and this is the work of God's Spirit, which saveth by its Grace, and therefore thy strength is to stand still and believe in the Spirit, and in so doing thou wilt neither want strength nor power to overcome whatsoever corruptions do imbondage thee, but the Spirit will release thee, and give thee dominion to reign and rejoyce over thy enemies which have reigned and rejoyced over thee.

And now ye that are panting and hungry after the living Refreshment, come ye also to the Spirit, that ye in the Spirit may be comforted: for God regardeth your breathings, and your tenderness is before him: therefore be not ye afraid to come, because ye are weak, and because ye are feeble, and because ye see some failings, and so mourn at the sight of them, and judge your selves unworthy to come; O let not these things, discourage you, but come, though weak, come, though feeble; come, though thou seest some failings, it is the Spirit must give thee strength, it is the Spirit must give thee comfort, it is the Spirit must overcome thy failings; therefore come and delay not, and as thou comest unto it, then deny thy self and follow it, and let not thy eye look any other way, nor to any other thing; so in the living Spirit thou wilt worship the living God, who is a Spirit, and there thou wilt feel his presence, his virtue & goodness, & that will answer thy breathings, and satisfy thy hungriings; and through the nourishment of the Spirit thou wilt grow in the Spirit, and live in the Spirit, and then there is no condemnation unto thee: Therefore let every one come to the Spirit and be saved, *for the Lord waits to shew mercy*: He is pulling down the birth of the flesh, and raising up the birth of his Seed; and he is dear and tender over it wheresoever it breathes, and therefore to the babe he saith, *come*; and to the poor and needy he saith, *come, I will in no wise cast thee off*: and as this is his voice to the babe of Innocency, even so he saith to the worker of Iniquity, *Depart from me, I know thee not*. And here is a distinction in the Invitation; unto the true birth he saith, *Come*; unto the false birth he saith, *Depart*: Therefore let the wicked forsake his way, and the worker of iniquity depart from his iniquity; then let the babe of Innocency draw nigh and come, for thou art the babe which is tendered; and therefore come in the drawings of the Spirit, and drink of the Water of Life freely; for the Fountain is open unto thee that thou mayest be refreshed, nourished,

nourished, and comforted in the power of an endless life, which hath compassion upon thee in mercy and loving-kindness.

And now all people, hear the Spirits voice, obey its teachings, yeeld to its drawings, and so come to the Church in the Spirit, the Ministry in the Spirit, the Worship in the Spirit, the Unity in the Spirit, and so serve God in the Spirit, in which there is no condemnation; and there the good Shepherd will lead you, and his voice you will know from the voice of strangers, therefore hearken and obey; This is your day, come, yea let it be now, and put it not off to another time; for delays are dangerous, and by delays you may lose the time that now is, and so lose your peace and happiness for ever: therefore let the World go, Pleasures go, Will-worship go, and come to the Spirit, walk in the Spirit, and live in the Spirit; then no division any more, but one heart, one mind, and one soul, in one Seed of Life, which is blessed for ever, in which the Saints have communion together, and in which true love, peace and concord aboundeth; where there is no more twain, but *one new man in Christ*, who reconcileth all things by himself, and so maketh peace; unto whom all come, that of his Life you may be born, without which ye can never enter into the Kingdom: therefore come to Christ the *saving health of all Nations, the chief Shepherd and Bishop of the soul*; whose pastures are fresh and green; whose invitations are full of love; Oh let it win you, let it draw you, and overcome you, that by his Power ye may be saved, and by his Virtue ye may be healed, and so inherit everlasting Life to your souls comfort, without which you can never be happy, neither here nor hereafter; therefore consider it seriously, the matter is weighty.

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THE
BANNER
OF
LOVE:

Under which

The *ROYAL ARMY* is Preserved,
and Safely Conducted.

Being a Clear and Perfect Way out of

Wars & Contentions:

With a short *TESTIMONY* unto the

WAY of PEACE.

Given forth for the Edification and Comfort of
all that truly fear God.

Written by the Hand of one who bears Good Will to all Men,
WILLIAM SMITH.

THE Loving Kindness of the Lord God is abundantly manifest, and with the Cords of it the Hearts of many are drawn unto him; and made willing to Love, Serve, and Obey Him, and to deny what is contrary to Him, and to follow His Leadings to come into more Acquaintance with Him; whereby there is a true Tenderness begotten, which doth earnestly Thirst after Him, and there is nothing so dear as His Love, and for His Word the World is denied, and the the

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Thirst is more and more increased after God, and presses after more Communion with His Love, and in the Breathing the Love opens, and the Streams thereof reach the Thirsty, and with the sweet Savor of it the Thirsty are Refreshed, and it becomes exceeding Precious, and in it Strength is Renewed, and the Bones are made Fat, and so the Breathing Babe is Nourished, and the Fountain is freely opened, that all that Thirst may come, and all that Hunger may be partakers of the Love of God, and in the Light of Christ it is obtained: For it is given of God to seek those that are out of the Love; and to bring them into the Love; and as it appears to discover that which Separates from the Love, the mind Turning unto it, the Judgment takes hold, and that which Separates from the Love is Denied, and upon the Cross Crucified, and the power removes it out of the way, whereby there is Ease given to that which is Oppressed, and the way is cleared off that which Separated from God, and so the Light leads out of the Earth, and all Earthly Things, and leads up to God the Fountain of Eternal Love, in whose Pure Presence the fulness of Joy is found: And as the Light is believed in, so is the Translation wrought, and the Power puts off the Old, and makes all New, and a Birth comes to be Born that is of God, and it loves the Father, and delights to do His Will, and the Father spreads His Love over it for a Banner, by which it is Protected and Preserved in its Growth and Increase; and what it makes War against, the Love is a Banner over it, and the furious Beasts are thereby stopped, and also driven back, and that which presses after Communion with God, it goes forward, and the Banner of Love is spread over it; and this is the great Battle to be Fought, and unto it hath the Lord God gathered a Remnant, and orders them under His Banner, by which they are Encouraged to make War in Righteousness, and in Love to overcome their Enemies, and in Patience to silence the foolish and gainers; and of this Immortal Seed is this Royal Army Born, and they are Conquerours through Him that loves them, and spreads His Banner over them, and their Weapons are Love and Patience, by which they overcome; and they do not think ill to their Neighbours, but love their Enemies, and are ready to do good to those that are contrary minded; and they would have all come to the Love of God, that they might be saved; and what the Father leads them unto, His Love constrains them to follow, and when they are Persecuted the Love Constrains them to Bless, and in Patience they Endure it, and seek no Revenge upon it, but overcome Evil with Good; and this is the Royal Army of the Lamb, who are Born again, and Redeemed out of the World, and their Union is with that which was before the World, therefore are they Persecuted and Evil Entreated by the World, who are Separated from the Love, which they are partakers of, and over whom it is spread for a Banner, and they have nothing in their Hearts but Love and Good Will to all Men: And this is an Army that the Lord God hath gathered, and is gathering, from amongst the Earthly Warriors, whose strength is in the Horse and his Rider, and the Lord God puts into their Hands the Spiritual Weapon, and with it they go forth to Battel, and they seek to save Mens Lives, and not to destroy them; their Weapon is Stretched forth to cut down the Proud Lustful Nature, from whence all Wars arise, and so to bring People to the meek and quiet Spirit, and to live peaceably with all Men. And this

this is not like the Aliens Army, who are Strangers unto the Spirit that leads into Love and Good Vill, and to *do justly, and walk humbly with God*, it is quite of a contrary Nature; the Aliens Army draw their Swords, and kill one another; the Royal Army have put up their Swords, and will have all Men Saved: And who needs to fear such an Army, whose *Banner is Love*, and their *Weapons Good Will*? There need no Horsemen and strong Armies to oppose them; nor Prisons to quiet them, for they are Marching under the *Banner of Love*, and in Love meet their Enemies, and quench their Fury; and whatever can be done against them, *Love is their Banner*, and with it they are wonderfully Preserved, and as any thing arises to turn them back, the *Love* Protects them, and is a sure Refuge for them, and with it they stand Armed, and the fiery Darts are quenched, and though the wicked may strike exceeding sore, yet doth the *Love* Defend and Preserve, and from it there goes forth a mighty Strength, that drives back the wicked One, and overcomes him, and under this *Banner of Safety*, and in this *Royal Army is Love and Good Will*, and to be Born into the *Love*, there is Strength received, and the Enemy is driven back and confounded, and all that keep under the *Banner* they are kept from Danger: For it goes before and leads forward; and it also comes behind and is the Reward, so that the Army is *Compassed about with Love*, and it is the *Banner over them*, and safely Conducts them in their Travel, and makes their Passage easie, so that they willingly go forward, and march boldly in the strength of *Love*, in which they are stronger than their Enemies; and One falls at the Right Hand, and Another at the Left, and as they would stop for going forward, the *Love* wars against them, and overcomes them; for there is nothing stronger than *Love*; it makes an easie Passage, and drives back that which stands in the way, and whatever Rises, it Falls again, and the *Armies of the Aliens are put to flight*; for in the strength of *Love One chases a Thousand*, and the Army of Royalty Marches forward and takes Possession, and they are kept under the *Banner of Love*, and are ordered by it, and it is a Bulwark for them, that the Enemy cannot come any way to touch them: And this is the *Banner* that keeps unto the End, and who are gathered to it, and travel under it, their Strength is in it, and their Diligence is to be kept Faithful, and they stand VVatchful, lest they should be drawn aside, and thereby fall into Dangers; for the Enemy is near, and if the VVatch be not kept, he will Tempt, and also Entangle, and so bring the *Hands to be weak, and the Knees to be feeble*, and draw the Mind to look at the weakness, and then bring up his Army, and place them in the way, and they appearing Mighty in Strength, he then draws into Reasoning which way they must be overcome; and if that cannot be seen speedily, then he draws to Consult which way to escape them; and if he take not there, then he labours to drive back again, as if it were not possible to overcome such strong Enemies in such a weak and feeble state; but he is a Liar: Therefore let none encline unto him, though here he hath wronged many, and hath secretly enticed them from under the *Banner of Love*, and hath drawn them out of the order of Gods *Royal Army*; but the VVatchful are preserved in safety, and walk in the strength of *Love*, and believe that *all things are possible*, and their *Faith works by Love*, and in the Faith they go forward, and by Faith in the *Love* they are made Conquerors; and these

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are Free-born Children of the Living God, who are gathered under the Banner of His Love, and there fight against the World, the Flesh and the Devil, against Principallities and Powers, and Spiritual wickedness in high Places, and they stand by Faith, and fight the good fight of Faith, by which Victory is obtained, Lyons mouths are Stopped: And this is the Saints VVea-pon with which they go forth to Battle, and in which they are made stronger than their Enemies, and they are of the Royal Seed that God hath blessed, and are true Followers of the Lamb, and fight under his Banner, and they must have the Victory; for in the Love are all things ended, and as the Lamb appears and spreads forth His lovely Banner, so unto him will the gathering be; and unto His Royal Army there shall be a great increase, and they shall wax stronger and stronger, and their Enemies weaker and weaker; and as the gathering is unto Him, and His Banner known, so will Swords be beaten into Plow-Shares, and Spears into Pruning-Hooks, and Wars will cease, and Cruelty come to an end, and Love will abound, and the Banner of it reach over Nations; and this is the Lord bringing to pass with His Holy Army, and a lovely Army hath he gathered, and they willingly follow Him, and His Banner over them is Love, and under it they are Protected, and safely Conducted, and go forward in the strength of Love, and all that withstands them must fall before them; For the Lamb makes the way, and His Royal Army follows Him, and He Exalts Himself upon His Throne, and establishes His own Government in Everlasting Righteousness, and in His Royal Army doth His Purity shine, and His Meekness, Patience and Gentleness is the Garment of their Praise, and with his Virtuous Life are they beautified, and their strength is in Him, and under His Banner they abide, and when he Leads, they stand in readiness to Follow, and so keep the good Order, and He prepares the way, and makes it Easie; and though many Tribulations and Afflictions come upon them, yet He doth not forsake them, but stands by them, and His Lovely Banner covers them, and with it He preserves them, and He bears the Affliction with them, and so upholds them in it, and makes way through it, and works Deliverance from it: And this is the Lamb of Glory, who Leads His Royal Army in the Way of Peace, and He Proclaims His Peace on Earth, and His Good Will towards Men, and doth not Destroy Mens Lives, but appears to Save them; And the same Mind He begets in His Followers, who are an Army of Peace, as He is The Prince of Peace; and yet they Fight His Battel, under the Banner of His Love, and their Warfare is not Carnal, but Spiritual, and in the Spiritual He sets up His own Kingdom, and into it He Conducts His Royal Army, and there gives unto them an Everlasting Inheritance, in His Everlasting Kingdom, which doth Recompence their Faithfulness: And these are a Royal Army that Fight the Lords Battle boldly, and yet dare not destroy the Life of any, but abide under the Banner of Love, and there in Patience rest; and He appears His own Cause to plead, and makes them more than Conquerors through His own Love; And these are a Peaceable People, who are guided by a Peaceable Principle that is of God, and in Peace they obtain the Victory, and the Lamb comes forth in His Power, and takes the Dominion, and sets up his own Government in the Kingdom of Peace; And this is a Spiritual Work, and it is His own, and not to be accomplished by any Carnal Weapon, for that cannot establish a Spiritual Kingdom, and the

the *Lamb's Kingdom is Spiritual*, His *Government Spiritual*, His *Royal Army Spiritual*, and they cannot fight about an Outward Kingdom, but mind the Inward Work, and to be kept with Him, whose *Kingdom is not of this World*; And so they come more into an Inward Spiritual Work, and wait to know an Inward Spiritual Change, whereby Christ is Revealed in Spirit, and comes in His Power and Glory, and takes His Right and sets up His Kingdom, and in it Reigns, and puts down all His Enemies under Him; And this is His Battle in which he appears to Exalt His own Name in Dominion, and in His Right he Reigns this day, and He is the King of a *Royal Army*, who are strong in His Strength, and lovely in His Beauty, and unto Him alone they give the Praise and Glory.

Now all that are Striving and Warring, and have it in their Hearts so to do, and thereby think to set up their Religion, and their Observation; or such as expect a time in which Christ will appear Personally upon the Earth to Reign, and have it in their Hearts to cut off and destroy the contrary minded, and so by Weapons of War Fight for His Kingdom, and thereby Exalt Him into His Dominion; unto such sorts of People it is said, *Be still and quiet, lest ye put forth your Hand to do Evil, and so provoke the Holy One to Anger*, and in your froward minds provoke one another, and so kindle Wrath and Anger one in another; from which comes all Wars and Contentions, which is not the way that Christ appears in, nor the Path in which he leads His *Royal Army*: Therefore let all Men appear in the Moderation, and cease from Warring and Fighting, and Killing one another, and let them mind the thing that concerns their own Peace, and follow that pure Principle of Light in their own Conscience, which will teach them to put up their Swords, and to live Peaceably with all Men; And it will purge out that Revenging Blood-thirsty Spirit, who provokes hastily to commit Cruelty, and it will not suffer one Man to Kill another, for it commands the contrary, and he that Kills, transgresseth against it, and is not of the *Lamb's Royal Army*, who have put up their Swords, and cannot learn War any more; And unto such it is said, *Be Faithful still*, that a clear Deliverance may be wrought out, and *let the Patient be Patient still*, that *Patience may have its perfect Work*, and that there may be an Intireness; so will the Lamb lead up His *Royal Army*, unto the *Fountain of Living Waters*, and there Reward them with *Fulness of Joy*, and Crown them with *Glory and Immortality*; and this is His Day, and with His *Royal Army* he goes forth, before whom the Nations must tremble, and the Glory of all Flesh must be stained; for His VVork is New, and He will not piece it to the Old, but the Old must pass away before the Glory of His Rising. And now is the Lord God Crowning His Seed, and giving unto it the Power, and Glory, and Dominion; and the Righteous Rejoyce, and the *Royal Army* are Glad: For *He is Come whose Reward is with Him*, and His Power he takes unto Him and Reigns; and thus is His *Kingdom Come*, and the Joy and Peace therein is known, and the *Banner of Love* is spread over the Flock, and they are gathered in One Spirit, and are the One People of the one only True God, and with One Heart they offer a Sacrifice upon the Holy Altar, which is for a Praise throughout the whole Earth.

*Stand still ye Aliens, and see the Salvation of God:
Go on ye Free-born Children, for great is your Reward.*

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A Short TESTIMONY unto the WAY of P E A C E.

THE Life of Christ is Sweet, it is the Substance of whatever can be spoken: To Inherit a measure of it is Joy and Peace, and the Desire of the Simple is abundantly satisfied therein; It is the *One thing needful to be Chosen*, and being Chosen, to be watchful in it to abide; for the Erring from it *goes down to Death*, and without it is Distress and Sorrow; It is abundantly Revealed in this Day, and the Breasts of it are laid open to the VVeary; It hath its Course in the Valleys, and Flows in the Channel of Lowliness; The Humble meet it in the VVay, and in the pure Streams they receive their Portion; To be Low and Humble is the VVay of Life, and therein do the Lambs enjoy their Pasture; As it is Tasted it Draws still after it, and the more it is Tasted, the more it is Beloved; and as it is Beloved, the more it Springs, and Flows to that which Thirsteth, and in Patience waiting the Vertue of it is Felt, and the Mind sinks down more into it, and the Delight is in the Sweet Savour of it: This is the VVay of the Humble, and this is the Path of the Lowly Mind; Hither do all the Lambs resort, and here do the Babes Receive their Consolation: It is the Endless Fountain that Ministreth to the Thirsty, and Relieves the VVeak and Feeble in their Travel: In it are all things done, without it nothing; Life is the strength of all, and in the Humility it is Possessed, and in the Meekness, the Riches of it are Felt; The Lowly Feel the VVay of its Passage, and in the Path of Humility it runs exceeding Sweetly; They that abide in their measure, receive their Consolation, and feel their gathering into Union with Life, and in it are Translated out of the Earthly, and so an Undeiled Birth is Born, which in the Chast Mind is Retained, and truly Beloved, and unto it alone belong the Issues from Death; it is not to be Contained in any one Place, nor Comprehended in any one Vessel; There is no Limitation of its breaking forth, but when and where, and in whom it pleaseth; it prepares *the Vessel for its use*, and makes it Honourable in its own Holiness; It Springs and Fills according to its pleasure, and the Vessel must be New that doth Contain it; This is the day of its Renown, and many partake of its precious Vertue; The Low Estate is exceeding Sweet, and to be truly Humble is the *Way of Life*; To keep Self in the Nothingness, brings in Joy and Peace, and to be Abased makes truly Contented; for in that Path the Streams do run, and in the Savor thereof is Sweet Consolation; The Patient VVaiter knows it, and the Humble in Heart can Seal unto it; And this is a Birth of Innocency Born of Immortality, and as it doth arise it humbles the Mortal unto the Death of the Cross, and makes Self of no Reputation, and in the Believer it works its own Freedom, and purges out the Corruptible, and makes way into the Believers Heart, and puts Joy and Gladness therein, whereby a Supply is Ministred unto that which stands in Need, and with this are the Babes Nourished, and the Lambs Refreshed, and herein is Joy and Peace obtained and truly possessed; and as the Mind in the Lowness sinks down to the Life,

so doth the Life Exalt it self into Honour, and spreads abroad its Renown in the Heart, and becomes exceeding Glorious in the Beauty of its own Holiness, and fills the Vessel with its perfect Life, whereby the Adoption is wrought, and a Child brought forth that is an *Heir of God, and a Joynt-heir with Christ*, who in the Believers Heart reveals his Innocency, and in the Humility brings forth his Glorious Image, where he is Felt in the Covenant of his Grace, and enjoyed in the Power of his endless Life; And then he is truly Touched, and his Vertue Received, in which Strength is perfectly Renewed, and an Increase and Growth VVitnessed, and the Innocency Springs, and brings to God the Father, and the Heart unto it is Joynd and Uuited, and is made *One with the Father, and with His Son Jesus Christ*; And so he *that Begets, and he that is Begotten* are truly Loved; and in the Lowness this comes to be Attained, and the Glory of it Revealed, where he is beheld who is the *only Begotten of the Father, Full of Grace and Truth*: For through the Judgment that comes to be Separated, which cannot be united, and then the Innocent is raised, and the Meek-quiet Spirit Springs, and thereby Life is given, and there is a partaking of it, and a Living by it, and this is sure Bread that Nourishes and Strengthens with his Living Vertue, and Ministers Sweet Consolation to the worthy Receiver, and many are made Partakers of it, and thereby are Strengthened in their *Testimony* for God: And though many Exercises come upon them, yet they are upheld to stand Faithful, and as the Mind keeps down, and abides in the Fear, the Lords Name is known, and the safety in it, and the Wicked One cannot Touch, though he may strongly Tempt; But as he Appears he is Judged, and the Innocency Preserved, and the Simplicity Retained, which is exceeding Precious to be Enjoyed: For Innocency and Simplicity is ever Accompanied with Joy and Felicity: And to be in Union with the Innocent Life, is Joy and Peace, and the Love arises and sheds abroad in the Heart, whereby the Heart is overcome to love God, and all Babes Born of the Innocent Life, in which perfect unity is felt, and the Love hath a free Course, and runs the Heart unto God, and unto one another, whereby a Tenderness Springs one towards another. So that Humility is the way to come into True Unity, where there is nothing *remains, but Love out of a pure Heart*, that seeks not to be Exalted, but still to be Humbled; and in this Path the Love and Life of God hath free Course in every Particular, and meets in the Unity, and Embraces each other, where the Innocent Life hath its Rejoycing, and in True Love and Tenderness reacheth to its own in each Vessel, and in this State there is true Satisfaction and Contentment; and a great carefulness there is, lest the sweet Savour of it should be at any time lost; and it is of a Bearing, and Long-suffering Nature, and in the Humility keeps in the Feeling, and possesse its Portion, and it hath enough as it partakes of the Love in the Unity; and it strives not after the Enjoyment of any thing, but waits to keep in the Taste of the sweet Savour of the Life; it Covets not to be Rich, that thereby it might be Exalted, but keeps down in the Poverty, and in the Humility *Inherits Life and Immortality*; and it Travels in Lowness and Plainness for preserving in Love and Peace; it seeks not after Worldly Glory, for of the World it is not, but the Power of an endless Life it is; and in many hath the Lord God Revealed it, who therein feel his
 Presence

Presence and Peace, his Love and Grace, and are partakers of it through his own Good Will; and his Love is Felt, wherewith he Loves his own, and there is a Watchfulness to abide therein: So that he Reveals it more and more according to his own Pleasure, whereby the Innocency is strengthened, and the Glory of its Holy Life spreads in the Vessel, and so a Death comes upon Self, with all its Glory, and a New Life in the Seed is felt, which lives to Gods Glory; and when at any time the Love is not felt, nor the Refreshings of it Tasted, then doth the Babe sit in the Lowness, and wait in the Patience, until the Spring opens in its own Freeness, and when it opens none can shut, as when it shuts none can ope, and when it opens it fills with Love, and mightily goes forth to Heal, and bind up in Unity; and though in the Innocent Life Unity cannot be broken, yet who are not Born of it, have not Unity with it, nor with such as are truly of it; But something would be Exalting out of the Humility which God doth not give Grace unto: But where the mind keeps down in the Light, this cannot enter, but is kept under Judgment, through which Innocency is brought forth, and in Love it doth abound, and draws the Heart into it, and fills it with the *Excellency* of its *Treasure*, whereby the Heart comes to be perfectly *United to it*, and unto all that are Born of it, and thereby is Oneness made in Christ, and then no more Twain but One *New-man* in him who *makes Peace*, and *Reconciles to God*, the Father in one Spirit, in which *Union* is felt with God, and withall born of God; and there is nothing so sweet as here to dwell together, and to come into this *Habitation is Joy and Peace for ever*; And in this *Holy Birth of the Seed*, there is but one *Heart and Mind*, and so one *People* unto the *Lord God*, who are truly his *own People*, his *Chosen Generation*, his *Royal Off-spring*, and he is raising them in his *Authority to Trample Satan under foot*, who labours in his *Subtilty*, many and divers ways to wrong the *Innocency*, and in nothing more than in *breaking Unity*, but his *Head is bruising*, and he must go down into a *Bed of Sorrow*, and the *Innocency* come up into *Peace and Joy*; in the Way of the Humble is this known, and in the Path of the Poor it is *brought forth and perfected*, and no Path is so safe as the Way of the Humble, for there is *Gods Teachings* known, and his *Hand* is felt that brings down into *Death*, and quickens and raises a *New Life*, that seeks nothing but his *Glory*, and as it is brought forth it travels to *Convert sinners unto God*, and when they are *Converted*, then to *Strengthen them*, and *Build them up in their most Holy Faith*, and so to bring every one to the *Measure of God*, that they therein may be *Edified and Comforted*; and this is truly the Son of *Humility*, whose Travel is for *Peace and Unity*, and the *Lord God* is satisfying the Travel, whereby the Faithful in Unity *Rejoyce* together, who have born the *burden and heat of the Day*, and have not been slack in their *Testimony*, but through *Perils and Dangers* have Travelled, to gather People unto God, and to bring them into the *Unity of the Spirit of God*, which he is largely fulfilling in *this day*; and as the Mind keeps down and waits in the stillness, so doth the *Life* arise, and in it is the *Desolate Comforted*, and the *Needy Relieved*, and the *Love and Unity* is *Felt and Enjoyed*, and with its strong Cord it Joyns perfectly together, and knits the Heart into *Oneness*, and makes a willing People in one pure Heart, whereby the one only *True God* is *Served and Worshipped*, and in his *own Work Praised*; and this Honour have all

all the Saints, who are born of the Innocent Life, the Lord God is with them and amongst them; and in the midst of Afflictions his Comforts delight them, and his Goodness abounds in them; and this is Joy for Mourning, and Gladness for Heaviness, and in the Humility the Garment of Praise is Received, and the Birth Immortal is Cloathed with it, and God gives his Grace unto it, and therein it is Beautified and Honoured, and this Honour cannot be attained until Humility go before; and this is the Honour which the Lord God is bringing forth by a strong Hand, and by an Out-stretched Arm, and in this Simple Innocent State the Springs of Life are felt, and the Streams thereof have a free Course, and they flow in the Heart, whereby the Love is felt in its fresh Visitations, and the Mercies in the Renewings, and the Heart is gathered into it, and is made one with it: So that there is a Habitation known in the Love, and from the Love nothing can separate, but the Heart is more and more Quickened to Love God, and to Love all the Children of God, and this flows out of a pure Heart fervently, and truly loves the least Babe, and succours and relieves the weak and feeble; and with this Garment are the Humble Cloathed, and are very Beautiful and Amiable, and the Lord keeps them in his saving strength, so that in Love they do abide, and it increases more and more in them, and in it they grow up to Perfection, and when the Love is perfect, all Fears with their Torments are cast out: So that to Endure Afflictions is Joy, and not worthy to be compared to the Glory of Innocency Revealed; and this keeps close with God, and Girds up the Mind into perfect Union with him, where the Life is felt and fed upon, which doth truly satisfy the Desire of the Hungry; and in this State there is Contentment, and in Contentment there is perfect Peace and Joy: So the Way of the Humble is the Sweetest Path, and in Choosing of it there is great Reward, for in it is Innocency found, and there doth Love spring and abound, and the Life is tasted in which Innocency is Increased, and the growth of it is in a sweet pleasant Valley, where the Streams have their constant Course, and is always touching and nourishing the Root, which causes every Branch that partakes of the Sap, to become exceeding Fruitful; and the Vesture is then made Glorious, with which the Kings Daughter is Beautiful within; and when the Darkeness at any time works to draw out of the Humility, and to betray the Innocency, the Watch discovers it, and the secret Workings of it, and in the Light it is seen to be of that Nature, which will defile the pure Innocency, and mar the Beauty of its Holy Image, so with the Light it is Judged, and is not touched, and from it Innocency is Preserved, and still springs in its Purity, and spreads it self more in its tender Life, and Beautifies the House of its Holiness, and the Image of it is Love, and in its Holy Life is Unity and Peace: The Mind that keeps low, feels it, and waiting in the Humility it is known in the Enjoyment of it, and the Unity is with it, and with all that are born of it: Then the Love is like a fresh Stream, that cannot cease its Course, nor stop its Flowings, but must shed it self abroad, and Embrace its own in the Unity, and there is no Habitation that yields the like Peace: Blessed are they that are Born into the Love and Life of the Innocent Immortal Seed, for they are Children of the Kingdom without End, and are bound up in Unity, and keep the Bond of Peace. And here was the Holy Order of Gods Creation before Transgression, and it was Very Good in his sight, and into this Order of Unity and Peace is the Lord God Re-

rising by the Resurrection of Life, in which the Seed is known, and its Holy Order in the *Unity*, and in its own Innocency it Creates *Peace*, and hath its Ministration in it self, and gives forth as need requires whereby every Member is *Supplied*, and the whole Body in *Unity* *Nourished* and *Comforted*, and so grows up unto an *Holy Temple in the Lord*, which he fills with his Glory, and hath the *Preheminence*, and is the Head, unto whom all Members are subject; and he binds them up in the Bundle of Life, and makes them partakers of his Divine Nature, in which they are truly One, and his Love constrains them to love him, and to love one another, and hereby they are perfectly known to be his Disciples, and his Chosen Inheritance, and he ordains Peace for them, and gives it to them, and Men cannot take it away from them; and they in the *Love*, and *Life*, and *Peace* of the *Seed*, Rejoyce together, and are comforted one in another. So in the *Humility* the *Seed of Honour* springs, and reveals its *Innocent Life*, and spreads abroad the Glory of its *Renown*, and all the little Babes it covers with its *own Innocency*, and cloaths them with a Garment of Righteousness, whereby they are translated into the Heavenly, and stand adorned with *Purity* and *Chastity*, and profess the Treasure of *Wisdom* and *Life*: And this is the Cause that the Lord God will plead, and who abides Faithful in it shall receive their *Reward*, and shall come to the *End* of their *Testimony* in *Peace* and *Joy*; and shall meet with a *Portion* to answer their *Tribulation*; and this *Testimony* doth truly spring from the *Innocency*, and in *Meekness* and *Humility* is given forth, and unto the *Innocent* reacheth in the *Love* and *Life* of *Unity*, that unto it the Gathering may be, and every one may feel it in the Increase, and therein grow up *into the measure of the Stature of the Fulness of Christ*; for as the Fear abides upon the Heart, so is the Mind kept down and low, and walks in the *Humility* in which there is *safety*; and when at any time it is *lifted up*, and *exalted* by any Wile of the *Enemy*, and that there is a departing out of the Fear, and a going from the Path of Humility, then comes Trouble and Sorrow; and as the Light is minded, the particular state is opened, and it is seen what is uppermost, and bears Rule in the Heart; and by diligent waiting the present Condition opens more and more, so that the *Book of Conscience*, and the things that are written therein, are made manifest, and they are discerned with an Understanding, and it is seen what the Union is with; and if it be not Innocency in the True Love and unity, the Light Reproves it, and Judges it, and the Judgment being waited in, the *Innocency* springs and encreases, and in the midst of Judgment *Mercy* reaches to it, and in the *Mercy* it grows and comes into Dominion; then is his *Mercy known over all his Works*, and in the *Mercy*, *Love* and *Unity* is preserved: So nothing is more safe, than for every one to be *minding their own House*, and see how their own Family is provided for, that every particular may in themselves feel *Good Order*, and their own *Habitation* keep in *Peace* and *Quietness*, which gives true Satisfaction and Contentment, and every one will then feel the *Good Order* of the Body in *Unity*, and will Enjoy their *Peace* and *daily Consolation*; and this is *Exceeding sweet and precious*, and more to be desired than whatever is beside it, that the *Innocent Life* of the *Holy Seed* may Reign, and that it may be the Garment of all that *this day* bear *Testimony* unto *God's Living Truth*: So will the Glory of its *Renown* spread over

over the Nations, and the Beauty of its Holiness shall still ravish the Hearts of many, and the Lord God Everlasting, whose Love is without End, he will certainly plead with all that stand in the way, and break down the High Mountains that are Proudly Exalted, and he will feed the Innocent Babes, and increase their strength, and make each one stronger than the strength of Enemies; and who walks in the Way of the Humble they do know, that God will not spare the Proud, neither withhold His Grace from the Humble, but he will lay down the one, and exalt the other, for he will have the Seed to Reign; and in this Holy Birth of the Immortal Seed, an Immortal Inheritance is possessed, wherein the Blessing, and Joy and Peace is obtained, which doth constrain to give up the Body and Spirit to Glorify God; and all that abide Faithful with God, and walk in their own measures received, he will Replenish them with his Goodness, and satisfy them with Marrow and Fatness; for he will Bless the Humble, and Crown the Innocent with Glory and Renown for ever.

The Day of the Lord is Glorious, in which he hath gathered a People to walk in his Fear, and to follow him in the Path of Humility, where he teacheth them, and makes them to understand his Precepts; and he fills them with his Love, and spreads it over them, and keeps them under the Shadow of it, where they rest in the feeling of his Presence, and thereby their Hearts are Enlarged to him, and his Love Constrains them to keep a Conscience void of Offence; and neither to sin against him, nor to do any Violence unto Men, but to walk soberly and peaceably, and to behave themselves in Love and Tenderness unto all People; and in the One Spirit hath the Lord gathered them, and in the One Spirit he hath bound them up, and they are His People, and he is their God, and dwells amongst them, and walks in them, and the Prince of Peace orders them, and they are his Royal Army, in whose Love and Life they stand in Unity, and give up their Bodies and Spirits unto God; that his own Will may be done, and the Intent of his own Heart performed, and his own Name therein Glorified.

WILLIAM SMITH.

From Worcester County Goal, being
there a Prisoner for Obedience to the
Command of Jesus Christ, 1661.

T H E E N D.

A

CHRISTIAN LIFE MANIFESTED;

Wherein is shewed who they are which follow
the Lamb in Meekness and Patience. *W. S.*

THe night of Apostacy hath overspread the Earth, and the darkness of it having covered the people, the wisdom below hath sought out many Inventions, and the Name of Christians hath been taken up from something observed, which th wisdom below hath invented; and with this Name people are satisfied, though from the Life they be alienated, and such are Gentiles who know not God, but are separated from him, through the darkness that is in them; and whilst they profess to know God, and to worship him, they are ignorant of him, and in works denies him, and though they have taken upon themselves the Name of Christians, yet they are not changed from the Gentiles Nature, but abides in darkness, and walks in darkness, and knows not whither they go, because that darkness hath blinded their Minds, and such erre from the Way of Truth, notwithstanding they profess a Christian state, and a Christian Worship, and the Light of the Glorious Gospel of Christ is hid from their Eyes, and they do not know the fellowship of the Gospel, but walk in their own way, and follow the devices of their own Hearts, and worship the Works of their own Hands, after the manner of the Gentiles; and though that which may be known of God be manifest in them, yet they like not to retain God in their knowledg, but like to retain their own Inventions better, and so they forsake their Fountain of Living Water, and hew to themselves broken Cisterns that can hold no Water, and this brings a Famine upon the Land, because people feel not the Lord, nor the springs of his Refreshings, and though they may assemble together, and sit before him as his his people, yet their Hearts are not towards him, and therefore in vain they worship him: Now forasmuch as that which may be known of God is manifest in people, and that both Jew and Gentile are enlightened with the Light of Christ, and that there is no respect of persons with God, then that which is manifest from God within people is to be chiefly minded in its manifestation; for seeing that none can know God but by the Revelation of Jesus Christ, and that none can witness Salvation but by the power of Christ, then is every one to mind that Light with which Christ enlightens them, that by the manifestation of it they may know God, and worship him as he is God; for as the Light comes from God, so doth it give the knowledg of God in the Hearts of all that believe in it,

it, and there is not any that are true Christians until they believe in the Light which is manifest from God within them; for as the Apostate is entred, and the Darknes overspread, so with the Light that shines in the Heart is Darknes expelled, and then the Light doth give the Knowledge of the Glory of God in the Face of Christ Jesus, and in the Light thus shining, the Lord is known and truly Worshipped; for as Blindnes hath hapned in part unto the Jews, until the fulness of the Gentiles be brought in, the Lord willing to make known his Loving Kindnes unto a people that sought him not, and that they might be his people which were not his people, and that both Jews and Gentiles in fulness of time might be gathered together in one, even in Christ, so doth his power work both in Jews and Gentiles, who in his Light believe, by which power they come to be changed from all things which they have outwardly observed, and comes to be renewed in the Spirit of their Minds, and to feel the inward Man restored into Christ, who of Twain maketh one New Man himself, and so maketh Peace; for he is not a Jew which is one outward, neither is Circumcision that of the Flesh, but he is a Jew which is one inward, and Circumcision is that of the Heart, which is wrought by the power of Gods Spirit within Man, and there is the Seed of Abraham known both in Jew and Gentile, for the Love of God doth universally spread abroad unto all Nations, Kindreds and People, and in every Nation he that feareth God, and worketh Righteousness, is accepted of him, and Christianity doth not lye in any outward Observation, nor in any particular Form, which in any Nation, or amongst any People is set up, but it is in Christ the Seed, and if any Man be in Christ he is a New Creature, and a New Creature is a Christian, for Christ is his Life, and this is that which hath been witnessed by all the Holy Men of God in Ages past, who were partakers of the Divine Nature and had all things therein given them that pertained to Life and Godliness, and there is none can come to a Christian state, but who comes to the Light, which from the Life is made manifest; for the Light is given of God to search out all invented ways, and formed works, and with the Light they are all reprov'd, and that which makes them manifest, and reproveth them, that is the way which leads out of them, and as the Testimony of it is received, so all invented ways and formed works, come to be denied, and the mind comes actually to be disposed in the Leadings of the Light in its own way, and then the Judgment rises in the Power, which casts out the Idol, and destroys the Inventor, and they both fall together by the work of the Power, and then the Nature of the Heathen dies, and Christ appears in the Glory of his own Life, and translates the Believer into the Image of his own likeness, and that is a Christian state in which Man comes into union with Christ, and lives the Life of Christ, and there the Jew and Gentile is made one, and come into the fellowship of the Gospel, and Christ is then felt who is a Christians Nature, and from the Nature there is Fruit produced in Love, and peace, and meekness, and gentleness, and that which doth not bear this Fruit it is none of Christs, for all strife, and envy, and malice is from the Darknes, and they that live in such things are not Christians, though they may take the Name upon them, but they are in the Heathens Nature, where God they know not, and such destroys one another, who are not in the Love,

and peace and unity of the Spirit, for where the Spirit is not received, the fruit of it cannot be manifested, and therefore every Man may seem-
 ing right in his own eyes, he would have all to walk with him in his
 Path, and there rise all Contention from Mens own opinions, for which
 they persecute and destroy one another about their Religion, but the
 life of a Christian is not so, for the Birth born of God is love, and love
 thinketh no ill, but is kind and courteous, and gentle towards all Men,
 and they that are Born of this Life, they are true Christians, and their
 Life doth manifest their Nature, and though they be hated and wronged,
 they do not seek revenge, and though they be reviled, they do not revile
 again, but endure patiently, and wait to see the conversion of their
 Enemies, for Christians never persecuted any, but have always been per-
 secuted by the Apostates, who have cloathed themselves with the Name
 of Christians, and it hath ever been a mark of a true Disciple of Christ
 to be hated and persecuted for his name sake, and whosoever will live
 godly in Christ Jesus doth not persecute any, for it is contrary to their
 life, for they that are born of God, they have the Mind of Christ, and
 in his life they hold forth their Testimony in all long-suffering, meekness
 and patience, not striving, nor resisting, nor revenging, but loving, and
 praying, and blessing, and in this a Christian life is manifested, and the
 Heathens life is judged and condemned, for who are guided by the Spirit
 of God, they do not persecute any, though they be contrary minded, but
 in all meekness and gentleness they labour in love, and seeks to win them
 unto the Truth, they are partakers of, and by soundness of Doctrin, and
 Holiness of Life, they hold forth their Testimony, and this manifests a
 Christian Life, where love and good will is held forth unto all people,
 and this life is far from persecuting any, for it can love an Enemy, and as
 there can be no perfect unity nor fellowship but in the Spirit of God, so
 they that are guided by the Spirit, and lives in it, they labour in love to
 gather others into fellowship with them, for what can persecution do to
 the changing and renewing the mind of a Man, it can never work Reforma-
 tion in the Heart, though it may force the outward Man to conform in
 practise, for it is only the love which overcometh, and perswadeth the
 mind into the way of Truth, and though persecution may prevail over
 some as to make them conform in practise, yet it doth not make them
 Christians, neither doth it cast out Heresie, where any is found in such a
 state, and what advantage hath the persecutors by forcing contrary minds
 into their practise and worship, whilst such is not in their own Hearts re-
 formed thereunto, and to force a conformity, when in Heart people are not
 reformed, it is but to make a Hypocrite, for if a Man be not perswaded
 in his own Heart, that the practise which he observeth is according to
 truth, he can never joyn in unity with such as are so perswaded, though
 he may conform his Body to their observation: Then forasmuch as persecu-
 tion cannot make a Christian, neither cast out Heresie where it is, then
 it would be more commendable to let persecution cease, seeing that it
 doth not manifest a Christian Life in practise, neither can make a Chris-
 tian by such a practise, therefore let every one wait to be gathered in the
 Spirit of Life and Love, in which there is no persecution, but peace and
 unity, and prosperity every way, for it ever hath been, and is the ruine
 of People and Nations, where any Religion hath been endeavoured to
 be

be promoted by persecution, and such as have endeavoured it have ever fallen into it; but could never establish themselves by it; and so the fall of one hath been the rise of another; and these things bring desolation and not peace: *milli non nocet peccatum meum, et ego non habeo peccatum.*

Objection. But if any shall say, that People and Nations ought to be kept in order, in matter of Worship, according to the present constitution of the Laws of that Nation wherein they live; *non habet dominum suum, et non habet legem suam.*

Ans. It is the Spirit of God that ordereth all in the Worship of God, and they that are not ordered by the Spirit of God, they are in disorder, however they may conform to that Worship which by the Laws of any Nation is set up; and if the Worship be not performed in the Spirit of God, it is not the Worship of God; neither is that Order in the Order of God, for God is Worshipped in the Spirit only, and not by the constraint of the constitution of any Nation Law, and when people are guided by the Spirit of God, then they are guided in good order, and edify and comforts one another, and dwells together in the Love, and Peace, and Unity of the Spirit, and so they are under the Law of the Spirit, which only hath power to order the Conscience, and not the Law of any Nation in things pertaining to the Worship of God, so as the Spirit comes to be received, and the Testimony of it obeyed; then by the Spirit the mind of Man is disposed in love, and peace, and meekness, and godliness, and that is good order, and against such there is no Law; for the Birth born of God hath Love to all people, and it is this day manifested amongst a poor and afflicted Remnant, whom the Lord hath raised in his power, and chosen to himself, who are by such as are strangers to their life, reproachfully called *Quakers*, though they have a name given them which no stranger can read, for the Lord hath raised them in his own name, and the Name of Jesus is their life, and it is a Name which is above every Name, and a Name unto which every Knee must bow, and they bear his Name in all long-suffering and patience, and follow his leadings in all gentleness and meekness, and with his name they are clothed as with a Garment, for they are of him, and they live unto him, and the fruit of his own life declares his Praises, he hath appeared for them in the day of their distress, and he hath helped them, when there was none to pity them, and by the Arm of his power he hath raised them, and they are his people, and they dare not deny him, but are in love with him, and keep his Commandments, and he prepares their way for them, and leads them in it with Joy of Heart, and though Tribulation do assault them, yet with his power he preserves them, and they are not weary, though their Race be long: So doth the Lord our God give unto us his peace in all that he calls us to, and we desire that all might be partakers with us, which we know none can that set themselves against us, and as the Lord hath wrought his own work in us, and hath changed us from that Nature in which we sometimes lived, so we are constrained to serve him, and worship him in the Spirit, in which he hath gathered us, and as the cause is his own, so we commit it to him, who is able to defend it, and to preserve us in it, and we must confess it before men, and we know that we shall never be ashamed of our Testimony, for that of God in every Conscience is our witness

witness how humbly we have behaved ourselves, and how through all our sufferings and hardships we have borne and endured with patience, and have not at any time taken advantage against those who without Law have wronged us, but have in our Innocency been willing to bear the reproach of those that have reproached us, and to endure the hard afflictions of those that have afflicted us; and it is well known that we have not at any time sought an occasion against those that have dealt cruelly with us, but have sought their Eternal good; and it is also well known, that we have not behaved our selves disorderly, or tumultuously among any people, but in all sobriety, meekness and fear, we have held forth our Testimony; and have laboured in the work of the Gospel, that all might be gathered into the fellowship of it, and come to the enjoyment of the love and peace that is in it, and in these things we have manifested a Christian Life, in its own Nature, which is a state beyond the Jews, and Gentiles, and Apostates, who are not yet attained unto the glorious Resurrection of Christ, nor to the Mystery of the fellowship of the Gospel, and as we have received Christ Jesus the Lord, so do we walk in him, and are rooted and grounded in his love, and by his power we are preserved to abide faithful, and to persevere in the Work unto which he hath called us, and by how much we are afflicted for his sake, by so much the more doth he cause his Joy to spring and abound in our Hearts, so that though we be afflicted, yet we are not cast down, and though we be persecuted, yet we are not forsaken, for the Lord is with us in all our Tryals, and in faithfulness he performs his promise, even as with his Seed of Old; so that when we pass through the Fire he is with us, and when we go through the Water it doth not overflow us, for the Lord is our Rock and Refuge, and by him alone we are saved as it is at this day; therefore ye people behold a Christian Life, which in this day is manifested as in times of old; for the Lord hath raised a people, who are of the Seed of Abraham, and he establisheth his Covenant with them for ever; and he hath said in his Counsel, surely in blessing I will bless them, and in multiplying I will multiply them, and their Branches shall spread abroad, and they shall flourish as Plants of my own Hand, and I will pluck up the wild Plants from amongst them, and will lay waste the Briars and Thorns that trouble them, and they shall grow in my Love, and increase in my Life, for I am their God, and they are my People, and all Generations shall call them Blessed: Now forasmuch as these things are so, and that the Lord hath called us unto Peace, and the Fruit of his Spirit doth so manifest it self through us; then why is it that we bear the affliction of this present time? for as we follow peace with all Men, and walk blamelessly towards all Men, so ought we to receive encouragement from the same, and not to be oppressed for our obedience unto God; for as the life that we live is the life of Christ, so it is not in our own power to make choice of any thing in our own wills; but as we have received Christ, and live in his Life, so by him alone we are disposed, and it is his leadings that we follow, and we know his way is peace, and his life Eternal Rest: Therefore all people of all sorts, wait in the Light to know a Christian Life, and content not your selves with a Christian Name; for except you be regenerated and born again, you cannot enter into the Kingdom of God; and howsoever you may be clothed with the Name of Christians, yet

whilst the Heathen Nature lodgeth in you the uncleanness remains upon you, and your Christian Name will leave you in the day of your Calamity, and then you will see the want of a Christian Nature, and so if whilst you seem to be something in a Christian Name, you be found nothing in a Christian Nature, you do but deceive your selves in your Imaginations; and now the day of the Lord shines forth, and the light of it spreads abroad, and he is gathering the scattered in the Covenant of his Life, and with the Light of his Day he is visiting the Nations, and he proclaims his Salvation in the Word of his Power, and that is his Living Testimony in every Man, and the witness of it is true and faithful, and unto this must every Man turn his mind, if ever he come to have Life in Christ, or come to witness a Christian state; and therefore every one is to bow unto that which reproves them, for anger, and envy, and malice, and deceit, for that is Gods witness whose word is Life, let your Ear be open to its Counsel, and cast not behind you its Holy Testimony, but encline with diligence, and obey it with carefulness, that by it you may be lead out of all your own ways where you are scattered, and may come into unity and fellowship with those who are by it gathered, and so worship God in his Living Spirit, in which there is no condemnation, and there you will know a Christian Life by Translation, and then you will cease from persecution, and live in love, and peace, and unity with those that obey the Gospel, and where there is unity, there is no persecution: So all Rulers, Teachers and People, be sober and moderate, and let not Innocent Christians be the Object of your severity, but wait for the day of Redemption which is come, and is yet coming, that you may all feel the Power of God to change your Hearts, who hath all Hearts in his Hand, and that the weight of Gods power may go over all that in you which at any time provokes you to anger and evil will, and draws you to exercise cruelty upon the meek of the Earth, and that it may all be subdued and beaten down into the Obedience of Christ, that the low, meek, humble Spirit may arise in you, and by its own power dispose you, and order you, for this is the day of the Lords gathering, though it be a day of sore affliction; and though many be yet afar off, yet is the Lord fetching them in, for the Cords of his Love are very strong, and he is gathering together in one, even in Christ, in whose Love and Life many are set down in rest, and inherits the Riches of his Grace in Heavenly places, and many are drawing nigh to their Habitation, who have been wandring as Sheep without a Shepherd, but now are returning to the Shepherd and Bishop of their Souls, whose Pastures are Fresh and Green, with which he doth satisfy every Breathing Soul, that cannot live by any other Food: So if you will hear and obey Gods Spirit in your selves, then may you do well, and may come into unity and fellowship with us, who of the Spirit are Born, and loves the Lord Jesus Christ in sincerity; but if you refuse the Heavenly Call of Gods Holy Spirit in your Conscience, and will not come unto us, who in the Spirit of Life and Bond of Peace are united, but yet say in your Hearts, that you will make us come unto you, then do you deceive your selves with an uncertain hope; for as we abide in the Life in which we are gathered, and in which we have fellowship with God and one another, it is most certain, that if you will not come unto us, we can never return unto

you, and forasmuch as God in his Mercy hath manifested his Life in us, so is our belief in it, and our Testimony is unto it, and the Life that we now live is by the Faith of the Son of God, and the dearneſs of his Love is more precious unto us than all perishing things, and in his Power we wait to be preserved, in whose Life we are united, and from whose Nature a Christian Life is manifested, and this is the Lamb whom we follow, who leads us in his Hand, and comforts us with the Riches of his Goodneſs, and we live by him, and his own Works praise him, who is over all Blessed for ever.

WILLIAM SMITH.

THE END.

A
M A N I F E S T A T I O N
O F T H E
L O V E o f G O D,

*Unto all such as are convinced of T R U T H,
and do not obey it.*

THE breaking forth and dawning of the day is very pleasant unto such as have long walked, and been wearied in a night of darkness, for by the appearance of the day there is a discovery of the Crooked Paths, in which there hath been a sore Travel, whilst darkness over-spread; and in some measure there have many seen this day to dawn, and it hath been pleasant to them in its appearance, as making those things manifest, which in the darkness they could not see, and by the manifestation many have been convinced of the evil deeds of darkness, and also of the Truth; and so *the day-spring from on high hath visited, to give light to many that sat in darkness*, by which they see what is good and what is evil; but all have not obeyed, and therefore many are yet covered with darkness, notwithstanding they are convinced, and the Seed is yet in Bondage, though the Light hath shined; for many may be convinced of evil and not forsake it, and they also may be convinced of what is good, and not come to live in it; and this is for want of Obedience to the Light, which visiteth and convinceth, and that is the good ground why darkness standeth, and the Seed is burdened, for none can come out of Darkness, but in the Light which reproves it; and though People may be convinced of all the deeds of Darkness, and the evil of them, yet if they do not obey the Light which convinceth, and deny those deeds which the Light reproveth, there is a continuance in them, notwithstanding there be a conviction in the Conscience to the contrary; and this is a disobedient state, by which the Light is denied, and not the Darkness, and unto this state there are many Stripes belong; *for they that know their Masters Will, and do it not, they must be beaten with many Stripes*: Therefore you that be convinced with the Light, and are not yet come into Obedience, so as to deny that which you are convinced is evil, and to live in that which you are convinced is good, be mindful to answer the Requirings of God, and keep close to the Light which convinceth you of that which is evil, and so love the Light, and obey it, as to confess it, and bear Testimony

mony to it; and whatsoever would let or hinder you from obeying, deny it, and take up the Cross unto it; for many stumble at the Cross, by which they are hindred from obeying the Truth, and that which stumbles at the Cross will deny Christ when he should be confessed; *and they which deny him before his Father which is in Heaven;* (so mark) there is none that are to expect that Christ will *confess them before his Father in Heaven,* but as *they confess him before Men upon Earth,* and so come to be Witnesses upon Earth, in a true and faithful Testimony, by denying the Darkness, and confessing him the *Light*; and this is the Cross which must be taken up before there be a true Disciple; for they *that deny not themselves, and take up the Cross and follow Christ, they are not his Disciples;* so a Disciple is known by self-denial, and submitting to the daily Cross, that is a mark of a Disciple, for by that they are known to follow Christ in his Light, as Children of obedience: For many may be convinced, and yet not come to be Disciples, because they do not obey the Light unto self-denial, nor submit unto the daily Cross, and so keep that Life and Nature living which is to be Crucified; and such never come in that state to be Gods Witnesses upon Earth, though they be convinced of what is Truth; therefore all are to examine what it is that hinders you from obeying the Truth; for if you do not search it out with the Light, and so deny it, and take up the Cross unto it, you will find it to be a hindrance to you all your days, and so you will never come to confess Christ before Men, but, on the contrary, deny him; and then what will he do for you before his Father in Heaven, but as you have done unto him before men upon Earth? Now as you mind the Light which convinces you, it will let you see every particular thing that hinders you from obeying; for the Light will search into it, and find it out, and make you sensible of it, and then you will see that you are in love with something more than Christ, and that you do not answer the Light as Children of Obedience, and so every particular thing which hinders you from obeying, will be manifest in the Light, as you mind it; and there you will know whether you love Father or Mother, Wife or Children, Houses or Lands, worldly Honour or Esteem, more than you love Christ, and how they have hindred you from obeying the Truth, and how scorn, and reproach, and persecution, which such suffer as live in the Truth, how those things have hindred you from obeying it; and so you will come to see in your selves what is the hindrance, as you mind the Light with which Christ enlightens you, and by which he convinceth you: For, have you not purposed sometimes to draw nigh, and have not those things hindred you? and when ye have purposed to go forward, have they not drawn you back again? and doth not the Seed of God travel in pain, as being oppressed with that nature which you should deny and Crucifie? and is not that *Hagar* and her Son, which is to be cast out? for *Hagar's* Son must not inherit with *Isaac*, who is the Heir of Promise; therefore all wait in the Light with which Christ Jesus doth enlighten you, so you may be persuaded to obey the Light which doth convince you, and so through Obedience come to witness Redemption and Salvation by his Power; for as you yield your selves Servants to obey him, he will turn you, and convert you, and work deliverance for you, and there you will know him in his Power, who is able by his Power to subdue all things to himself; and

as you come to be converted by his Power, you will feel his Virtue and Goodness in a sweet Savour; for he loveth the Children of Obedience, who are willing to turn unto him; and in your obedience unto him, his Life will rise in you, and there you will know the Streams with which he refresheth his Chosen; and if you yet love him and follow him, you will come to know the River which maketh glad his Heritage; for until you be converted and turned unto God through obedience to the Light, you neither taste nor feel the vertue of his Life, but sit in the Land of Famine and sore Drought, and there you are as dry and unfruitful Branches, that cannot bear Fruit for want of Nourishment; for until you obey the Light, and come out of Darkness, you are rooted in a bad ground, and bring forth unsavoury Fruit, and whilst that standeth, the good Seed is hindred from sprouting forth in its own Nature, and there can be no Fruit to Gods Glory, but what the Seed brings forth in its own Nature; for in the Seed is the Testimony by which God is Glorified, and all born of the Seed are Gods Witnesses upon Earth, and they are not ashamed to confess the Truth before Men; for where any are convinced of Truth, and are ashamed to confess it, there is not faithfulness unto that which convinceth, and so the Power is not felt that beareth Testimony with boldness; and this maketh many to conform unto that which they are convinced is not the Truth; and to deny that which they are convinced is the Truth; so that where they confess, they deny; and where they should deny, they confess; and here the Testimony falleth, and the Hands of evil doers are strengthened, and the disobedient bring trouble upon their own Consciences; for there is no true Peace with God in a disobedient State. But some may say, *We see many that have long professed the Truth, that do not so fully answer all things in a clear Testimony; and we also see others, that seemingly did bear a large Testimony, and yet are turned again into the course of the World: And seeing some fail, and others fall, we are ready to question, whether it be Truth in the Ground, because Truth is able to preserve either from failing or falling?* If thou give way, and joyn unto such reasonings and questionings, thou mayst soon be hindred from obeying the Truth; yea if thou wast going forward, such things would draw thee back again, and some have suffered loss in that very place; for it is the work of the Enemy to draw the Eye abroad to keep his own Kingdom standing at home, and to effect his Design, he sets his own work in others to be viewed; for if thou that makest such an Objection, dost but mind the Light and Truth in thy own Conscience, and keep thy Eye into that, thou wilt see and discern that such failings and fallings come to pass by yielding to Temptations, by which the mind is enticed and drawn from the Truth, and so thou wilt see the Truth stand clear in it self notwithstanding such things may happen unto some that have long professed it: For by such questionings the Enemy labours to hinder thee from obeying the Truth in thy self, because some that have professed it fail in performance, and others fall back and abide not; now if thou mind the Truth in thy self, thou wilt see that such things are not of, or from the Truth, but of the Enemy; and thou wilt also see that it is the Enemy in thee which draws out thy mind to look abroad, and thereby to hinder thee from minding and obeying Truth in thy self; and if he can work his Work, he then saves his own Kingdom, and holds thee Captive under

his Power; but if thou mind the Light in thine own Conscience, thou wilt see what Truth is in it self, and if thou love it, to obey and follow it, thou wilt witness a going forward in it, and that will take away all occasion of stumbling from before thee, and the Testimony of Truth will spring and live in thee, and as thou livest in that, it will preserve and keep thee; and then the failings and fallings of such as do not live and abide in the Truth, will not come nigh thee, and so thou wilt witness a growth in the Truth, though some may fail, and others may fall; and that will cause thee to be more in love with Truth, because it preserves thee; for the danger lyeth in looking forth, by which the Enemy hath an advantage to deceive, and so the Eye is more abroad, and taken notice of what others do amiss, than it is at home to behold Truth in its own naked simplicity, innocency and purity; and then the Enemy begetteth hard thoughts of Truth, because some fail, and others fall, and that must needs hinder from obedience to the Truth, where it is so. Therefore seeing the Enemy hath such cunning devices to deceive thee, thou shouldst watch to the Light which Christ Jesus doth enlighten thee, and wait in the Light for power to resist thy Enemy, and so when he would break in upon thee, the Light will lift up it self a Standard against him, and then thou wilt know where the Cross standeth, and what is to be crossed when it moveth; and as thou abidest in the Cross to every motion that would draw out thy mind from the Truth, so thou wilt come to receive Truth in its own power, life and vertue, and in the Truth thou wilt receive strength to go forward through all oppositions that would hinder thee, or drive thee back, and the Light and Power will take away all stumbling-blocks from before thee, if thou be willing to go forward in obedience, and that will make the Yoak easie to thee, and the way plain before thee; and and then thou wilt come to feel what Truth is in it self, and what it is unto thee, and that will put the Question down, because thou art come to understand that to be true which he questioneth. Oh therefore love the Truth, as nothing may hinder thee any longer from obeying it; for if thou so love it, thou wilt be drawn by it to live in it, and bear Testimony to it, and that will free thee from those burdens which thou bearest in the disobedience; for whilst the corrupt and disobedient Nature liveth above the Seed, there is a burdened Conscience, and a wounded Conscience, and a troubled Conscience; but as the Light is obeyed, it worketh by its own power, and purgeth out corruptions, by which the oppressed cometh to be eased: And so thou wilt come to receive Faith in the power, and thereby get victory over the World, and over the Flesh, and over the Devil, which is thy Enemy; and then thou wilt come to witness a growth in Grace and Godliness, and the Seed will bring forth the Fruit of its own Nature in thee, and thy Testimony will be found to Gods Glory, and that will multiply Peace and Blessing upon thee; therefore let not the World entangle thee, nor scorn or reproach discourage thee, nor persecution afright thee, but yield thy self to obey the Light with which Christ Jesus doth enlighten thee, for it will be better for thee to *suffer affliction with the People of God, than to enjoy the pleasures of sin for a season; but if thou run with the multitude to do evil, thou wilt fall into the same destruction, and then thy sorrow will be heavy upon thee, and thy perplexity a perpetual misery. Oh that thou wouldst consider the things which*

which belong to thy peace, before Calamity come upon thee, and do not stand at such a distance from the Light which convinceth thee; for now there is a door open, and thou knowest not how soon it may shut upon thee; and now is the day of Salvation, and thou art not sure how long it may be continued to thee; therefore believe in the Light whilst thou hast the Light, that thou mayst be a Child of Light; for until thou come to be a Child of Light, and to walk in the Light, thou art not in the Saints fellowship and inheritance, though with the Light thou be convinced; so wait to learn of the Light as thy Teacher, and follow the Light as thy Teacher, and follow the Light as thy Leader, that thou mayst not only stand in the knowledge of what thou shouldst deny it; not only stand in the knowledge of what thou shouldst live in, but live in it: And so ungodliness and worldly lusts will die, and righteousness and godliness will spring up and live, and in that Nature thou wilt bear a right Image after him that hath created thee; and as thou learnest, thou wilt understand more perfectly; for by learning, thy understanding will be opened and informed, and that will make thee of a good understanding in Heavenly things: Therefore be mindful to learn of Christ Jesus as thy Teacher, and follow him as thy Leader and Way unto God; *for none can come to the Father but by him, nor none can inherit life but who are born of him*; and as thou waitest to learn, thy understanding will be enlarged, and then live in that which gives thee understanding, and so thy ignorance will vanish away, and sound wisdom will take place, and thou wilt there see *Christ Jesus in the Beauty of his Holiness*, and receive consolation in the vertue of his Life, and so thou wilt be able to bear Testimony to him from a good understanding of him; and if thou here stand faithful, he will be with thee in all Tryals which come upon thee because of thy Testimony, and thou wilt know a hiding-place in Storms, and a sure refuge in Distress; for as thou receivest Christ Jesus in his Light, and in his Light abidest, thou art with him of whom it is said, *That he liveth*, and there thou hast darkness under thy feet as a foot-stool, and treadest upon the high places of the Earth, from which thou comest to be unloosed from all entanglements, and to be freed from all burdens, and to rejoyce in the Glorious Dignity and so thou comest to rejoyce in a quiet Habitation, and in a sure Dwelling, and to feel the presence of the Lord God, and Peace and Satisfaction in it. And as some may be hindred from obeying the Truth, in not minding to follow it, so some may be hindred from obeying the Truth in running forwardly before it; and so one may lie questioning and lingering, and the other may run hastily in presuming; and this is a disobedient state, as is the first; for if there be not a standing in the fear, there may be an intruding into those things which have not been seen, and thereby the fleshly mind may vainly be puffed up; and where this cometh to pass, there is not a *holding of the head, from which all the Body, by Joynts and Bands having nourishment ministred and knit together, increaseth with the increase of God*. And so a hasty and forward willer and runner is in the same state of disobedience, as is the backward Lingerer; for the Light is not minded as a Leader by either; and in this disobedient state of intruding and presuming, the Seed of God is held in great Bondage with corruption. So all are to mind the Light by which they may see their present states and conditions, and what the Light maketh manifest to
be

be a hindrance from obeying the Truth, to deny it, and take up the Cross unto it, and then the Light will draw such forward as are questioning and lingering, and pull such back again as are intruding and presuming; and so the way of Peace and Life will be witnessed by all such as are obedient; and the Lord God will manifest himself unto them, and shew them his Salvation, and they will find *a sure resting place in him that lives for ever*; and here every one will know not only a good beginning, but also a good ending, and then they *will finish their course in Joy*, and not in *Grief and Sorrow*; and in all walking in true Obedience to the Light, there is no occasion of stumbling, nor no occasion of failing or falling, either by lingering or presuming; but as the Light convinceth, so it will Lead, Redeem and Save; and that is the gathering Power, and preserving Power of the Lord, and in that is the unity and fellowship of the Saints; and the mind which humbleth it self unto it, and liveth in it, is directed and ordered by it to the Praise and Glory of Almighty God.

WILLIAM SMITH.

TO

T O T H E
Faithful Followers
 O F T H E
L A M B.

Dear Tender Plants, who shall pluck you out of your Fathers Hand, or who shall seperate you from the Vertue of the Vine, you are begotten unto a lively Hope by the Resurrection of Jesus Christ, and in him the Lord hath chosen you, and now doth set you apart as a peculiar People, that with you he may appear to get himself a Name, and a Praise throughout the Earth, he hath made bare his Arm, and it is stretched forth for your defence, he will make *Moab* a plain, and humble the pride of all flesh, whose violent Waves swelleth against his Anointed; for he remembers his Holy Covenant, and his Mercy is to his seed for ever: Oh his Work is very great, stand still and see it prosper; for your Oppressors do but rise to fall, and all their formed Weapons are but stretched forth to be broken; God hath determined your deliverance, and it is Sealed in the Hand of a Saviour, let your Hearts cleave unto him, and the Victory is yours.

Oh Dear Lambs rejoyce in your way, though at present it be narrow, the day of Enlargement draweth nigh, yea perfect Liberty to the oppressed Seed, it is but one step more and ye obtain it, you are even come to the end, Faith and Patience will bring you through; oh watch and pray, that you may therein be preserved, and though Tribulations for a time attend you, yet a Glorious Crown is prepared for you. Oh offer up all that you are or have unto the Lord, that he may be Glorified in this day, and if ye suffer with him willingly, then shall ye Reign with him joyfully, and he will rest upon you with his Glory, and satisfie your Souls with the vertue of his presence, and what if your Goods may be spoiled, or your Bodies Imprisoned, or Exiled from your Native Countrey, the Earth is the Lords, and the fulness thereof, and where can they cast you, or whither can they Banish you, or what can they do unto you, to deprive you of the sweet Enjoyment of his Presence, but this is your ~~L~~oyal long it hath been seen, now it is come, and the Lord hath wrought wonderfully amongst the proud Waves, that they swelled no higher; yea his wonders are yet to be known in driving them down from the

height they are risen, for he will stop them, before that which they have determined be fulfilled; this therefore do I write unto you in the tender Love of Christ Jesus, that in his Love, Life, and Power you may be comforted, for he is our King, our Judge, and Law-giver, and he will save us in fear and humility, wait upon him, and live in the feeling of his Love, that with the Glorious Dominion of his Life you may be Crowned for ever.

Oh ye Babes springing up in the Life, the Clouds of darkness cannot remain upon your Glorious day, open your Eyes in Faith and pierce through them, and you will behold fulness of Glory beyond them, yea a Glory that will cover the Earth, and eat up the pride of the Glory of all Flesh: Oh my Heart is filled with unutterable Joy, the Seed Reigneth, the Love aboundeth, the Spring floweth, drink in the Vertue ye lovely Heritage, and let the Living sing Praises, for God is with us of a Truth, Babes keep your selves from Idols.

With my Life I dearly salute you
in the unexpressible Love of
Christ Jesus.

Nottingham County Gaole the
7th. of the 4th. Month,
1662.

WILLIAM SMITH

ALL Praise return to thee, thou pure Holy one,
Whose Love and Life abounds, whose Joy and Peace is known.
The Springs are always fresh, thy Streams doth sweetly run;
The Babe is nourish'd at thy Breast, and gives thee Praise alone:
Thou art in being Glorious, thy Name is set on high,
Thy Vertue is most precious, and doth all wants supply;
Thou lead'st thy Lambs in Pastures Green, and fills them full of Joy,
Therefore thy Praise they Sing, and thy name magnifie:
Great things thou bring'st to pass, with thy out-stretched Arm,
The Captives Chains thou break'st, and throws the Mountains down:
Thy Hand doth valiant things, thy day makes secrets known.
Therefore thy Babes give Thanks, thou most Holy one:
Thy Beauty is the fairest, there is none like to thee:
Thou art most lovely to behold, and thou art only he,
In whom there is no spot, nor any thing impure:
Thy Christal life is without stain, thou art the Work that's sure:
The Joy of thy Salvation doth largely spread abroad,
Which makes thy Babes to sing, their Voices do accord,
And with one Heart and Mind they are lift up to thee,
And sing thy Songs of Joy and Praise in perfect unity.

Praise

Praise to thee attends,
And Honour thee attends;
Thy own makes Melody,
Glory to thee most High!
The Living sing to thee,
Who lives in Eternity:
The Heavenly do rejoyce,
And sing with Heart and Voice.

None else can give thee Praise,
But that which thou dost raise,
And bring through death into thy life,
Which is the Bride the Lambs own Wife:
Thou art of all the most worthy,
Who in thy self is Majesty;
The Praise is unto thee alone,
Tea from the pure, which is thy own.

Oh Pure God, my Soul loves thee,
Thou art the dearest of all things to me:
The Chiefest Good, and every way the best,
And in thy Love I sit in perfect rest.

WILLIAM SMITH.

Liberty

Liberty of Conscience

Pleaded by several Weighty

R E A S O N S

O N T H E

Behalf of the People of G O D,

C A L L E D

Q U A K E R S.

A N D A L S O

On the behalf of others whose Consciences
are tender towards God.

With a Tender

Message of Love

U N T O T H E

K I N G.

THE Holy God, whose wisdom is infinite and unsearchable, did make of one Blood all Nations, and by his Power and Wisdom he breathed into Man the Breath of Life, and endued him with pure Reason and Understanding, in which he bore the Image of God in Righteousness and True Holiness; and therein he was made to differ from all sensual Creatures; and as the pure Reason and Understanding did fill his inward Man, he had
true

true liberty in the same, and his Conscience was free as unto God, but the fall leading Nature out of its Course, the Earthly Wisdom entred Man, and Man entred into it, and thereby lost his pure Reason and Understanding in which he was Created, and became Earthly, Sensual and Devilish; in which Nature Mans Conscience is bound in Chains of darkness, and in the same Nature he would bind the Conscience of others unto his own perswasion; but in the beginning it was not so: And by these Reasons following it may appear, that Liberty of Conscience in things pertaining to God, is of absolute necessity to be granted.

1. It being generally confessed, that Man is degenerated from God, and that there is to be a Restauration by Jesus Christ; then in what way soever Christ doth appear in Man to restore him unto God, he is not to be limited, or his appearance quenched by any Law or Decree; though he may appear contrary to Mans expectation.

2. It being generally confessed, that Christ is a Saviour; then he is not to be limited, or his appearance quenched, in what way soever he doth appear in Man to work his Salvation.

3. It being generally confessed, that all Men have sinned, and that by Christ alone they must be redeemed; then he is not to be limited, or his appearance quenched, in what way soever he doth appear in Man to work Redemption out of sin.

4. It being generally confessed, that sin separates from God, and that by Christ alone reconciliation must be made; then he is not to be limited, or his appearance quenched, in what way soever he doth appear in Man to reconcile him unto God.

5. It being generally confessed, that God is a Spirit, and must be worshipped in Spirit; then the Spirits manifestation is not to be limited or quenched, in what way soever it is made manifest in Man to lead him into the worship of God.

6. It being generally confessed, that the Spirit of Truth leads into all Truth; then the Spirit is not to be limited or quenched in what way soever it is made manifest in Man to lead him into all truth.

7. It being generally confessed, that all people should live a peaceable life; then the Spirit is not to be limited or quenched, in what way soever it is made manifest in Man to kill the lust and strife, and to lead him in the way of Peace.

8. It being generally confessed, that one Man should do unto another as he would that another should do unto him, then the Spirit is not to be limited or quenched, in what way soever it is made manifest in Man to beget Love in his Heart.

9. It being generally confessed, that all Men should be subject unto Kings, and all in Authority; then the Spirit is not to be limited or quenched, in what way soever it is made manifest in Man to crucifie his rebellious Nature, and to subject every thought into the obedience of Christ, and so make him subject unto Kings, and all Authority.

10. It being generally confessed, that there is but one way and truth; then the Spirit is not to be limited or quenched, in what way soever it is made manifest in Man to discover false ways and errors, and to lead him from them, and so bring him into the one way and truth according to its own pleasure.

Now the Quakers Principle and Practice answering these general Reasons, there is a necessity why their Liberty should be granted in things pertaining to God.

1. Because they have received Christ Jesus in the appearance of his Light, and are Followers of his Light in his own way, and by the Light they are restored into the pure Reason, Wisdom and Understanding in which their Inward Man stands innocently before God, and their outward Man disposed in Righteousness, as in the beginning.

2. Because the Light of Christ in which he hath unto them appeared and is in their Principle, is made unto them the power of God unto Salvation.

3. Because the Light of Christ hath taken away their sin, and redeemed them from all iniquity, and hath made them a peculiar people unto God.

4. Because the Light of Christ hath broken down the partition wall of sin, and hath reconciled them unto God, and made their peace.

5. Because the Light of Christ hath given them the true knowledge of the one only wise God, unto whom alone they bow, and him only worship in the Light of the Spirit which they have received.

6. Because the Light of Christ hath manifested the truth in their Hearts, and led them in the same by its own power.

7. Because the Light of Christ hath killed the lust and strife in them, and lead them to live a peaceable life in all Godliness and Honesty.

8. Because the Light of Christ hath purged out deceit and hypocrisy, and begotten Love in their Hearts, that they cannot render Evil for Evil, but abide in the Doctrine of Christ, and love their Enemies.

9. Because the Light of Christ hath Crucified the Rebellious Nature in them, and made them subject to his own will, and thereby subjects them unto Kings, and all in Authority, and they faithfully answer the Kings command, wherein they can keep their Consciences clear in the sight of God, and what for Conscience sake they cannot answer, they patiently suffer under, and so dare do nothing against the truth, but for the truth, and walk with a Conscience void of offence towards God and Man.

10. Because the Light of Christ hath discovered unto them the many false ways and errors, and the great danger in them, and hath led them into the one way and truth, and in which they have true peace with God, and serve him in singleness of their Hearts; and thus hath Christ done that for them which no other could do; by which they know that it is he, and they are witnesses of his power and life, giving him the Glory over all, who is worthy for ever.

Now as it is evident by these Reasons, that the Quakers have received the Holy and true Principle of Light that comes from Christ Jesus, and walk in the same, so they ought to have that Liberty granted them into which Christ hath restored them, they answering in Principle and Practice those things which by others are in words confessed, who say, but do not perform, which shews that they are in the weakness of the Flesh, in which none can please God; but they that obey the Light, and follow it, they do those things that are well-pleasing in his sight, and in the Light they are accepted; and in this Principle and Practice the Quakers have fulness of Joy and Peace.

Now

Now as concerning others, who are not like-minded at present, and yet in their Conscience are tender towards God, and answers a Conscience unto God, according to the perswasion that he hath wrought in them by his Spirit, that they may not be suppressed, because there is not any thing which is begotten in tenderness towards God, that is to be crushed, bruited, or quenched by force or violence of any Law; and whilst people behave themselves peaceably, the Liberty of their Conscience in things pertaining to God ought not to be denied them; and where it is so, they that have power do not to others as they would be done by; and so manifest that they are void of natural affections. And these things I write, that not any thing of God, though never so low and weak in its rising, may be crushed or quenched any way in its tender Breathings; so will truth, peace and righteousness flourish in the Earth in the same life, power and wisdom, which was before transgression and persecution, and puts an end to it again.

A tender Message of Love unto the King.

O King, my Speech is directed unto thee in all humbleness of mind, and from the tenderneſs of my Heart I write the matter which is laid upon me from the Most High, let it therefore be received and entertained by thee as a matter of greatest weight and concernment unto thee; for it is that only by which thou must either stand or fall.

Be it therefore known unto thee, that the one Blood of which God made all Nations, and in which is Life, is the most Royal Blood, and the most Noble and Renownable of all things, and by it alone all Mankind have Life, Breath and Being, amongst whom thou art one, O King; therefore thy Life not being in thy own Hand, consider who hath prolonged thy days, and stretched out thy years, who hath helped thee in time of straits, tryals, distresses, afflictions, is it not God alone, who also can cut thy days short, and finish them in a moment? Let this consideration be with thee in thy private Chamber, that thou mayst fear before the Most High, and apply thy Heart unto Wisdom; for by Wisdom Kings Reign, and Thrones are Established; and in Wisdoms Path thou wilt find the foot-steps of those poor despised People, called *Quakers*, who have hearkened to Wisdoms Voice, and walk with her in her own Way; therefore entreat them well, for they are a People redeemed by the Lord, and he hath chosen them out of Nations, Kindreds, Tongues and People, and they are as dear unto him as the Apple of his Eye, for he is their God, and they are his People; and of their innocency and peaceableness thou hast had large Experience, and hast not found them at any time to be rebellious, though they have and do suffer many afflictions under thy power; yet this is their comfort in all their afflictions, that they do not suffer as evil-doers, but as innocent from all just offences, whereby they can approve their Hearts unto God, and to the Glory of God they can enquire of all Men if at any time they have wronged, or injured, or evil entreated any Man since the precious Truth hath entered into their Hearts; and if herein none can justly accuse them, as certainly none can; then the Lord will not hold them guiltless that do in any wise

wife oppress them; for it is his Cause they stand in, and the strength of Men cannot return it. Oh take Counsel at the Light of Christ with which thou art enlightened, and in the Light thou wilt feel the Life of these poor despised People; and as thou com'st to feel their Life in the Light, then will thy Love be towards them; but if thou hate the Light, in thy own Conscience, thou can'st never know them as they are; and so instead of being a Nursing Father to them, thou mayst add to their afflictions, as being ignorant of them; for none can know them, but in the Light of Christ, by which they are changed and renewed in the Spirit of their Minds, and translated into the Heavenly Life, which the earthly Wisdom cannot comprehend. Oh! Let no Counsel enter into thy Heart, to cause thee to turn against this people; but pursue thy promises which thou hast made, and so often renewed, touching Liberty of Conscience; for the performance of those Promises will be of greater strength and security unto thee, than all the strength that others can give thee to defend thee, who with Reasons would or may overcome thee to make thy Promises void, and thereby cause thee to add affliction upon the Innocent, who at this day bear the burden, though every way they seek thy good, and concerning whom I do believe, that thou hast a persuasion in thy own Heart touching their Innocency; and if thou take heed unto that which doth at any time persuade thee, that they are an Innocent People, it will yet more persuade thee, and will work thy Heart into love towards them, even as theirs is towards thee, to do thee good in any wise; and as they are a free-born People within thy Dominion, and have an outward Portion in the same, with Wives, Children and Families, who are ready to do good in all places where they are settled, let it not enter into thy Heart to spoil them, or banish them from their Native Beings, and Birth-rights, and from Husbands, Wives, Children and Relations, who are not all like-minded in the Truth. Therefore, O King, have regard to this weighty matter, upon which thy own Happiness so much dependeth; for if thou dost well, it may be well with thee; but if otherwise, the Lord God will be clear when he Judges.

I am a Sincere Lover of thy
Immortal Soul.

Nottingham County-Goal the 2d. Day
of the 2d. Month, 1663.

WILLIAM SMITH.

T H E E N D.

Gospel-Tydings :

Wherein is shewed

What the Gospel Administration was, the Apostacy from it, and the Restauration into it again.

BEING

A Message of True and Unfeined *Love*

UNTO

All that are seeking Peace in their own way, and wearying themselves in their own wandrings, that they may come to the Light of Christ Jesus, and may be established in the power of the Gospel, where Life, and Peace, and Rest is Witnessed.

With a Tender

GREETING

UNTO THE

Royal Off-spring of God.

That there was a time in which the Gospel was Preached and Published, is a thing which generally is confessed by all that profess Christianity; that there was an Apostatizing from it, and a night of thick darkness came over that dispensation, is a thing that few understand; and therefore it is, that the appearance of the same Gospel, which at this day is broken forth in light, out of the night of Apostasie, and Preached again in the same power, is by so few believed and received; for as that Spirit and Power doth remain in People, which led into the Apostasie, and went over the glorious dispensation of the Gospel that then was, even so it blinds their minds, that the Light of the Glorious Gospel of Christ doth not shine unto them, though by the same Spirit and Power in which it was then Preached it be Preached again; and so through the ignorance that is in them, they are led captive in Error; having Eyes but see not, Ears but hear not, Hearts but do not understand, so are not converted,

nor healed, but in darkness abides, and in darkness walks in their own way, and such wearies themselves in an endless travel, being driven about with divers Doctrins, which is held forth in Mans cunning part that lies in wait to deceive, by which they are tossed from one thing to another, and catches at words and sounds, instead of life and power; and so the many Inventions have been sought out, and set up, with which People please themselves as if they were in the right way, though there is a cry in many which is not satisfied in it: And these Inventions which are come up in the long night of Apostasie, and observed and practised as if they were a Gospel dispensation, and are found dry and empty Cisterns which yields no refreshings; for they only lie in forms without, and not in the Light and Power of God within, in which the Gospel hath a free passage to the Soul in its own vertue, and therefore unto that all people must come, from which the Night of Apostacy hath caused them to erre, that they may feel the dispensation of the Gospel in its own power and vertue; for the Gospel is not changed into any new Invention, though people have invented many new forms, and every one sets up their own form as a Gospel dispensation, yet their form doth not make a Gospel administration, neither can any breathing desire receive peace or satisfaction therein; for whose minds are turned outwards, and looking for the Kingdom of God in observations, they deceive themselves with a vain hope, and runs themselves at a greater distance from the Light of the glorious Gospel of Christ, and by how much they place their belief in any invented form, by so much the more they erre from the power, which are seeking the Kingdom of God in forms and observations without, they neglect the power of the Gospel, which ministreth an entrance into the Kingdom of God within. Now as it is generally confessed, that there was a time in which the Gospel was preached and published, so it is to be considered, in what principle their administration stood who was the ministers of it, and how they became worthy to be put in trust with it; for the Apostle said, *Our Exhortation was not of deceit, nor of uncleanness, nor of guile, but as we are allowed of God to be put in trust with the Gospel; even so we speak, not as pleasing men, but God which trieth our Hearts,* 1 Thef. 2. (Mark) They were allowed of God, and put in trust with the Gospel by him, have received Christ Jesus into their Hearts by the manifestation of his Light and Love, and so were found worthy in Christ to be put in trust with the Gospel by him, having received Christ Jesus into their Hearts by the manifestation of his Light and Love, and so were found worthy in Christ to be put in trust with the Gospel; for by the Holy Principle of Light which they had received in Christ Jesus, they received power to Crucifie deceit, uncleanness, and guile, and thereby they became renewed in the Spirit of their minds unto God, who put them in trust with the Gospel in that which was pure and clean, in which he allowed them to be ministers of it, not in words only, but also in power; so that their words which in the power was ministred, they were spoken as in the sight of God, who tried their Hearts, and they did not frame their words to please Men, but in the power by which they were made ministers, they were made manifest unto every mans Conscience in the sight of God: And the Apostle said, *Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the favour of his knowledg by us in every*

every place; for we are not as many which corrupt the Word of God, but as of sincerity, but as God, in the sight of God speak we in Christ, 2 Cor. 2. (Mark) They spake in Christ, and so were manifest to every mans Conscience in the sight of God, and the measure of Christ in every one bare witness unto their Testimony; though such as did not joyn to the measure of Christ in themselves could not receive it, yet the same Principle in which they spake did bear witness to it in every mans Conscience, and so they stood approved unto God, and not unto Men; whereby it is evident, that they had received Christ Jesus, and that he was in them; for they spake in him, and that was the Gospel which they Preached, and which many received as glad tydings that brought Life and Immortality unto their Souls, and they that did receive the glad tydings of the Gospel, and did abide in it, they became followers of the Lord, and of the Truth in the love of it; so that the savour of Life in them that ministred, did reach the life in them that believed, by which life they all came into the fellowship of the Gospel, and so they that ministred was a sweet savour in the Hearts of those that believed: And the Apostle said, *My Speech and my Preaching was not with enticing words of mans Wisdom, but in demonstration of the Spirit, and of Power; that your faith should not stand in the wisdom of man, but in the power of God; for what man knows the things of a man, save the Spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God.* Now we have not received the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God; which things also we speak not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth, comparing Spiritual things with Spiritual, 1 Cor. 2. (Mark) They had not received the Spirit of the World, but the Spirit which is of God, and that was their Principle, and in the Spirit of God they knew the things that were given of God, and in the same Principle in which they freely received, they freely ministred; and this was the Preaching of the Gospel then, not according to mans wisdom, but in Christ Jesus the power and wisdom of God, in which Gospel many believed, and were saved; and the Apostle said, *Moreover Brethren, I declare unto you the Gospel which I preached unto you, which also you have received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain,* 1 Cor. 15. (Mark) The Gospel which then was Preached, they that received it, stood in it, and were saved by it, and they were not to let it slip out of their minds, but to keep it in memory, that they might not believe in vain; and many did so receive it in the love of it, as they did retain it, and the Salvation in it, and was preserved by the power of it, to hold fast that which they had received; and such continued in their well-doing, and persevered unto the end, having obtained Eternal Redemption and Salvation by the power of the Gospel; and unto whom this Gospel was hid, it was hid unto them that was lost, in whom the God of this World had blinded the minds of them which believed not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them, 2 Cor. 4. And such perished in their gain saying, not receiving the Truth in the love of it, but gave up themselves to believe Lies, which the God of this World led them into, and blinded their minds with, and such could not see though they

they had Eyes, nor hear though they had Ears, nor understand though they had Hearts, and so was not converted and healed by the power of the Gospel, though in the same power it was preached unto them, as unto those that did believe in it, and receive it; and so it became the favour of life unto life in those that believed, and the favour of death unto death in those that perished, and as there were many which could neither see, nor hear, nor understand the glorious dispensation of the Gospel, but were blinded by the God of this World, unto whom they yielded themselves to obey, and so were never converted nor healed, but perished in their gainſaying, even so there were many whose Eyes were opened, and Ears unstopped, and Hearts broken, who did both see, and hear, and understand, not likeing to retain God in their knowledg, but yielded themselves again unto the God of this World, and so became vailed from the Light of the glorious Gospel, that they lost the sight of that which they had seen, and the hearing of that which they had heard, and the understanding of that which they had in some measure understood, and by the God of this World, unto whom they yielded themselves again, their Hearts were darkned, and their Minds blinded; and though professing themselves to be wise, they became fools; having put away Faith and a good Conscience, and made Shipwreck of it; and though they were gone from the Gospel, and the power of it in themselves, yet they retained the form, and became more in love with the form than the power, and so did not only erre from the power, but turned against it, and denied it; and of this sort they were that crept into Houses, and led silly Women Captive, loaden with sins, and lead away with divers lusts, *2 Tim. 3.* For they being erred from the power of God, and having made Shipwreck of Faith and a good Conscience, they were gone into Captivity themselves, and so led others to follow them, and captivated them in the form in which they were always learning, but never came to the knowledg of the Truth, and so many Apostatized from them the Light of the glorious Gospel, and denied the power of it, after that they had seen, and heard, and understood something of it; and such became false Brethren, who turned the Grace of God into Lasciviousness, and denied the only Lord God, and the Lord Jesus Christ, as in *Jude*. So that after the Saints deceased, who by the power of the Gospel was cleansed, and with it washed from all filthiness of flesh, and spirit, and did retain it, and hold it fast in the pure Principle of Life, then did the Apostacy overspread, and the darkness of it covered the Earth, and the God of this World came into Dominion, and ruled in the Hearts of People, and in darkness they conceived what was in the power practised, and thereby people came to be deceived, being erred from the Principle of God; and so that hath been taken for a Gospel dispensation, which in the unclean part hath been conceived and practised, and in that unrighteous Nature the Truth hath been held; for by the God of this World peoples minds have been corrupted, and their Eyes blinded; and hereby it may be understood, how the Apostacy entered, and how the Gospel dispensation came to be lost, and how the many invented forms came to be set up and observed, with which people now seem to be well pleased and satisfied, and every one according to their own perswasion observes their own form as a Gospel dispensation; yet in all Ages since the Apostacie entered, there hath been something

Something of God stirring in some particular, that hath breathed after the enjoyment of that life which in pure Gospel times were witnessed amongst the Saints and Gospel-worshippers, but the God of this World being in Dominion, it hath been crushed and quenched in its rising, and hath been beaten down again by a strong hand, which the God of this World hath stretched forth against it; so that it could not come to spread abroad in the liberty of the life, but hath always been suppressed in its rising by the force of Laws, which the God of this World hath invented: But now it hath pleased God in the fulness of time to reveal his Son in Power and great Glory, who hath brought Life and Immortality to light by his appearance, in whose Life and Power the Gospel is preached again, and many have believed and received the glad tidings of it, who sometimes were wandring in the Apostacy, and seeking peace in their own way, but could not find it; for which cause they many times mourned and lamented, and their Souls endured grief and trouble for want of Christ, whom they earnestly breathed after; and though they had gone through many invented forms, and tryed the depths of Mans in his wisdom in his own way; yet they could not find him whom their Souls longed after; but when the glorious Gospel brake forth in its own power, and came to be preached in the life, then by its strength their Ears were pierced, and the joyful sound did enter into their Hearts, and the living witness of God was raised, and life from death was witnessed, and then they found him whom their Souls loved, and such knows the Scripture to be fulfilled, and can truly say, How beautiful is the feet of him that brought glad tidings of Salvation, and published peace who is risen in life to proclaim the Gospel; and such do witness, that the night is over and gone, and the day is come, and the light of the knowledg of the glory of God shines in their Hearts in the Face of Jesus Christ, who is the first-born of God, that brought many Sons to Glory, who are now made living witnesses of his Resurrection, and his Life, and are allowed of God to be put in trust with the Gospel, whose labour and travel is in the strength and power of God, and in the same they publish his Message, that people may be turned from darkness to light, and from the power of Satan unto God; that they may receive remission of sins, and come to an Inheritance amongst all that are sanctified by Faith in Christ Jesus: And whosoever doth not bring this Message is not to be received; for it is the same Gospel that was preached unto *Abraham*, and in which he believed; it is the same Gospel that was preached by the Apostles, and in which many then believed, and what they had heard, and seen, and tasted, and handled of the Word of Life, that they declared in the Life, and so they Preached Christ Jesus, the power of God to Salvation, and there was not another Gospel to be brought, either by Angel or Man, but they that brought it was to be accursed; for the Apostle said, *Though we, or an Angel from Heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed: As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed; but I certifie you brethren, that the Gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the Revelation of Jesus Christ*, Gal. 1. Oh that they which speak of themselves would consider this, who knows

no more of the Gospel than what they receive of Man, and are taught by Man, which is not the way by which the Apostle came to the Gospel; and therefore it is evident, that such have not the Gospel to preach who deny Revelation, and so they preach another Gospel than that which the Apostle preached. But now the same Gospel is known again by many in whom Jesus Christ is revealed, who hath brought Life and Immortality to light by the Gospel, and in his power it is preached again, even the same Gospel which is neither of Man, nor by Man, but in the same power received as they received it, and in the same power preached as they preached it, and it is committed unto faithful Men whom God hath intrusted with it, who are able to teach others also; and this is the light which shines out of darkness, and goes over the night of Apostacy, with all the Apostates Inventions, and in power redeems people up to God again, from whom they are alienated in the Apostacy, and such whose Eyes are shut; and Ears stopped, and Hearts hardened against the glorious administration of the Gospel, they are of all Men most miserable; for it is the mighty power of God unto Salvation unto all that believe in it, and receive it; but they that reject it, and are rebellious against it, they reject the loving kindness of God, and with the Gospel are condemned and not saved; for they that believe not, they ~~are~~ ^{are} condemned, because they believe not in the name of the only begotten son of God, but unto all that do believe, his appearance brings Life and Immortality to light by the Gospel, and it is evident, that it is the same Gospel that is now preached, and not another; for it hath wrought effectually in the Hearts of many, and hath purged and expelled the uncleanness and filthiness both of Flesh and Spirit, and hath pulled down self-righteousness, and revealed the Righteousness of God, in which many are established; so that the life of such now who have received the Gospel, doth fully answer to the life of such then, by which it is manifest that it is the same Gospel, and not another, having wrought the same work in the Hearts of all that have received it as in times past, and they answer to the same in life and practise, and face answers face in a glass; so that the demonstration of the Gospels power may be clearly distinguished from all Inventions; for though there may be fair shews of Godliness in some particular forms, yet they are not translated into the power and life of Christ, in which the Gospel administration standeth; therefore unto all such, who yet abide in darkness, and are seeking peace in their own way, is this Message sent in love, that they unto the light may be turned, by which the danger of their way will be opened and discovered; for the light will open that Eye which hath been closed, and unstop the Ear which hath been stopped, and break that Heart which hath been hardened by the God of this World, and so they will come to see, and hear, and understand what is with the light made manifest, without which the things of God can never be perceived; for as the light is in it self a most Holy, Pure, and Righteous Principle, so it doth discover in a mans Conscience all unrighteousness, which is sin, and lets him see what Lovers he hath entertained into his Heart; which defiles him, and makes him unclean in the sight of the Pure God, and in the Light waiting, that Voice which speaks from Heaven will be heard, and the Gospel will sound into that Ear which is unstopped, and pierce into the Heart, and prick it, and
with

with the precious favour of its vertue it will soften it, and so the Light of the glorious Gospel will shine out of the night of Apostacy, and bring glad tydings into the Soul, which in the night of Apostacy hath been captivated; and there Man will come to feel the love which God hath unto him, who would not that any should perish, but that all should come to the knowledg of the Truth, and be saved, and there is no want of love from God to save Men, but there is want of love from Men to close with and joyn into the love which God makes manifest in the Light, and so Mans destruction is of himself, because he loves not the Light, but loves his evil Deeds better, and follows the devices of his own Heart, which with the Light is reproved; and such obeys not the Gospel, in which the love of God is tendered, but follows the God of this World, and cherishes their own Hearts lusts, and this is Mans own way, in which the God of this World blinds him, and keeps him in the Apostacy, where he is alienrted from the Life of God; therefore let all people consider, whilst they have a day; for with whom was the Lord grieved, was it not with those that had sinned, whose Carcasses fell in the Wilderness? and unto whom did he swear that they should not enter into his rest, was it not those that believed not? Therefore all people take heed, lest you outstand the Lord in the hardness of your Hearts, and let the day of your visitation slip over your heads without regarding; for unto which of you hath he not manifested his love, and who amongst you can truly say, The Lord hath not visited; have you not had many Convictions in your Consciences, and many convincements for your sin? have you not been reproved for the evil of your doings, and have you not been secretly judged for secret faults? have you done any thing so privately that hath not been manifest, or could you ever hide any thing so closely that hath not been made known? who amongst you can excuse your selves before the most High, or which of you can say in truth the Lord hath not shewed me evil, or that I am ignorant of my sin? who amongst you can stand to plead with God in these things? Oh surely the day of account is very great, and unto it you must all come, and the Lord will be clear when he judges, for all his Judgments are true; and do you not draw his Judgments upon your selves, because you regard not his Law? how will you stand to account for all your idle words and ungodly deeds, in which you run at liberty, as if all should end without account; look over your lives, and with the Light of Christ in your Consciences view your selves, and behold the fruit of your doings, and consider whether you can stand approved unto God in secret; for your Lives demonstrate your Nature, and the Fruit of your doings declares your Root, the Old Man is yet alive in you, and the God of this World hath dominion over you, and with his deceivable working he blinds you, and in the Apostacy you are lost, when the Gospel is hid from you, and so you remain in your sins, which the Gospel casteth out and expelleth, where it is believed and received; and if you will but view your selves with the Light of Christ which is in you, though you be not in it you will see that you are under the Law, and reproved by it, and not under the Gospel; and the Law saith, *Thou shalt not covet*: Now view your selves, and behold whether you keep this one Commandment, and if you do not, then you are yet under the Law, and the Law condemnns you; for it

is Spiritual, Holy, Just, and Good, and was added because of transgression, and whilst you are in transgression and do not keep the Law, you are under the Curse, and not in the Blessing, which is a Gospel state. Now if you will view your Hearts with the Light, it will shew you, that you are coveting an evil covetousness, and both the Riches of this World, and the Riches of Knowledge your Hearts are set upon, and these are two great evils which the Holy Law condemneth; and though you may talk of the Gospel, and a Gospel-administration, and apprehend your selves to be Gospel-worshippers, yet you are under the first Covenant, with its curse and condemnation, being yet in the transgression, and you have not received the Love in the Light, in which the Law and Prophets is fulfilled; so it is not what you profess that makes you to be the same you profess; neither is it what you apprehend your Souls to be that makes you so to be; for the New Man doth not live the life of the Old; therefore let this consideration enter into all your Hearts, and ponder it in secret, that it is not such as only profess the Gospel that are approved, but such as obey the Gospel; and therefore you that talk so much of a Gospel dispensation, and the free Grace of God in it, and thereby would exclude perfect obedience as a duty only belonging to the first Covenant, and say, It is not now of Works; but of Grace; and run from good Works, and so are reproved by *James*, you are in the Apostacy covered with Imaginations; for all the Children of Light are Children of Obedience, and you that are not so, are foolish and disobedient; and whilst you talk of Salvation by the free Grace of God without your selves are found in the works of sin, and yielding your selves to obey the God of this World, and so you would hold two Kingdoms at once; but do you not know, that unto whom you yield your selves servants to obey, his servants you are to whom you obey; and is not here obedience to something, and doth the free Grace of God save the disobedient, who yield themselves to obey the God of this World, and denies the teachings of the Grace when it appeareth; for the Grace of God appeareth unto all Men, and the appearance of it doth discover ungodliness, and worldly lusts in all; but who are they that are taught to deny ungodliness and worldly lusts? are not they such as obey the Grace in its appearance; or can any be taught by the Grace and not obey it? you may as truly say, That all Men shall be saved, because the Grace unto all Men appeareth; but this is known and witnessed by the Children of Light, who are the Children of Obedience, that as the Grace appeareth against ungodliness and worldly lusts, so the grace is to be obeyed in its appearance, and being obeyed, it then teaches to deny that which it appears against; and not only so, but it also teaches to live the Life of Godliness, and so the Grace being obeyed, it brings Salvation; for it overcomes sin, and gives victory over the God of this World, who leadeth in sin such Servants as obey him; and hereby it may be understood, that Salvation is by Grace, and not by Works, and so it is believed and witnessed by all the Children of Light, who knows that obedience to the Grace doth not set up the first Covenant, but establishes the second, in which the Gospel is ministred according to the Riches of his Grace, who is the fullness of all things; therefore it is manifest that you are yet under *Moses*, though you have Christ to talk of, and the Vail is yet over your Hearts

Hearts, not being redeemed from under the Law, and its Condemnation, but are in disobedience to the Light of Christ, by which the Law is fulfilled, and in which the Gospel is Preached again as in time past; therefore all come to the Light of Christ with which you are enlightened, and obey it, when in your Consciences it reproves you, that it may guide you, and lead you, and teach you, and bring Life and Immortality into you, which you can never find in your own way; and therefore out of your own way you must depart in the Leadings of the Light, if ever you come to the life from which the Light is made manifest, and you must obey the Light, and follow it, and not reject it, and quench it, and by following the Light in obedience, it will bring you to forsake your own way, and all your invented forms, and will bring you into the way which God hath prepared, in which the Cross is placed; upon which all worldly lusts are crucified and condemned, and the old Man with all his deeds destroyed; and as you take up the Cross and follow the Light, which is to obey it, then you will have true peace in your way, and will know and understand the Gospel of God, who is the power of God unto Salvation; and the Gospel will have a free course in you, and not be quenched, and so the Cross is in the way which God hath prepared, but ease and fleshly liberty is in the way which man hath invented; and therefore it is that so many walk in it, and are so in love with it as they will not forsake it; but whosoever continues in that path, and doth not turn to the Light, with the Light to be guided, they will find the Pit to be in the end of it; therefore how deeply are people concerned to take heed to their way, lest their obstinacy run them to perpetual ruine; for it is not a profession of any sort that will bring peace in the latter end, though people may be observant in what they do profess, according to their own form, but the life which in the light is ministred, in that alone by which the Soul is comforted, and sustained, and in the needful times is helped and relieved, and that is the Gospel which brings glad tydings of peace, and glad tydings of good things, that binds up the broken hearted, and restores joy for mourning, and gives the Spirit of gladness for the Spirit of heaviness, and so the Poor receive the Gospel, and it is glad tydings unto them, but the Rich reject it, being filled with their own Wealth, and so they are sent empty away as to the Vertue which the Gospel ministreth; and therefore it is hard for a Rich Man to be saved, who hath stirred himself with the Fetchings in of Wealth by his Earthly Wisdom, his Ear is stopped to the joyful sound of the Gospel; but the Poor are sensible of their want, and so are always waiting to be supplied from the Spring of Life, and are ready to receive when it opens and ministers, and by the Gospel they are converted, relieved, refreshed, and strengthened; for the Vertue thereof flows in the life, unto every breathing Soul that wants in the Light; and this is the Gospel which is preached again in the Spirits power, as in times past, and the joyful sound hath entred the Hearts of the Poor, and thereby they are restored into the joy of Gods Salvation, and are Heirs of the Kingdom, and inherit the Riches of Life Everlasting, so as the Testimony of the Light is faithfully obeyed, the power of the Gospel works by operation, and overcomes the God of this World, and rends away the Vail with which he hath blinded the mind, and then the mind enters into the power of the Gospel, and in the power receives Faith to believe in God, and by Faith in the power there is a sure standing, and a patient waiting upon God; then doth the power work unto Salvation, Regeneration, and Translation,

beating down every strong hold, and casting out the God of this World, which hath been exalted in the place where he ought not, and so darkness comes to be expelled out of Man by the power of the Gospel which worketh effectually in all that believe, by which the minds are drawn into the new and living way, and so comes to be redeemed up to God by Jesus Christ, in whom is Life Eternal, and in whose Life is the Fellowship of the Gospel; therefore all people forsake your own way, and live, and walk in the way of understanding, that after your long time of weary wandrings in the night season, where darkness hath compassed you about, you may come to the Light of Christ in your own Consciences, and so enter into the same Rest, which is only in God.

*A Tender Greeting unto the Royal Off-spring
of God.*

Right dear and tenderly beloved Lambs, in an acceptable time hath the Lord God manifested his Everlasting Love unto you, and in the day of his Salvation he hath sweetly visited your tender Souls, and hath raised you up by the Arm of his power into the Glorious Life of the Son of his Love, in whom he hath chosen you, and in whom he hath set his love upon you, and made you his peculiar ones, in whom he taketh great delight, and unto you his love doth freely run without ceasing, and his life doth flow with pure Streams of sweet Refreshings; for in his Covenant he hath gathered you, and in his Covenant his Vertue hath free passage to you, in which you spring as Plants of his own Hand, and in his Hand he keeps you, that none can pluck you out; for with his Hand he hath done valiant things since the day he set his love upon you, and you are made witnesses of his mighty power, by which he hath preserved you in your greatest afflictions, it is none but he alone that could do that for you which hath been done, and therefore he alone is worthy of all the Glory; for the work is of him, and the Glory belongs unto him over all. Therefore my dearly beloved in the Lord, keep your Eye single to the first Principle, the measure of Light which is pure, for therein the Gospel is first Preached unto you, and by the same your Eyes were opened, and your Ears unstopped, and your Hearts broken and melted, and there was the Hand reached forth by which you were first helped, and by that Holy Principle alone you have been first quickened; for it reached from the Throne of God, and from his Glory, and with the same you were overcome to yield up all to be made one with it: So that ye are made Children of the light, and of the day, and are Witnesses that this Principle brought Life and Immortality to light by the Gospel, and the glad tydings did reach your mourning Souls, and you were thereby turned unto God, and became Followers of the Truth in the love of it, and the Lord hath been with you, and blessed you, and hath made your way prosperous, even as a people upon whom his love is placed; and as he hath chosen you, and is a God present with you, so let the desires of your Hearts be kept unto him, and to the remembrance of his Name, that the pure Seed of Life may be Crowned in every one, which is the Birth that seeks the Glory of God alone; for as ye abide in the Principle in which you are gathered, so will the pure Fear be retained; and in the low estate you will be preserved, unto which the Lord hath
great

great regard; for the Waves upon the Waters do but rise to fall again, but the low estate is fixed on the Rock, and upon the Rock stands higher than all, and there the life is felt which God doth highly exalt. Oh ye tender Hearts! the Light of Christ teacheth, that plainness is the Path of Truth, and lowly minds walk in that way, and simplicity is with them; and innocency cloaths them, and in that life is the sweet refreshment; for there the Babe doth relish the savour of that which is good for food, and with the same is comforted and nourished in its tender growth; therefore in the innocency keep your station, that the weighty power of God may for ever be your defence; so will the Glory of his life rest upon you, and the Plant of his Hand will flourish and be fruitful in you, and in its Beauty you will be comely as in the Off-spring of God, and bear his Image in the Seed of Glory; therefore retain the first Principle which is of God, that the love wherewith God loves you may for ever remain with you, and do you increase therein to the glory of him who hath chosen you; for there is not another Gospel but that which was first Preached amongst you, and received by you, the sound of which was joyful in your Hearts, and made your feeble Knees to gather strength, so that that you could walk and leap for joy. Oh dwell in the same my dear beloved; for it is the weighty power of God, in which is the Kingdom and Life without end.

And have such in singular love who are Fathers in *Israel*, who first brought the tydings of peace by the Gospel; for they are worthy of double Honour who yet continue labouring in the Word and Doctrine, and nurses the Birth with pure Milk, and refreshes the Plant with Heavenly Waters; and though some be fallen asleep, having finished their Testimony faithfully, yet their life remains with us, and in the same their glorious Testimony is had in remembrance; yet it can never be forgotten by the upright in Heart, for their labour and travel, and Faithful Sufferings for the Lord and his precious Truth, doth stand as a sure Seal of their Holy Testimony, which by them was Faithfully held forth unto the end, against all unrighteousness and ungodliness of Men, and all their unlawful deeds, and they are now entered into Everlasting Rest, where their reward is with them in Fullness; and as their precious life is retained, so will their Testimony be abundantly encreased and enlarged, by which God will yet make known his great power and glory, to the comfort of his people, and amazement of their Enemies; therefore hold fast the gift of God which in the light ye have received, that you with the same may be close girded up, and in your well doing continue to the end, neither looking back, nor turning aside to lay hold upon any other thing than what was first preached, and in which ye believed and received, which is the gift of God unto Eternal Life.

Brethren, these things I write, not as though ye had need of teaching, but in that dear and tender love which floweth to you-wards, in the same to stir up your pure minds to retain and hold fast that which ye have heard from the beginning, and the anointing which abideth in you, will teach you the same, as ye abide in it; for you have no need of teaching who are in the anointing, but as the same anointing teacheth you of all things, which also will bring to your remembrance whatsoever hath been told you, through the Holy Testimony of Faithful Brethren in the same life; so ye being come to that which abides for ever, ye know the Lord to be your Teacher, who by his Counsel instructs you in the night season, and with his love doth comfort you and strengthen

strengthen you, when there is not another to help you; and herein the Lord hath made you to differ from all wanderers, who are wearying themselves in their own way, and setting up Teachers in their own wills, upon whom the Apostacy yet abideth, so that they hear not the Heavenly Voice, but give heed to Fables, which unto them is spoken by the Voice of Dreamers; but ye beloved have a more sure word, being come to the Heavenly Light, in which you hear Christs Voice, and follow him as his own sheep in his own way, where he teaches you in secret with the still Voice of his life, so that you can sit in silence, and see your Teacher, and hear his Voice that speaks from Heaven, and receive the joyful sound into your Hearts, and feed upon the sweetness of his own vertue, and drink of the Rivers of his pleasure freely; and this is the weighty power of God, which goes over all the wandrings, and presses into the stillness, by which the Seed of God comes into Dominion and cloaths the Babes of its Nature with the garment of praise, and in this life the witness of God is answered in every Conscience; and this is the life which unto you is come, and of which ye are born, ye dear beloved Lambs who are reconciled unto God through Jesus Christ, in whose love; life and power he hath joyned you together, and made you a compleat body in himself, from whom let no man separte you, or put you asunder, but grow in his life, in which you are purely the off spring of God, by whose power you are regenerated, and born again of incorruptible Seed, and are translated into the Nature of the Lamb, whose Heavenly Image you bear in his glory.

So let the Word of Christ dwell plentifully in you, and in the same exhort one another, and build up on another in your most Holy Faith, always keeping your Eye to the movings of the Word, that none may quench it through Fear or Doubting, nor lose its motion by over-running; but as it purely moves in it self, and opens the Riches of its Fulness, so let the vertue flow from its own life without adding or diminishing, and there you will all drink at the Streams of one Fountain, and be comforted together by one Spring; for as there may be a Service lost when the movings of the Word are quenched, so there can be no Service done when another motion is answered, or the true motion of the Word is over-run; but when the Word disposes it self in the Riches of it self, the favour of its life is to the life in which the Babes rejoyce in endless peace and unity.

Oh ye Lambs, right dear and precious you are, be strong in the Faith, and look up to God, the day of your glory yet breaketh forth, darkness cannot vail it, cruelty cannot cloud it, your innocency preaches, your patience and meekness reaches Gods witness, the Seed answereth and riseth, and many Eyes are turning to your light and life, strong desires are kindled towards you, and the Hearts of many wiseth well unto you; and though they behold you afar off, yet they love you: Oh the patient sufferings of the Lambs hath pierced deep, glorious is your Testimony ye Holy ones; who shall oppose you to prosper, I know not any, though for a time they may afflict you and cast you down, yet you are not forsaken, but shall rise again; for the most High hath blessed you, and your life shall spread and flourish, whilst they that seek your hurt will run themselves to ruine. Dearly beloved Brethren and Lambs, Fare ye well in the life of Christ Jesus, who hath made us one in himself, and set us together in the Heavenly places of his love, in whose Bosom our Joy, and Peace, and Rest is sure for ever, where I right dearly greet

greet you all. The Everlasting God of Power and Peace be with you, preserve and keep you in his Heavenly Power, Life and Wisdom, in Dominion to Reign, even so *Amen*.

The Arm of the Lord in this place is largely stretched forth, to the gathering of his Elect, and the precious Truth doth flourish and abundantly prosper, and many are lately joyned with it, and are become Followers of it in love, glory, and everlasting praises be given unto God most High. Friends in these parts are generally well and fresh in the Truth of God, and Meetings large and peaceable, and in the love and life of God both Bond and Free rejoyce together.

Nottingham County Goals the
Second Month 1663.

WILLIAM SMITH.

M m m

An

ALARM

Beat in the

Holy Mountain,

That *England's* Inhabitants may awake to
Righteousness.

Their Vanity & Prophaness being here opened;
that they may see what they have brought forth, and of
what service it is to the King, or his Cause, unto whom
they have pretended so much love.

The **KINGS** safety and strength being here also plainly shew-
ed, in a short Message of love unto him, which was deli-
vered into his hands.

By Commission from the Prince of Peace in

W. S.

With you is my Controversie, saith the Lord, who reject
my Counsel, and will none of my Reproof, who go on
in Rebellion, and hate to be Reformed, your ways are all
corrupt, and your doings are altogether evil, and your
delight is therein placed; these things have I seen, and
have long held my peace, and you have thought that I have been such a one
as your selves, but I will set your sins before you, and cause you to remem-
ber your doings; my anger is kindled in my Breast, and my jealousie burns
like fire, my arm is stretched out, and I will not gather it in, until my work
I have have accomplished, and until I have performed the intents of my
Heart,

Heart, I have beheld you throughout, and my Eye hath seen you in secret, your Councel you cannot hide from me; for I am God, and all my ways are equal, your sins have long come up before me, and the cry thereof hath been exceeding great, yet have I exercised patience towards you, and Judgment I have not executed speedily, but have forborn and suffered long, because my delight is in saving, and not in destroying, but you have abused my mercy, and have not regarded the day of my patience, that my goodness might have led you to Repentance, but have hardened your faces to sin more and more, and saith the Lord sees not, neither is there knowledge in the Most High, but you shall all know that I have seen you and your doings, and will plead with you in the strength of my might, and by my hand you shall fall in judgment; for I will scatter you, and will not spare you, I will make you as dust before the wind, and then shall ye know that I am God, and all my judgments righteous, for I respect not persons in judgment, neither regard the loftiness of Man, but will bring him down to the dust, and make him bow before my Power, both high and low, rich and poor, shall know it, who stand in their stout-heartedness, in the day when I do this, saith the Lord God Almighty.

O Inhabitants of *England*, I have beheld you scattered as sheep without a shepherd, every man walking in his own way, and doing the thing that seems right in your own Eyes; so that you are become exceeding sinful, and as a Cage of unclean Birds, your deeds testify against you, that you are a rebellious people, stiff-necked, and stout-hearted, willful and stubborn, sinning more and more, that the Lord is provoked, and his Spirit grieved with your unlawful deeds, and with the evil of your doings; for of late you have sinned as if you never could have sinned enough, that you have largely filled up the measure, and drawn the wrath of God near upon you, you have run desperately in the ways of darkness where your Eyes are blinded that you cannot see your selves, so that iniquity you have greedily committed, and have exceedingly added to your former sins: Oh! turn to the measure of God that is manifest in you, that hath not joyed with you, nor consented to your vanities, but hath stood a reprover of you in your own Conscience, turn unto it, for it is pure light, and discovers every deed of darkness, wait in it, and it will open your understandings your ways to behold, that you may loath what you have done, and depart from your evil ways to turn to the Lord, whose way is pure, and his work holy; for you have been all tryed, the Fence hath been pulled up, and you have been let loose, and have had your swing, and into the height of vanity you have runned without stay, and have made it manifest what your hearts delight in, sober people have seen your folly, though you walk in darkness, and do not see your selves, you are so accustomed to do evil, and your delight is so placed in it, that you call it good, and esteem the man highly that is most exercised in it, and have such a one in respect above others, that you count the proud happy, and those that do wickedly you honour, and none so much respected or esteemed by you, as they are; this is your own way, and you walk in it with delighting, and in your vain minds are striving who should most exceed in prophaneſs, and this is

sufficiently evidenced in your rioting and drunkenness, pride and wantonness, for which the honest-hearted mourn, to behold the abominations and wickedness that is brought forth by you, and will certainly draw down the judgments of the Lord upon you; for your wickedness will fall upon your own heads, and this you shall know in the day when he executes vengeance, whom now you openly and prophanely sin against: Oh! that your Eyes were opened to see, and your understandings to perceive, that you might come into Gods fear, and dread his holy Name; for vengeance belongs unto him, and he will repay, and though your day seem unto you as if no night should come upon you, yet know, that you must come to judgment, and give an account of all your doings, then will your day be dark, and blackness will over-spread you, and your faces will gather paleness when all the drunkards healths shall rise up against them, and draw down wrath upon them, and increase their torment; this will be your portion: Oh ye drunkards of *England*, who now have your delight in it, that nothing is pleasing unto you but the vanity of it, nor none pleasing to your company but such as can joyn with you in it, and though your Cup seem to be filled with pleasure, and with joy, and you drink all off with delightings; yet will the end be bitterness; Do you ever look into the bottom, or consider what the last drop will be? Surely if ye were but so wise as to consider the last end, it would put a stop unto you, and place Gods fear over you; for there is a Cup of indignation for you to drink, which will turn your joy into mourning, and your mirth into heaviness, and make you gnaw your Tongue, for pain, when your Cup of pleasantness shall be turned into bitterness, in the latter end this you shall know; how to you abuse Gods good Creatures with your immoderation and excess, until you make your selves incapable of manhood, wallowing in the dirt and mire of your filthiness from day to day, rising up early to follow strong drink, and sit til night to be inflamed, and this you have followed with delightings, and have made it your great business, thinking your selves most in service, when you were most in the excess, and all this hath been presumed, and with rejoycing practised in pretence of love to the King, and his Cause; and you have charged the sober-minded with disaffection to the King, and his Cause, upon no other ground, but because they could not answer you in your vanity, nor run with you into the excess, and from this pretended zeal and affection to the King, you have drawn encouragement to commit sin with greediness, and it is upon me from the Lord to charge your wickedness upon your heads, that it may not lye upon the King, nor his Cause; for desperate wickedness it is whatever you might pretend to be the ground for your practise, and you shall all know, that you have sinned against the Lord of Life and Power, who is King of Kings, and that you have dishonoured the King of the Nations, and as great Enemies you are unto him, and his Cause, as those that have made Wars against him, for your doings are neither healthful nor happy, but have rather added affliction to him, and by such a people his throne cannot be established; for that which you have pretended to be in love to him, now appears to be against him, and you have not expressed any love to him, or his Cause, in those ways wherein you have walked,

walked, but the Enemy blinded your minds, and raised up your vile affections to satisfy your own Hearts lust, and then you made the King and his Cause your foundation; Oh! that your Eyes were opened to see what you have done, and what you are doing, that you might come to Repentance before it be too late; for the King is not honoured, nor his Cause advanced by your doings; so that your foundation is rased out, and you are left without a bottom; for it is not expedient, that the Kings Name should lie under your vanities and wickedness, to uphold or support you in it; for the Lord is revealing his Righteousness, and making known his Everlasting Truth and Holiness, which is more honourable for the King to shew himself in, and to uphold and support as a Nursing Father, and is his right place, and not to lie in the bottom of your Dirt and Mire in which you are wallowing, that is not his place, nor never can make you happy; so that you have spent your strength in vain, and your labour to no purpose, and the sober People fathom over you, whose love is after Truth and Righteousness, Justice and Equity, which is the honest Cause to be contended for and advanced, and the King in it, that his Throne therein may be established, which is the desire of all sober People, whose love is more to the King in Righteousness, than yours is, or can be, in your wickedness, though they have, and do deny your vanities, knowing that sin hath been the cause of ruine and desolation to King and Kingdoms, but never was the establishment of any; therefore you have begun at the wrong end, and must repent of all you have done before you can be the Kings friend in Truth; for all that you have gloried, and are glorying in, is no way serviceable to the King, or his Cause? what hath the King reaped by all your Healths drinking? your kneeling upon your bare Knees to do it, your throwing down your Hats upon the Ground, and such excess; in which you have wronged your selves, and degenerated from reasonable men, and no service at all have you done for the King in these things; What hath the King reaped by all your Fire, which in the Streets of most Towns in the Nation hath been kindled? And this you have pretended, that it hath been done in your joy for the King, though nothing but sin and iniquity, vanity and prophaness hath been brought forth by you, that the Nation hath been on a flame with wildness and madness in the exercise of these things? What doth the King reap by all your Pride which you deck your selves withall? Doth he profit any thing by all your Ribbons that you hang about you? or your Feathers that sit about your Hats? or Gold or Silver Lace? Is there any service done to the King in setting up your long Poles in your Towns, and call them *May-Poles*? or doth the King reap any thing by your Piping, and Fiddling, and Dancing about them? or your Drinking, or Singing, or Shouting? have you not laid the Kings Name at the bottom of all this dirt and mire that stinks, and is so odious to all sober People? what have you expressed in all this, either to the King or Kingdom? or what have you done? or where? or to whom stands your service? Nothing but your folly have you manifested, neither fearing God, nor honouring the King Therefore his strength doth not stand in you, neither is his safety in

such a people, neither any way serviceable to him, and what fruit he hath reaped by your doings he may well understand; for that which hath of late been practised in *England*, is not the way either to make a King happy, or a Kingdom blessed, but diverts the Lords mercies from both, and draws down wrath and indignation upon King and Kingdom; and it may be read in the Scriptures of Truth what hath made Kings happy, and Kingdoms blessed; and what hath brought ruine and desolation upon them; for when the Lord, was feared, and King and People did that which was right in his sight, they were happy and blessed; but when they departed from him, and did that which was evil, he neither spared King nor People; and so hath the Lord always recompenced both King and People in all Ages and Generations, according to the Fruits of their doings; for he that hath all Power in his hand, and who ruleth over all the Kingdoms of the World, and whose they are, he pulls down, and he sets up, and he alone hath the Key to open and shut, and all that fear him, and work righteousness, are accepted of him, and there is no respect of persons with him, and in the exercise of Righteousness, Truth and Holiness Kings are happy, and Kingdoms blessed; but in the exercise of wickedness and prophaneſs, Kings and Governours will fall, and Kingdoms will be brought into desolation, and this Generation hath an evident Testimony of it, and may read it in the experience; how hath the Lords Arm been exercised in his Work, how hath he pulled down one, and set up another within these few years past? because he was not regarded, nor the trust which he reposed in them performed; therefore did he stretch forth his Arm, and at one blow laid them in the dust; for they were unfaithful, and when they had power to do good they did it not, though the Lord did require it; but always proved self-seekers, and men pleasers, and waxed high and lifted up, and then stood exalted, and grew into those things which they destroyed in others, and so ruine and desolation in this Nation hath been felt thorow all fair shews and large pretences that have been made from such as have been in Power, who never performed their Vows unto the Lord, nor what they promised in the day of tenderness; yet there is a remnant that God hath preserved in uprightness, who have walked in Gods fear, and have waited upon him, and thorow all these changes they have learned righteousness, though multitudes in the Nation there yet be of whom it cannot be so said, but still abide in the vanity, and have thorow all these changes waited for a day in which they might have an opportunity to satisfy their hearts lust, which now is broken forth; but you are all to be reprov'd, and without respect of persons you are hereby reprov'd and testified against, and also warned from the Lord God to cease from your evil, for there is no profit in it, neither to the King, the Kingdom, or your selves; for you are out of all Truth, and from the Spirits manifestation: that is given to profit withall, and so you ran into errors, and do not know the Scriptures; nor the Power of God; Oh foolish people and unwise, What will you do in the end of these things? who are departed from the Lord, and erred from his Spirit, and from the Scriptures of Truth: What Command or Example have you in the Scriptures for your doings? Do you find in the Scriptures, that the Christians ever practised such things

things as you do under any pretence whatsoever? Can you shew it in any Chapter or Verse, that the Christians ran into excess, drinking of Healths, and throwing down their Hats, and kneeling upon their Knees to do it, or that they were hung about with Ribbons, and their Hats prick'd about with Fathes, and making Fires in their Streets, and called them Bon-fires, and set up long Poles in their Towns, and called them May-poles, and then Piped and Danced, Drinking and Singing, and Shouting and Sporting in wildness and madness about them? is this the Christian state, or what is a Christians practise, and what is their way they walk in? You have lost your understandings, and Sences are benumbed with the custom of sin, that you are in the fair Countrey amongst the Heathen, and bowing down unto their gods, and worshipping amongst their Groves and Graven Images, and yet bear the name of Christians, and can go to your named Church, and your professed worship, and hear your Man-made Minister, and can observe all the Traditions, and bow to every Ceremony that Man hath set up, and so you have professed Christianity many Years, but doth not the Root of a Christian bring forth better Fruits than yours? You shame your Religion and your Ministry, who have been thus long learning of them, and they teaching of you day after day, and year after year, and you are but where you begun, if not worse many of you, you might have learned better things by all this teaching that you have had, you might not have been so ignorant of Truth and Righteousness, if your Ministers were of God, and placed amongst you by his Power, if you had been sober men, and walked in Gods fear, you might have learned more Righteousness in these Years past, in which some of you have been exercised, and might have been sufficiently humbled? had you minded the Lord and his work, but you make it appear, that you have not learned Righteousness, whose lives are wrapped up in sin and wickedness, and so the Heathen state abides, from which Root all these evils spring; in all this time of teaching you might have learned more modesty and sobriety, and have brought forth some Fruit that might have made your Ministry honourable, and adorned your profession with something of holiness, but you have lost the favour of all godliness, and degenerated into all manner of wickedness, and in your doings may your Ministers behold the Fruit of their labour, to see you who are their constant hearers, filling the Town Streets, and spending your time in Drinking and Shouting, Piping and Dancing, as in many places of this Nation there is evident Testimony from your own practise, this will fall upon the Transgressors, and Gods witness in your Conscience will rise against you, and condemn you who are guilty of these evils, and it will clear and justify the innocent and harmless, who have walked soberly in Gods fear, so that it will fall upon whom it is due, and it will pass over the heads of all sober People, and Gods witness in the Conscience of every one, will either accuse or excuse in the particular, that all People in the Nation may truly see whether their hands or hearts have been joyned unto the evils that have been acted and brought forth by many, or whether they stand clear in themselves as before the Lord; so will the guilty be condemned, and the Innocent set free; and so whether Priest or People, Old or Young, you may

may all see your selves, and what lies upon you concerning those evils that are here testified against; for where the Priest is guilty, Gods witness will not spare him, or where the Rich and Mighty are guilty, it will not spare them; for it respects neither Person nor Title, but gives true Judgment against every Transgressor, according to his Deeds: Therefore all you Ministers of *England* search your Hearts; for there is not many of you that Gods witness will clear, who had neither your heart nor your hand joyned in these great and crying sins, either by promoting of them, and appearing with them, or secretly encouraging or countenancing the practise of them, that so there was not like to be a reproof given by you to stop them, when you was like-minded with them, and joyned with consent either openly or secretly, so the Scripture is fulfilled, like People like Priest, and for this hath the Lord a Controversie with you, because you have strengthened the hands of evil-doers, and hath not reprov'd sin in the Gate; therefore is the Lords hand against you, and he is rendring your covering from off you, and he will leave you in the shame of your own nakedness, and make you a hissing to all that pass by; for you are deceitful workers, and your fruits make you manifest. you are fair sayers, but evil doers, you love evil more than good, and pleasure more than God, and such Examples are you amongst the People, the Vision is ceased from you, and night is come upon you, that you have no answer of God; therefore you profit not the People at all, but deceive them by your lies and flatteries, and cry Peace unto them, when they are daily exercised in works of Darkness, you have been weighed and truly tryed in the Spirit of Truth, and by the Scriptures of Truth, and you are found wanting; for the Life of Truth you are not in, nor the Life of Scriptures you do not live, the day hath declared you, your works are tried; I do not mention these things to upbraid you, for that is not my life; but in pity to you, and all that are led by you, and live with you, I am constrained to warn you all to forsake the evil and chuse the good, to love mercy do justly, and walk humbly with God, and turn to the Lord God his Power to feel; come within, search there, set your way, consider your doings, stand still, hear Gods Voice, obey his Council, that what is past may suffice; for there is no Profit in your doings, nor any service in your labour; but instead of Wheat, Tares spring forth, and instead of Barley, Thistles grow, and this is the Fruit of your labour, and the end of your Harvest; Therefore Priest and People, High and Low, Rich and Poor, consider your states; for the Ground is known by the Crop that it brings forth, and the Tree is known by its Fruit, and now the Ax is laid unto the Root, and the Tree that brings not forth good Fruit, it must fall by the stroke, and the fire is its Place; this Tree is in your selves, the savour of your Fruit doth plainly declare it, the Ax is laid, the stroke is near you, and God will not spare you of what Degree soever you are, but by his hand you must fall, if you go on in your own wickedness; and now you are all warned, and I am cleared before the Lord concerning you, and whether you bear or forbear, the Alarm is true in the day you shall know it.

Unto

Unto thee, O King, a Message of love I have, and from the Lord it is laid upon me, and in faithfulness to him I must declare it; Incline thy Ear with meekness, and let Patience be thy covering; for the Lord God is Mighty, and his Presence is dreadful, he it is that opens my Heart, and directs my Speech unto thee; trust thou in God, O King, and delight thy Heart in him alone, that he may be the length of thy days, and the strength of thy life; for thou art but a mortal man, and canst not stand without the Lords upholding, thy life is in his hand, and thy Dominion in his Power; for he gives and takes at his Pleasure, he hath placed thee in Dignity, and hath given thee Power over Three Nations, and thy Dominion extendeth thorow Three Kingdoms, in which there is a great and mighty People, and they are variously affected in Judgment, the Eyes of all are upon thee, and great are the Expectations of many; therefore wait thou upon God, O King, and joyn unto the Principle of life, and unto it always resort for Counsel, that thou mayst go in and out before so great and mighty a People, and minister true Judgment unto every one in their present state, so will thy way prosper, and thou wilt be happy; for God hath for a time proved thee and thy Patience, and now hath brought thee into Dignity, and he expects fruit from thee; he tried many before thee, who had Power to do good; and made large Promises, but they neglected, and did not answer the Lord in faithfulness; so their day suddenly passed over, and he cut them off, and laid them waste, and they are no more; And now it is thy day, Power thou hast; and God expects thy faithfulness, wait to perform unto the Lord that what others carelessly neglected, and for which cause they were over-turned, thou mayst in this thy day fulfil: Therefore be circumspect, O King, for the matter is weighty, and joyn to the Principle of God which is Pure, and it will lead thee into Gods Pure Council, and unite thee to him and all that fear him, which can only make thee happy, and this will be strength unto thee, and safety for thee, upon which if thou layst hold, thou dost well; for if thou cleave unto the Lord, and wait upon him in uprightness, he will not forsake thee, but will be wisdom to thee, in which thou wilt be able to order the People aright, and to place true Judgment in the Earth, that it will run down like a Stream from the true Fountain, and divide betwixt the Precious and Prophane, and here will every Soul be subject to thy Power, not only for fear, but also but also for Conscience sake; and in thy Government the Righteous will rejoyce, as in the Power of God thou standst to be a Praise unto the good, and a Terror unto the evil, and in this thou wilt be happy, and thy way will prosper: But if thou erre from the Lord, and depart from his Council, and hearken unto men, and place thy confidence in their strength, thou wilt not prosper; for that hath been the fall of many, who never could rise again, when they placed confidence in mens Counsels and strength, and regarded not the counsel of the Lord; therefore in love is this Message unto thee, O King; and this is the Way in which thou art to walk, be staied upon the Lord, and wait his Wisdom to receive, that thou mayst truly understand the state of the People over whom thou art placed, and strive not to please Parties, but minister a measure of true Judgment unto all, thou hast the Sword in thy Hand,

wait

wait to be a Minister of God for good, break off the bonds of oppression of what Nature soever, undo all heavy burdens which tender Consciences cannot bear; give true freedom in the practise of Religion, let none be compelled to worship in any form contrary to their freedom, mix not thy Power with the Lord in such things, leave his own work to him, that what pertains to the Conscience he may order; for he is the Searcher, and knows secrets, and it belongs to him; Break off every Yoke that doth oppress the Innocent, let all forcing and compelling, and suing of those that are tender, and cannot for Conscience sake conform to any thing out of the Truth, be wholly removed, that in matter of Worship the tender Conscience may not any way be entangled, who in other things live peaceably and quietly under the Government; these, with many other things the Lord requires of thee, which unto thee belongs, and which thou art to see effectually done; for the Lord will redeem his Chosen, and others have had their way to have done it, but were careless, and the Lord hath smitten them, and blasted them; and now thou hast thy day and Power to perform it, be diligent to obey the Lord, that he that hath set thee up to try thee, may not have cause to pull thee down; for at his pleasure he can do it, if thou be not careful to perform uprightly what he requires of thee; and do thou shew mercy unto all, and seek not revenge upon any, though thou must apprehend much wrong hath been done, yet do thou forgive it; for it could not have come to pass but in the permission of God; so do thou leave it to him, that he may judge who judges righteously, and truly gives a just recompence of reward unto every man; and so shew thy self merciful, as God hath shewed mercy unto thee, that in love a perfect unity of Hearts may be amongst all People under thy Government, and this will make thee truly honourable and happy, and give thee the necks of all thine Enemies under thee, and peace within the borders will abound, and all the people will be towards thee unfeignedly; therefore be single to the Lord, O King, and encline thine Ear to his Council, that his pure light in thy Conscience may be thy guide, and that the power thereof thou mayst submit unto, which will keep thee in a clear understanding, and give thee a true discerning, both of thy own state, and the state of the people over whom thou art placed; as thou waitst the light to obey and abide in, thou wilt be able to search into deep matters and secret causes, and to minister true judgment with a pure understanding: And be tender over a poor and afflicted people, who travel within thy Dominions, and Preach Peace thorow the Nations, who amongst the many Names, have a Name given by the World, and are by the People thereof called *Quakers*, they are born of the Royal Seed, and the Lord is their God, and he hath chosen them to be his People in Righteousness, their delight is to do his Will, and to be subject unto his Power, Mercy and Truth they love, Righteousness, Peace and true Justice their Heart desires, many have oppressed them, but few have been mindful of them to shew them any favour; they have been a suffering People thorow times and changes, and have endured and born affliction in patience, the love of God is manifest in them, and a willing people they are made unto him, for his love constrains and draws them after him, and they are freely given up unto him, and dare

dare not deny him, though all People should set themselves against them, let thy care be over them; for they are the Flock of God, and the Apple of his Eye; and if thou shew favour and love unto them, and take off the burdens and all the Yokes from of them, the Lord will bless thee; but if thou slight them, and have not regard unto them; but suffer the Oppressors stills to oppress them, and continue the Yoke upon them and make thy loyns as heavy as others have been before thee; he that hath set thee up and placed thee, he will pull thee down and remove thee, and there will be none found to uphold thee; this is weighty, O King, consider it in coolness.

Beware of men, and of their Councils; for there is much deceit, and many will work upon thee for their ends, that they may come into honour and dignity, many such thou wilt find near thee.

There is a People that have not swerved from thee, but have suffered under the power of others for thy sake, these will come near thee, and there is some cause that thou shouldst shew respect unto them; but beware thou givest not thy strength unto them; for many of them are after vanity, which the Lord is not pleased with; therefore cast not thy self upon them, lest thou fallst into their hand.

There is another sort of people, who have not been faithful to any cause, but have fought themselves thorow all the Revolutions that have come to pass, who stood against thee in the day when others had strength and power, and now appear for thee, and shew themselves to be great friends to thee; cast not thy self upon such a People; for they will betray thee, and if thou lean upon them, they will let thee fall.

When things are searched to the bottom, thy way is a streight way, O King, and none can uphold thee in it but the Lord alone; therefore cast thy self upon him, place thy confidence in him, and walk thou in his fear, and in uprightness before him, and he will be strength unto thee, and safety for thee; so in the Lord, and in his People, whom he hath chosen from amongst the many People, thy strength and safety is, O King, hither turn, come trust and believe in the Invisible, Life and Power is in him, Dominion and Victory he gives at his Pleasure, not by Sword nor Spear, but in the might of his own Spirit, which in this day he hath abundantly made manifest, and by which his chosen People are guided, which is their strength and Life, their Joy and Salvation; if thou wouldst have strength, turn in hither, if thou wouldst be safe, lay hold, come, here cast thy self, and place thy confidence, and though neither Sword nor Spear, nor Host of Men appear to be on thy side, the Prayers of the Righteous shall appear for thee, who hath access to the Throne of Grace; and as thou hast faith in this, though it may seem weak, yet thou shalt know that it is stronger than all Weapons of War, to give the Victory, and establish thee, and the Kingdom, in perfect Peace.

Let the Cry of the Innocent come before thee; and let their Cause be considered by thee, who suffer in Bonds this day within thy Dominions, for no other Cause but for Conscience sake, reach forth relief unto them, free them and release them by thy Order, O King; so will thy Name be a sweet favour, and God will be with thee, and bless thee, and Happy

wait

Wilt thou be for ever, if thou encline thine Ear to the Lords Counsel,
 and perform what he requires of thee in uprightness of Heart. In
 submission to the Power of God, is this Message of love written unto
 thee, O King.

By one who truly honours the Lord, and thee in the Lord.

WILLIAM SMITH.

This was written in the

Year 1660.

THE END.

THE WORK OF

Gods Power in Man,

WITH

Something that the Spirit of Truth leads to
practise, and what it leads to deny.

Given forth in love to the Seed that yet lies in
Bondage under the Works of darkness, that all who are
professing God and Christ in words, and observing forms
out of the power, may behold the Work of the power, and
that such amongst them who breath after God, may be in-
formed into the right way, and come into unity and fel-
lowship with the Saints in Light, who in the power inherit
the Blessing.

*The way of God is not as the way of Man : Therefore let all con-
sider their way.*

WILLIAM SMITH.

MAN being fallen and degenerated from the Life and Power
of God in which he was created good, he is become an evil-
worker, filled with evil Thoughts, Words and Deeds, his
Heart and Mind unclean, defiled and polluted ; his Soul bur-
dened, oppressed and afflicted ; and here Man lies in the
mire of uncleanness, and there is not a whole part in him, but wherefoever
he lieth down, he defiles himself ; and yet in this state he would be compre-
hending God and Christ, and in his fallen wisdom would be applying the
benefits of Christ for his comfort and satisfaction, not at all consider-
ing that he is alienated from God by evil works, nor regarding the power
of

of God in himself by which the evil works are destroyed ; for of a truth ~~Man must be changed by the power of God, if ever he come to be truly~~ happy ; that Nature must be killed which is alive, and that must be quickened and raised which is in Death, or Man cannot inherit the Kingdom of God ; therefore all ye that profess God and Christ, and Christianity, and are not yet changed into the Nature of that which ye do profess ; consider seriously this short Testimony unto the Power of God, and the work of it in Man.

1. There is a time in which God visiteth the Sons and Daughters of Men; for he beholds all people in the fall out of the right way, and his tender compassion moveth, and his love openeth, and with the light of his life he lets Man see the evil of his doings; for it is a certain truth, that the love of God is tendered unto Man in the light, which doth discover his sin, and that is the day of his Visitation, wherein God is willing to make known his loving kindness unto Man, he sends his only begotten Son, who is the true Light, that all in him might believe, and all by him might come to life ; and seeing that Man cannot hide any thing so secretly, then let him believe that it is of God which so discovers his secret intents ; for it is God that searcheth the Heart, and there is not another way that leadeth unto life, but the light which from the life is made manifest ; for Christ is the Light, the Way, the Truth and the Life ; and all other ways lead from the Truth and from the Life ; and whosoever rejects the Light, they reject the Love of God, the way to God, and the Truth of God, and so rejects Christ by whom they should come to God ; For Christ is the way to God, and there is not another, and his Light is manifest from the Love and Life, to convince every man that in sin abideth. And this is the time of convincing.

2. There is a time when man comes so to be smitten by the Light of Christ in his Conscience, as that he is brought to stand still and consider his way, and with the Light he comes to see the evil of his Doings, and there he Feels the Light to be a Witness against him, and a Reprover of him, and so comes to be made sensible of his own wretchedness and misery, and to Feel the burden lie upon him, and the sin every way to beset him ; and the cry rises in him, *Who shall deliver me from the body of sin and death?* Then he begins to look who shall appear for him, and help him in his distress, and who shall deliver him out of the trouble and affliction wherein he lies ; his sin is now his burden ; and that which he hath had pleasure in, is loathsome to him, and he groans under the weight of it, and travels in pain in the sense of great oppression ; and here he is compassed about with grief, trouble and sorrow, all his sins come up in order before him, and the Light of Christ stands a Witness against him, and executes judgment upon him, and he knows not which way to look for comfort, he Feels the Hand of God correcting him, and the stripes to fall upon him, and which way soever he would escape, he is pursued ; Peace he cannot come unto, Rest he cannot find, and so is made willing to Fall into the Hand of God, seeing that all his own strength cannot help him, and without Christ appear for his Redemption, he is miserable for ever, and so the Candle of the Lord being lighted in man, he comes to see every corner of his own House, and all secret things that have been wrought and acted in darkness, they all come into his view, and there man sees himself defiled, polluted and unclean, and sees that no unclean thing can enter into the Kingdom of God ; and so he begins to abhor himself, and come to Repen-
tance

tance for all the evil that he hath done, and the sin that he hath committed, and begins to wait in the light to receive power over his corruptions, and so comes to hearken to the voice which reproves him, which is the voice of Christ, and begins to regard when reproof comes, and there his Heart comes to be touched with the power of Christ, and with the power is turned from the evil unto the good: And this is the time of Conversion.

3. There is a time when the Power works Redemption, by drawing and leading man out of the sin; and so he comes to forsake the evil of his own way, and the devices of his own Heart, and begins to Feel the power working in him, and redeeming him out of those things wherein he hath lived, to himself; and Deaths shadow begins to be broken, and the life begins to rise and come up into some liberty, and then man knows his Redeemer lives, and the Power gives him Ease where he hath been Burdened, and sets him Free where he hath been Captivated, and so the Power helps him where he cannot help himself, and delivers him where he cannot deliver himself; and the Power strikes over that Nature in judgment, in which sin is conceived and nourished, and so makes man conformable to the Death of Christ, and brings him into Fellowship with his Sufferings, and so he is made one with Christ in his Death and Sufferings, by which he comes to the vertue of his Resurrection; and there his Death and Sufferings are known, by passing through the same in the Work of the Power, by which Power Redemption is wrought out of that Nature which is evil, into that Nature which is good; and so Man comes to be Redeemed up to God by the Work of his Power, and enters into the Power, where he receives true Faith, and by Faith in the Power he obtains victory over the sin which hath been his burden, and by the Power he begins to rise in the Immortal Seed, and there Feels Christ to be the Resurrection and the Life, and by his Resurrection and Life man is Redeemed out of Death, and is made a partaker of the Riches of his Grace, in which all the benefits come to be witnessed, to the comfort and satisfaction of the Soul; and so Christ is made Redemption unto all that in his Power believe. And this is the time of Redemption.

4. There is a time when the Power works Salvation, in saving from the sin out of which it Redeemeth: For *Christ is the Power of God to Salvation*; and by his Power he rebuketh Temptation, so that when Temptation would draw the mind into those things again out of which there is Redemption, then the Faith standing in the Power, and the Eye looking unto Christ by Faith, he appears to save from the sin which the Temptation would draw into; and here Christ is felt to be a Saviour that saves his People from their sins, (mark) Saves his People from their sins; for they are his People that are Redeemed by him. And though there be a liableness to Temptation after Redemption be witnessed, yet abiding in the Power, they are his People, and he is their Salvation, and so he keeps them by his mighty Power through Faith, he keeps them out of the evil, and keeps them in the good; and so he that believes is saved, he doth not enter into Temptations, though Temptations may be presented to him, but is kept and saved by the Power; for as Redemption draweth out of the sin, so doth Salvation save from the sin, and yet the same Power; for it is not one thing that Redeems, and another thing that Saves, but it is the Power which worketh effectually in both; and so Christ a Redeemer, and Christ a Saviour, and they that are saved by him, they rejoyce in his Salvation, for he brings Salvation in the Creatures weakness; and

and this is his Salvation, wrought by the Arm of his Power; for if People do not Feel Christ to be nearer to them for Redemption and Salvation, then where they apprehend him to be without them, they cannot feel the joy of his Salvation; for Temptations are within, and if Christ be not there also to rebuke them, and save from them, there is no man can prevail by his own strength; but where the mind joyns to his Power within, and stands in his Power, there is External Salvation obtained. And this is the time of Salvation.

5. There is a time when the Power works Regeneration; for having converted, redeemed and saved, it hath a free course in man, and works effectually for the changing and renewing of him, striking over all the old Nature, and the Deeds of it, and crucifies them down into the Death, and buries them in the Baptism of Sufferings, where man becomes a dying man, dyes to the World, dyes to his Will, his Wisdom, his Apprehensions and Conceptions; and the Power crucifies man unto all, and all unto man; and he passeth through Death in the operation of the Power; for the Power passeth through the whole man, killing the Lusts, burning the Chaff, consuming the Dross, and dissolving the Earth, and raiseth man out of the Earthly Habitations, and so cuts off the Seed of the evil-doer, and takes away the sin; and there the first *Adam* dyes, and the second *Adam* rises, and bringeth up the Immortal Soul in his Hand; and then all things are made new by the Work of the Power, and a new Birth is Born, which hath a new Heart, Mind and Tongue, from which proceedeth new Thoughts, Words and Deeds; for behold, the Work of the Power maketh all things new, and so man cometh to be regenerated and born again of Incorruptible Seed, which is a Mystery to all apprehenders and conceivers; he dyes to self, and receives a new life in Christ, and hath a New Name given him, which no Man can read but he that hath it. And this is the time of Regeneration.

6. There is a time when the Power worketh Sanctification, by cleansing all that out of man which hath defiled him; for the Fire consumes, but the Water cleanses, and so purgeth the Conscience, and purifieth the Heart, and maketh man clean within; for Christ prepareth the Soul as a Bride for her Husband, sending forth his pure Water to wash away all spots and stains, and so puts on the Garment of his Righteousness, and in the life of his own Righteousness he beholdeth the Soul, and is in love with it, and so marieth it to himself in a perpetual Covenant never to be broken; then *he that sanctifieth, and they that are sanctified, are all of one; Mercy and Truth is met, Righteousness and Peace kisseth each other*; and here man is made the Righteousness of God in Christ, and so is *righteous even as he is righteous*; for it is Christ that now liveth in man, and is made righteousness unto man, in which righteousness the Saints are approved and accepted of God: Oh! let not any grow wise by apprehension, for I am not answering that part, my love is to the Seed, and my Heart is broken in the sense of what I now write; but I am not to write much concerning these *Mysteries*, lest any should take them up, and say it is done: But let all know, *That this is the time of Sanctification.*

7. There is a time when the Power Worketh Justification, having brought man unto God, and made him acceptable unto God, he is then justified before God, for he is married unto Christ, and is one with Christ; *and in Christ Jesus there is no Condemnation*, and if no condemnation, then justification; for that which is condemned, is not justified; neither is that which

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is justified, condemned, but that which is sanctified, is justified: For Man in the first *Adam* cannot be justified, but in the second *Adam* he is sanctified, accepted and justified, and in his life man inherits the Peace, and the Joy, and the Blessing. And this is the time of Justification.

Now as this Work is wrought in man by the Power of God, he comes to enjoy the fulness of Truth which is in God, for God is Truth in Fulness; and the Spirit of Truth; and as the Truth is received in the Spirit's manifestations, so the mind is constrained into obedience, and the Spirit being answered in obedience, it leadeth up into a larger measure of the fulness, and by degrees it bringeth into the fulness; for the Spirit of Truth leadeth into all Truth, (mark) into all Truth; and being all, there is nothing wanting, which being attained in the leadings of the Spirit, the Soul comes into everlasting Rest in God: And so by the leadings of the Spirit there is a growth in the Truth, and a passing on from one degree to another, until the fulness be enjoyed, and all are to mind the measure of Truth in which they stand, and to answer the movings and leadings of the Spirit, that in the Truth they may grow and prosper; for as the Truth is lived in according to measure, there is a growth to be felt and witnessed in it, a growth in understanding, growing up from Children to young men, and from young men to ancients, and so in understanding come to be men, not by apprehension and conceiving, but by revelation and possession; and as the growth comes to be felt in the Truth, so there is a decay of all that which is out of the Truth; and that which hath been manifested by practise out of the Truth, that comes to dye; for as the Root is destroyed, so doth the Branches dye, and then the Truth brancheth forth in its own Nature, and manifests it self according to its Nature, and that is the principal of all good Works; and the good Works which are wrought and manifested by it, they are of God, and being of God they are Truth; for there is not any thing besides him true: And all good Works that are wrought in him, and manifested from him, they are approved by him; and so they that have true Faith, they have good Works also, yea such good Works as may be seen of men: So that the practise in the Truth is the principal of Truth, by all that are of the Truth: And though something of such a practise may be observed by such as are out of the Truth, yet that doth not make the practise in the Truth to be ever the less glorious in it self; for it is the principle that makes the practise true, and not the practise that makes the principle true: But where the practise of any doth wholly degenerate from the practise in the Truth, that principle doth plainly manifest its Nature by what is practised, and neither principle nor practise is true: But where the practise of Truth stands in the principle of Truth, there is the Nature of the Root manifested by the Branch, and so the Tree is good, and the Fruit is good. And will not many speak well of the Life of such as live in the practise of Truth, and yet speak evil of their principle, and so would make the Fruit good, and the Tree corrupt, which thing cannot be: For not any thing that is truly good, can proceed from that which is evil, as the ground of its conception. So if the life of such as are guided by the Light, do not answer their principle in all righteousness, then people might have some cause to say, That their principle is delusion, and they a deluded people; but if it be so as their lives do sufficiently demonstrate, then let all people acknowledge that their principle is Truth, and that God is their God, and that they are his People. So let all people consider their way, and behold what they practise, for the

Spirit of Truth leads into all Truth, and so brings forth good Fruit into all fullness and righteousness of life, and that life springs from the Spirit as from its Root, and is made manifest as it is the Work of God, and it answereth the righteous Principle of God in every man; and that which is manifested by the Spirit of Truth, and Practised by those that live in the Truth; and also what they cannot Practise as being out of the Truth, are these things following.

1. They Worship God in Spirit and Truth; but the evil worship they cannot observe: They bow to the Name of Jesus, and cannot bow to any graven Image; for the Name of Jesus is their life.

2. They live a godly and righteous life, walking in sobriety, moderation, temperance, meekness, gentleness, patience, love, justice, mercy and truth; they do unto all men as they would be done by.

3. They Honour God alone, and Honour all men in the Lord; but they cannot give flattering titles unto men, nor respect Persons in the vain Customs.

4. They are conformable unto Christ; but they cannot conform to fashions and traditions; they cannot live in the lust of the flesh, and the pride of life; they cannot be excessive in meats, drinks and apparel; but what is needful, they use it in its place, but cannot use any more.

5. They speak the Words of Truth and Soberness; but that which is out of the Truth they cannot speak; for *you* to one, is not in the Truth; but *them* to one, is in the Truth; and they speak it as it is the Language of the Spirit.

6. Their word is Truth in what they speak, and they faithfully answer what they promise; but they cannot be bound by Bonds of Men to cause them to perform what they may require; for by their word they are bound to perform if they make a Promise; for their word is Truth.

7. They testify the Truth when they are required; but they dare not swear at all: They love Christ, and keep his Commands; and they cannot answer what is commanded contrary; for all his Commands are righteous unto them, and they choose to obey him rather than men.

8. They love the Lord God and one another; but the wickedness of the wicked their Souls abhor: They are truly tender to that which is good in all; but they cannot joy with that which is evil; for the good is their Rest.

These things, with much more of this Nature, are practised by such as are led by the Spirit of Truth, and is manifested from the Spirit as Fruit of its Nature; and where it is not so, the Spirit of Truth doth not lead; and so People profess Christ, but conform to the customs and fashions of the World, which they that are led by the Spirit cannot do; for the Spirit teacheth them to deny all customs of the World, which are vain: And not only so, but teacheth them to testify against the World, and the Deeds of evil which by them are observed; and this is good Fruit brought forth from the good Tree, and is not like the corrupt Fruit of the corrupt Tree; and the Tree is known by its Fruit; for thereby doth every Tree manifest its Nature.

Now let him that readeth, understand; for this is declared that all may believe that Christ is the Power of God, and that the Power of God is in man, and that the Power of God worketh the Work of God; for you that cannot endure to hear of the Light and Power of Christ within, you will not endure

endure to hear of the Light and Power of Christ within, you will not endure sound Doctrin, but cry out against it as the greatest delusion; and you say your Faith is in Christ without you, and you believe that by his death he hath done all for you, and by his blood you are justified, and by his imputed righteousness you are accepted. Now consider the ground of your Faith, who is the Author of it, and how was it wrought, seeing there is but one true Faith, and seeing that true Faith stands in the Power of God, and seeing Christ is the Power of God according to Scripture: Now is your Faith within you or without you? if within you, then Christ is there also; for he is the Author of true Faith; if without you, then it cannot purifie your Hearts, which is the Work of Faith, for Faith purifies the Heart; and if you will not have Christ within you, then not Faith within you, and then not pure Hearts, and what good doth all your apprehensions do you, if you can not witness pure Hearts? They that are in the unbelief can but lie there: And what better are you by your Faith, than they that have no Faith at all? For all men have not Faith. This is in tender pity to you, that you might once look within, and have regard to that which doth reprove you; for that which cries Peace when there is no Peace, will not do you any good; that was ever the Message of the false Prophets, to cry Peace to that Nature which lived and ruled over the good Seed, and that never did People any good, but became a hindrance to them for following on to know the Lord, and they wanted Peace in the latter end; let no such Message strengthen you where you are, nor perswade not your selves thereby that you are what you are not, for if you do, you do but deceive your selves, and there is no greater danger than to grow strong in that part which God will break, and wise in that part which God will destroy, and whosoever strengthens you in that Nature, and cries Peace to you there, they are such as run when God sends them not, and they only please that life which must come to death.

Friends, the truest love is in plain dealing, there is no deceit in that, but the Truth is spoken to every state and condition as it is; and though there may be a part that like not reproof, yet the love reacheth to something that lies under that which is reproof; for all People would have love, and Mercy, and Peace, and they start aside when reproof comes, that is, the sound Doctrin, which they will not endure; and though Love, Mercy, and Peace be in God, yet the birth of the flesh is not therein concerned, and therefore it must be reproof before the Love, Mercy, and Peace of God be obtained for you that talk so much of Justification by Christ, whilst you are not changed and renewed by the work of his Power, you have yet a large journey to go before you can come to that place where Justification is witnessed, for he doth not justify any in sin, though he justify the ungodly; which is a sentence often urged as a proof for justification in ungodliness, and where such Doctrin is received, it gives the flesh an occasion to use its liberty; for a Man may sometimes have been ungodly, and such were some of you, saith the Apostle; but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God, 1 Cor 6. 11. (Mark) here was not justification in the ungodliness, but here was washing and sanctifying, and then justifying such as had been ungodly, justified in the Name of the Lord Jesus, (mark that;) for Abraham as pertaining to the flesh, found nothing, but believing in God, he found the Seed, and his Faith was counted unto him for Righteousness; and being come to the Righteousness by Faith,

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the Reward was reckoned not of Works, and so a debt; but it was reckoned of Grace, and *Abraham* was justified in the righteousness, and not in the ungodliness, and so he received the sign of Circumcision, a Seal of the righteousness of the Faith which he had, yet being uncircumcised, who against Hope believed in Hope, that he might become the Father of many Nations, according to that which was spoken, *So shall thy Seed be?* Therefore to apply justification by Christ whilst people are found sinners, is to exclude the Work of Christ in Man, who appeareth to take away sin, and to bring in everlasting righteousness, and to justify Man in his own righteousness; for in no other thing can Man stand justified before God who is righteous, and this is a Truth will stand for ever. And they go on too fast that would be justified before the submit to reproof; for Christ must be received as he is a reprover, before any can know him as a justifier, and so man being filled with his apprehensions, he is vainly put up with his fleshly mind, and knows nothing concerning Christ as he ought to know; for People in that state are too high, their apprehensions of justification lift them up, and they will not stoop nor bow to such a low degree as to reproof, they are too wise in their own Eyes by their apprehensions, and filled too full with their own conceivings, and so loses the sense of Hunger and Thirst after Christ, and that which should live by him, is in want of him; for where can any come to feed upon Christ, if they find him not within them? How can they eat his flesh, and drink his blood, if he be not within them? And can any have life in him, if they do not eat his flesh and drink his blood? Or can any eat that flesh that was crucified in times past, and drink that blood which was shed, as it is flesh and blood without them? Nay, nay, there must be a nearer Communion with Christ; if any eat his flesh, any drink his blood, they must feel him to be within them, and his fan must go in his Hand within them, and his fire must burn up the Chaff, and his Water must wash away the uncleanness: and they must be wholly separated from that Nature which cannot come into Communion with him: And this must all People know before they eat his flesh, and drink his blood.

Therefore all you that profess God and Christ in words, and apprehend your justification where you are, do not deceive yourselves with such an uncertain Hope, for it will fail you in the latter end; and now learn of Christ whilst his love is to you; learn meekness and lowliness, that your Souls in him may find true Rest, yea a Rest within, and that within this present World; for you are not at rest amongst your apprehensions, but are tossed with divers conceivings concerning the Scriptures, and are wearying your selves in an endless travel; and though you may apprehend a rest to your selves, and persuade your selves that all is well, yet there is a day wherein you will know that it is polluted, and out of that rest you must arise and depart, if ever you come to find rest in Christ: And this is a Truth which many can witness this day, who sometimes are like minded with you, and did apprehend that they were that which indeed they were not, when the mighty day of the Lord broke forth in them, they were made sensible of the sparks of their own kindling, and the light of their own fire, in which they were walking, and were made to cry unto the Lord in bitterness of Spirit, who appeared to be a God gracious and merciful to them, and with the Arm of his Power plucked them as Brands out of the fire, and in judgment and mercy hath gathered them into his own Covenant; and in what Principle stands your fellowship, if it stand

stand not in the Light? Or can there be any true fellowship but in the Light? Must not there be a perfect Principle where there is a perfect Unity? And is not the Light of Christ perfect? And must not the Heart, Mind, and Soul be bound together in the Light, if there be perfect unity? Was the Saints unity and fellowship in any other Principle? Or did they hold forth unity with such as did not walk in the Light? Or did not labour to gather them into their Principle, and so into their fellowship? *That ye may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ.* Here was their fellowship in the Truth, Light, Life and Power of God; and they did not say that they had fellowship with such as were not in the Truth, but they held forth the Truth, that such as were out of the Truth, might be gathered into the Truth, and come into fellowship with us; (Mark) not that ye have fellowship with us, or we with you where you are, but that ye may have fellowship with us; and this was true love in the Saints to such as were contrary minded, yet not such a love as could close in unity, but such a love as did manifest pity; and it is the same unto you this day: For the Lord knows the labour and travel of all his Faithful Servants, Ministers and Messengers, whom he hath raised in the power of his life to preach the Everlasting Gospel, upon whom the glory of his Life resteth, how that they have not done his Work negligently, but have run to and fro in the movings of his power, to declare his Everlasting Truth, that all might be gathered to the Truth, and come into fellowship in the Truth, knowing in the Counsel of the Lord (whose servants they are) that no perfect unity or fellowship can be held in any other Principle; and they have never denied fellowship with any that have come to their Principle, if it was in never so little a measure, if it was in the Light and Truth, they could have unity with them there, yea, with the weakest breathing, and lowest desire after the Truth, their Souls have ever rejoiced to meet with any there, and their love and tenderness have ever been abundantly manifested to all simple hearted ones, though in practise they have lain different from them at present, for they have fell to the Seed where it hath been, and in tender compassion hath ever been ready to help and relieve the distressed; but they could never speak peace to the oppression; and God doth abundantly reward them for their service and labour of love, and by the mighty Power of God through their Ministry, many Sons and Daughters are come to glory, who are in perfect love, peace and unity together, and established in everlasting Righteousness, in the unchangeable Seed of God. So all must come to the Power of God, that come unto perfect unity, otherwise they are but in the changeable Nature, and in the changeable unity; but where the Power is submitted unto, it works out the changeable Nature of the flesh, and raises the unchangeable Nature of the Lamb, and gathers the Heart, Mind and Soul into union with him, and so makes a compleat and perfect body, in his compleat and perfect life, where all drinks into one Spirit, and feeds upon one Bread: And here the unity is held in the Spirit, and it is sealed in the Bond of Peace. Therefore feel the power of God in your selves, that your minds be subjected into stillness and quietness; for you are too full of business, always thronging and cumbring your selves about many things, which draweth you from the one thing which should make you Happy. Oh that you would once Harken and Obey! How well would it be with you to what it is! For really there is a pity reacheth to you, and many sad complaints are

taken up for you, considering what longings and pantings there hath been in many of you after God. Oh remember the years past, when your visitation was upon you, and the springings of Gods love was fresh in you, then were you broken, and melted, and humbled before the Lord, and you had a fervent zeal for God according to what you knew, the Day-star did rise unto you, but you were not acquainted with it, nor did not understand that it would have led you where the young Child was, and so not regarding, you lost the sight of it and turned your face towards the West, where the Sun setteth in obscurity: Oh! shall you not be lamed because of this? yea surely you are, and through the lamentation there is compassion to that which first breathed in you, and through the compassion there is judgment issues forth to that Spirit which hath betrayed you; and there I may include all such as have lost their first Love, whether by apprehending Christ without them or within them; for there stands the Traytor in all, to draw the mind into apprehensions and conceivings, and so from waiting upon God in the principle of his Light and Life, there to be kept in the Fresh Sense and Feeling of the pleasant Streams that issue from the Fullness, and so to grow and encrease through the virtue and nourishment thereby received; and how hath apprehensions and conceivings come over that sweet dispensation of Love, yea and Life in measure, which in years past was felt by many? And how doth death reign in them? And how is the precious Seed of God oppressed? Oh that you would consider, whoever you are that have let in apprehensions and conceivings of Christ, whether you apprehend him without you or within you! the birth of his life you do not know in that state; for none can compass his pure life by any apprehension; therefore let all cease from their apprehensions and conceivings; and with the Power of God silence all flesh, and wait to Feel the Work of the Power in you, and be Faithful to the Power, and then you will know Christ of whom you speak, any dare speak no more than what you can witness; nay, nor that neither, but as the life moveth to do it; for what good doth all your words that you speak with the old Tongue? Can they reach any deeper than the old Nature? Or is their service any more than to build up that which God will throw down? Were it not better for you to be still and silent, than to cumber your selves in so much business that profits nothing at all? Oh that you would once come to be silent to the flesh, that you might Feel the quickening of the Spirit; and to that state you must come, if ever you be truly happy; for mercy apprehended, will not satisfy your Souls, but mercy obtained in the election through judgment to the reprobation, is that which stands sure for ever; and they that so obtain mercy with the Lord, they truly rejoyce in mercy, and wait to be preserved in it; for there are too many words spoken with the old Tongue, and there is a time when every mans own words will become his burden; therefore do not encrease your burden by multiplying your own words, for certainly they all gender to bondage, the innocent life groans under them; for every word spoken, and not in the life, is a burden to the righteous Seed; and if you yet say in your Hearts, *Our Tongues are our own, we will prevail, who is Lord over us?* You will certainly know your burden will be too heavy to bear in the latter end; and though you may bring Scriptures that do allow to speak of the things of God, and to exhort one another, and edifie one another, and build up one another, yet you cannot bring any Scripture

pture that doth allow the old Tongue to do it, neither can it be truly so done by it; for they that spake of the things of God, and exhorted one another, and edified one another according to Scripture, they witnessed their change out of the old Nature, and were come to the silence of the flesh, and they were of the New Birth, which was not of flesh, nor of Blood, nor of the will of Man, but of God; and the Tongue of the New Birth spake to edification and comfort of the Body; for it is the first born of God that speaks the things of God; and so they exhorted one another, and edified one another, who were born of the Seed of God. And this you must come unto, if ever you know the Tongue of the Learned; for whilst you speak of your selves, you are but seeking your own glory; but he that seeks the glory of him that sends him, the same is true, and there is no unrighteousness in him; therefore do not hunt in *Nimrod's* Nature to build *Babel*, but Feel the Power of God to bridle your Tongue; For if the Tongue be not bridled, the Religion is vain; and if you will but come to that, then you will know the sweetness of a silent, quiet state, where Gods presence is Felt, and his life enjoyed, where all mans own words have their Period; for they that come to the life, they need not be always learning, but sit in the sweetness of the savour that the life ministers from its own Fullness; and when words are spoken from the life, they have the sweetness of the life in them, and are precious and savoury to the life in all, and the life is the last Ministration that ever shall be, and all below it, are to come up into it; for where any fall short of it, their labour will end in sorrow. Oh therefore be humble before the Lord, and stand submitted unto his power, that ye may come to his life, who have any breathings after life, and spend not your days in the multitude of your own words, lest you finish your work in a shadow, and miss the substance which should do you good. So be humble in the Fear of God, that ye may Feel the time of refreshing come from his Presence; and do not covet after Riches, but wait in the Poverty to be Fed with Gods Mercy; *for it is better to be a Door-keeper in the House of God, than to dwell in the Temples of wickedness*: And all that would enter into the Courts of the Lords House, and come to Feed at the Table of the Lord, they must enter in by the Power, and sit down in the Power, where all the Lambs and Babes are fed with plenty; For the Famine is without the Gates, but within there is all things good for Food, the Feast of Fat things is there prepared, and thither must all come that receive the Bread of Life.

Well Friends, my love is tenderly to the Seed of God in you, but in that Nature where you are, I cannot say that I have unity with you, though I heartily desire that I could say it in truth, yea much rather than to declare the contrary; but so it is, and so it must be until you be regenerated and born again, which work I wait to see wrought in you, that all the Children of Light may so know you, as to say in truth they have unity with you: Which Work I leave with God, who is able in his own time to accomplish what is wanting, and to gather together in one such as are scattered, and to bring them into one Fold, and into one Pasture, where his Name is one, and his People one, not by apprehension and opinion, but in Truth and Life; which is the singleness of Heart I desire, that so it may

may be with you before the day pass over, for now it is; therefore prize it whilst it is, lest it pass away from you, and be no more. And this is true love to all your Souls, that ye in the Light may come into unity with the Saints and Household of Faith, who sit in Peace and rest with God, and inherit their Portion in the Riches of his Kingdom.

WILLIAM SMITH.

The 5th. Month, 1663.

T H E E N D.

The Shepherds care over his Flock.

1. **A** Good and Careful Shepheard, doth not forsake his Sheep,
 But in the Winter Season he doth them safely keep;
 He doth not leave his Flock, for to become a Prey
 Unto the fierceness of the Wolf, but drives the Wolf away.
2. He Feeds them in their Pasture, and there doth them defend;
 He doth not seek for shelter, to compass his own end;
 But stands in Storms and Tempests, and doth not shrink a blast,
 And with his careful diligence, he Feeds his Flock with trust.
3. He doth not let them wander, in Storms to seek relief,
 Or give them up unto the Wolf, or to the greedy Thief;
 But with his Staff he them protects, and keeps them close together,
 And they lye down in Pastures green, and are not beat with Weather.
4. This is the Careful Shepheard, who knows his Sheep to be
 The Fruit of his own gathering, they cannot from him flee;
 They are more nearer to him, because they are his own,
 And love constrains him for their sakes, his life for to lay down.
5. He cannot yield or give them up, to be led by a stranger,
 And to be driven up and down in places of great danger;
 But keeps them in his own Pasture, because they are his Sheep,
 And by his careful watchfulness he doth them safely keep.
6. It is the Hireling that flees, and leaves his Sheep to wander,
 Because the Sheep are not his own, but he to them a stranger;
 Therefore he leaves the silly Sheep, all scattered in the Plain,
 And every Wind drives them about, and wearies them with pain.
7. The Hunting Shepherds find them out, and drive them to the Fold;
 Their own Shepheard is fled and gone, and hath found out a Hold,
 Where they sit down in shelter, and rest themselves at ease,
 Whilst strangers drive their Sheep away, and take them to their place.
8. Many that once were Shepherds, and had a Fock to keep,
 Are now themselves by strangers led, and are become as Sheep,
 And do receive that down again, which once they did not like,
 With which the Seed is burthened, and groans under the weights.
9. Such Shepherds never heard the Voice of Christs own Living Word,
 Nor never were sent forth by him, his Name to spread abroad;
 But with their own Inventions did set themselves on high,
 And therefore strangers pull them down, and they wither and dye.
10. And being pulled from their place, they unto strangers turn,
 And lick the Vomit up again, which makes the Seed to mourn;
 For nothing more doth loath the Pure, than to lick up again
 That which sometimes did load the life, and caused grief and pain.
11. This is to be lamented over, to see what wrong is done,
 By such as have professed high, who now are fled and gone,
 And are not grieved for their loss, but do return again,
 And can observe these things which they have preached down.

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12. And

12. And such as sometimes were their Sheep, they draw to follow them,
And cloath themselves in subtilty, in which they do perform,
Pleading the Law and its Commands, to hide their Treachery,
And unto that they bow their heads in their Hypocrisie.

13. Such things are not approved by him who sits on high;
But are all seen in secret, with his most pure Eye,
Which searches Hearts and Minds in all their secret ways,
And doth behold what they intend, and how they spend their days.

14. Such Sheep have cause to mourn, whose Shepherds now are fled,
Whom they have followed many years, and by them have been led:
It's time to look for better guides, that know the certain way
Into the Land of Rest and Peace, where Lambs lye at noon day.

15. One Fold, one Flock, one Shepherd, do all rejoyce together,
There do the Lambs lye down, and are not beat with weather;
They know the Shepherds Voice, and follow him in love,
A strangers Voice they cannot hear, but stand and do not move.

16. Therefore all Minds must turn within, who would the Shepherd know,
Who never doth forsake his Flock, though Winds and Storms do blow,
And there Christ they must feel, to lead them with his Arm,
In which he safely keeps his Flock, from Wolfe, from Prey and Storm.

17. Christ is the Shepherd of his Flock, and leads them in his light,
He doth not them forsake, neither by day nor night;
But feeds them in his Pasture, in which they do rejoyce,
And unto him they sing the praise, with all their Heart and Voice.

W. S.

The Narrow Way which leads to Life discovered.

1. **L**ife is the Substance which doth not decay,
Riches have Wings, and swiftly flies away,
And they that would be rich, they into snares do fall,
And many hurtful lusts do cumber them withall.

2. For to be rich in knowledge doth lift the mind on high,
And that draws from the Life, and from the Unity,
And they that covet Riches, they pride above the Pure,
And are not built upon the Rock, which in it self is sure.

3. But in the Life, which was before Deaths Reign,
There is a Vertue which doth sure remain,
From which the Soul receives its nourishment,
And with its part therein is well content.

4. They that would save their own, and yet this life would gain,
Deceive themselves, and spend their strength in vain;
But they that yield up all, and do keep nothing back,
They find the Life, in which there is no lack.

5. And being nothing, they all things obtain,
And do possess the Life, which is the greatest gain,

And

And in the weighty Seed they do in peace sit down,
And in its pure life they wear the glorious Crown.

6. This way is narrow, and also very strait,
Therefore the Watch had need be duly kept,
That with the light the Eye may open clear,
To spy the Serpent, when he draweth near.

7. For many Baits he lays, with cruel intent,
That he thereby may take the Innocent,
And if the Watch be not kept with great care,
Then suddenly he taketh in his snare.

8. The heights and depths, the right Hand and the left
Are ways by which the Serpent doth attempt,
That with his snares the simple he may catch,
From which none can escape, but by a careful watch.

9. Therefore let all, whose feet are in the way,
That leadeth unto life in the light of the day,
Take heed unto their feet, and do not over-run
The leadings of the light, in which they well begun.

10. For they that hast, and over-run their measure,
They loose the life, which is the chiefest Treasure,
Whilst all the Faithful in the life do Feed,
And sit in perfect union with the Seed.

11. There is the Kingdom which endures for ever,
There is the Riches which is sealed sure,
There is the Joy, and Peace, and endless Rest,
There is the place in which the Babe is Blest.

12. And in the Blessing it doth rise and spring,
And with new Songs it joyfully doth sing;
For in its Heart is Melody always,
And to the Father it returns the Praise.

13. So let all wait in the life to be kept,
That from the way they may not erre nor slip,
But in the Power keep their standing sure,
So will their Portion certainly endure.

vv. s.

A Distinction between the true and false Love.

IN the beginning all things were fair and good,
When in the Love the whole Creation stood,
But from that state there is degeneration,
And now the evil burdens the Creation.
When in the love all things stood fair and good,
Love had free course through all the Veins to move,
And with its vertue it did all things supply,
And joyn'd the whole in perfect unity.

And

And in the love the whole Creation mov'd,
And fair and good it then in order stood,
And every Branch did in loves Nature grow,
And by its vertue did its Nature show.
Thus did the love bring forth a living Child,
The Birth of its own Womb, not spotted nor defil'd,
Which in the love did stand an upright Innocent,
And on the love did feed, and was in true content:
No strife nor envy lodg'd in its Heart,
Its Nature was true born, in which it had a part,
According unto measure, which from the Fullness run,
And in its perfect Nature it was loves only Son.
This is the Birth that loves all things that's good,
And with them is at peace, as its own Flesh and Blood;
It doth not hate what is of the Creation,
But is one with it, as its own Relation,
And as it is at peace with all things that are good,
So doth its life abhor the Serpents wicked Brood,
Which in the envy and the malice live,
And serves the Flesh, which doth the Spirit grieve.
Flesh is the burden of the Birth of love,
Therefore its power doth against it move,
And cannot close, or joyn in unity,
But doth against it fully testifie.
Grounds and Natures in the Seeds are known,
Both good and bad are seen from whence they come;
Good is to good, and bad to bad doth joyn,
According to their Natures, so they stand in one.
The Birth born of Flesh is not in the true love,
For envy is its Nature, and therein it doth move,
And yet it would be owned, and loved in its place,
And would exclude true judgment from the Son of peace.
The Birth that's born of love hath a more clear Eye,
And cannot with the Serpent joyn, as with simplicity;
It sees what is true love, and what is feigned so,
And cannot own the feignedness, because it is not so.
Love is a precious Balm, that doth all things exceed,
The vertue of it helps in time of need,
It cures the Wounds, and binds the broken Heart,
It cures the Sores, which causeth grief and smart.
They that are full and rich, are also proud and hard,
Setting themselves on high, and do not God regard,
They seek their life to save by the strength of their reason,
And so walks in the liberty in every time and season.
They can conform in practise to that which Men require,
And can submit unto the Laws, and to the vain desire,
And so they have a Refuge lies secret in their Reason,
By which they secure that life, which is the Seeds oppression.
They that do hold forth love to all things as they be,
They are in darkness, and do not clearly see,

But

But loves that in the fall, as if no fall had been,
 And so excludes Redemption, which yet they have not seen:
 And in the fall they would preserve their life,
 Under pretence of life, as if they had no strife;
 But touch their life with judgment from the Son,
 And then they turn again in opposition strong.
 The Creature is preserved, when in the love it rests,
 And lies down in Gods will, not seeking other Breasts;
 But wholly doth resign unto the life's own motion,
 And in the life doth trust for preservation:
 That is the place in which the Creature stands,
 And is the peace and safety, whatsoever to it comes;
 And they that seek relief from any other thing,
 Will find their strength to fail in time of suffering:
 But that's the life which would not come to suffer,
 That seeks for shelters to preserve it under;
 And so makes fair pretence of love to the Creation,
 But doth the most oppress it by the strength of Reason.
 So this I say to all, there must be Restoration,
 The evil must be judged, that burden the Creation,
 And there the Creature finds its only preservation,
 And by Gods Power is kept, for joyning with Temptation:
 And they are blest that standeth so resigned,
 Into the Heavenly will with all their Heart and Mind,
 They find their strength to lie beyond their Reason,
 Trusting in God, who is their preservation.
 They that serve God, and they that serve him not,
 Must not inherit one and the same Lot;
 But must receive according to their deeds,
 Then will the Seed be known from all the cumbering Weeds.
 True Unity is in the righteous Seed,
 Which cannot joyne with any evil Weed,
 Though in its Colour it be fair in show,
 Yet in its Nature foul, unclean, not true:
 For there is nothing true which is before the life,
 But all things wholly false, and therein is the strife,
 And in that place none can obtain true peace,
 Though for a time they may sit down at ease:
 It is the Birth of Life that is the only Heir,
 The true and holy one, the just, and good, and fair,
 The Well-beloved Son, in whom no guile is found,
 The Nature of true love, the sure and perfect ground:
 The first and last he is, and in him all things end,
 He swallows up the envy, and doth his love extend,
 Which from his life doth flow, as from a living Spring,
 And all that drink thereof, they do rejoyce and sing.

WILLIAM SMITH.

Universal Love :

In which

A Visitation floweth through the Creation, that all people may be informed into the Truth, and in their several places come to walk in the Truth, and live in the Truth, to be a good favour unto God, and honour God.

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| 1. To Parents of Children. | } | 9. To Ministers of Parishes so called. |
| 2. To Masters and Dames of Families. | | 10. To such as practise in the Nations Law. |
| 3. To Servants in their Places. | | 11. To such as trade in VVeights and Measures. |
| 4. To Aged People. | | 12. To such as buy and sell in Markets, or in any other places. |
| 5. To such as live a single life. | | |
| 6. To Young People. | | |
| 7. To Children. | | |
| 8. To such as are in outward Government. | | |

With a

GENERAL EXHORTATION.

ALSO

Something opened concerning *Faith*, *Hope* and *Love*, and the *Word*, and *Mans restless part*, and the *Election*, and a *Particular Place of Bondage*.

That all may come to the Light of the Lord Jesus Christ, and to his Life and Power, and Wisdom; through which all people may love one another, and be at peace one amongst another, and deal justly one with another upon all occasions; that Justice, and Mercy, and Equity, Sobriety, Moderation, Chastity, Temperance, Righteousness, Holiness, Peace, and Love, may have a free, and an universal Course, and the Creation may be set at liberty, which yet travelleth in pain, and bears the burden of all disorder.

WILLIAM SMITH.

An Epistle Dedicated to the measure of Light and Life in all People.

THis Book is Dedicated unto the most Noble, and Honourable, and Worthy of all things, the Principle of God in every man, knowing that it is the most excellent in vertue, and that from the beginning it hath loved the best things, and delighted in the plain simple path of Truth, and hath not at any time cunningly devised inventions; it hath ever been vertuous in goodness, and a true Lover of such as have loved uprightness; it hath ever despised vice and vanity, and never could joyne with any evil thing; it hath ever been of an humble meek Nature, and tender in compassion to all people; it hath ever been of a peaceable disposition, and condescending to the lowest state; it hath always loved the good, and delighted in the best things, and in innocency and simplicity the most perfect, and in wisdom the most excellent, and it is most renownable in glory, and full of all Riches and Treasures, the Graces and Excellency of its Vertue and Beauty, doth far excel the praise of Men. And unto this Principle alone is this Book Dedicated, as being unto me the most lovely, renownably, and for ever honourable; for it is that unto me which is the chiefest good, and it doth communicate from it self, the riches of it self, and that to the glory and honour of its own power and wisdom over all; and the matter which in this Book is contained, being received and accepted by it, I shall rejoyce in my labour, however men distinct from it, may esteem it; for it is not the praise of Men that I seek, howbeit I am moved to labour in the work of the Lord; but I desire to be manifest to every mans Conscience in the sight of God, and to be approved by his pure Eye that seeth secrets; and let all glory, and honour, and praise, and renown, be given unto him alone, for ever and ever; and unto the measure of himself in every man, I commend this Book in all Humility, Reverence and Fear.

W. S.

To

To the

READER

Reader,

When thou settest thine Eye to read this Book, set the fear of God before it; And be not so hasty to read, as diligent to understand; for there is much communicated, and from the Life of God published, that is not read in that from which it is given forth; but run over with a hasty mind out of Gods fear, through which the benefit that might be received is lost; and the labour of those that would do good, doth also become so effectual; for when people do not read with a sound mind, they do not weigh the substance of the matter, nor do not prove their own present states, but hastily read without understanding, and then the matter slips out of their minds, and the profit is lost, and the good intended is not reaped.

Therefore, Reader, be thou careful, and first set Gods fear before thee, and read with that of God in thee; and consider through the several states, which in this Book is opened, and try where thou canst find thy own place, or unto which thou art nearest; for thou mayst certainly know with that of God in thee, and with that thou mayst feel, when thou read'st thy own state; for the witness of God will find thee, and will come close to thee, when thy state is opened, and will manifest how it is with thee in thy place, and what order thou art in; and read with a single Eye, and a simple Mind, and then thou wilt profit: And do not charge the matter in this Book, to lye too much in Duty, or to stand too much in outward things; for if thou read it diligently, thou mayst observe, that there is nothing pressed in Duty, but what is required by the Principle, unto which the Duty ought to stand in all things; and though there be much which lyes outward, yet the Information reaches to the Principle inward, unto which thou joyning, thou wilt know, that all outward

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things

things that are not manifested from it, will be reprov'd by it, unto which reproof thou art to yield thy self in obedience; and by obeying the principle which reproveth unrighteousness within, thou wilt find, that all unrighteousness without must be denyed also, and that in obedience to the principle within; and thou mayst observe, that Salvation is not published through any thing done, but by Jesus Christ alone; yet there must be obedience given unto him, before Salvation is witnessed by him. So be sober and vigilant, and judge nothing rashly, but weigh things coollly; and the answer will be given unto Truths Testimony, by that of God in thee; and whether thou wilt hear and obey, or neglect and contemn, yet the Truth will find a witness in thy Conscience, unto which this Book is commended; and if thou be careful, and keep in Gods fear, and chuse the good, then mayst thou find profit, and peace, and comfort to thy Soul; and if it so come to pass concerning thee, whoever thou art, I shall therein rejoyce.

W. S.

Æniversaj

Univerfal Love.

THe wisdom that is pure from above, hath the good order in it, and by its government the Creation standeth in its place and order of service, and all things come to be used and ordered in the fear of God, and in this wisdom people are fitly disposed, and are in a right Capacity to order the Creation, and every one in their place doth yield a good favour unto God, for the wisdom from above is gentle and peaceable, and easily to be entreated, full of mercy, and goodness, and truth; and this wisdom being received, the mind is fitly disposed to order those things which are committed to trust and charge, and every one in their place comes to see their duty in their place, and how they are to answer God through those things which he commits unto them, and in their several places where he sets them, and comes to see the great weight that lies upon them, to perform with care and diligence such service as in their place God requires, and so the wisdom from above doth order every man in his place, and he becomes a good favour in his place both to God and Man, and through the righteousness that proceeds from such a man, the Lord God is glorified; and this is that which all people in their respective places are to mind, and in what thing they are called to serve the Lord, in that thing, and in that place to be careful to answer God; and to honour God, and such who have Children are in thing very deeply concerned, for the charge upon them is exceeding great, and therefore they are to mind the just and holy Principle of God in themselves, that they may receive the wisdom from above, and in that to nurture and bring up their Children in the fear of the Lord; for how can Parents bring up their Children in the fear of God, when they walk not in the fear of God themselves? and how can they inform their Children into that which is good, when they themselves live in that which is evil? and such Parents do usually teach their Children to be vain, and to follow that which is evil, and so covetous Parents teach their Children covetousness, for their own minds being in that thing, they press their Children to the practise of it, and yet not under a shew of covetousness, but under a shew of carefulness and providence, at which door the mind goeth forth into the world, and reaches it self to compass the wealth and riches of it, and such Parents give encouragement to their Children in this place, and smile upon them with a cheerful Countenance; and so the Child runs in delighting, and with pleasure exerciseth it self in covetous practises, and strives after the Earthly Treasures to please its Parents, and the Parents account such Children careful Children, and provident and witty, and the Children are hereby tempted out of the path of honesty, and so run on in cozening, and cheating, and defrauding for gain, and that is counted policy, and the Parents will smile upon their Children, and in such things delight in them, as being witty, and so teaches them and instructs them into such practises; and how are Children wronged in this place for want of good nurture in the fear of God! And when wealth and riches are heaped together, then the mind is lifted up in pride, and the Parents they exalt their Children in haughtiness and pride, and then they must

must have things suitable to their outward condition; and so first teaches them to be covetous, and then to be proud, and poor Children are lifted up in their minds at their beholding their costly apparel, and their gay cloathing, which by their Parents are provided, and for want of good nurture in this place they run out of Gods fear, and out of true order, and then their Parents train them up in such things as they look at to be suitable to their conditions, and so they put them to learn Musick, and Dancing, and Singing, and with such like vain things poor Children are wronged by their Parents, who should keep them in good order, and in the fear of God; and how do Parents allow their Children liberty to sport and play, and to be vain, and inform them into the expertness of such practices? and how are children exercised in vanity? and how do they spend such days in vanity, which they pretend to be holy days, and do not all such days, which they observe to be holy, end in prophaneſs, and vanity, and wickedneſs? and are not Children at liberty upon such days to ſatisfie their vain minds in pleasures, and in ſports, and run into headineſs, and wildneſs? and the reſt of days, which they do not count holy, they turn their minds into covetouſneſs, and deceit: And are theſe things commendable for Parents, or for Children? or are theſe things like Chriſtians? and how are poor Children, for want of good nurture in time, carryed away into all manner of vanity, and to taken Captive at the will of the Devil, who holds them faſt after he hath taken them, and ſo vanity becomes natural to Children, who know no better from their Childhood; and what a diſhonour is this to Parents, who ſhould be ſure, and wiſe, and ſober, and ſtayed, for them to encourage their Children in ſuch things, and behold them in the practice of ſuch things with delight: ſuch things do not become a Chriſtian profeſſion in no place, and to be ſure Chriſtians practice for it is unfavoury to God, and grieves his Spirit, and all that are guided by his Spirit, and it is a trouble to Chriſtians to ſee vanity flow in as a natural ſtream, from generation to generation; and the Minds of people to be ſeated in it, as they ſtudy from time to time how to advance it, and to train up their Children in it; for if Children were not encouraged in vanity, and trained up in it when they are young, they would be more innocent, and ſimple, and ſtand more in the true order; for as they are Children, they are innocent and harmleſs, and a Child, as it is a Child, is more in the innocency, than it is all its life time after, except it come to the Spirit of God, by that to be regenerated; and therefore it muſt needs be a great weight upon Parents in this Caſe; for by training up their Children in vanity, they draw upon themſelves the Childs iniquity, and by how much they do encourage their Children in vanity, by ſo much the more do they wrong both theſelves and their Children: Therefore it is of concernment for all Parents of Children to weigh the matter, and in time to conſider it, for certainly the Lord is grieved with evil deeds, and with the diſorderly walking of all ſuch as are out of his fear, and that Parents would be more mindful of what they are intruſted with, and to order it in Gods fear and wiſdom, that all they have under their charge may be a good favour unto God, and bring honour to his Name; for if it be not ſo, all his gifts are abuſed, and his Name diſhonoured, and there the Creation is out of order.

Now all Parents muſt come to that of God in themſelves, before they can inſtruct their Children in the fear of God; they muſt come to the Light in their own Conſciences, and in the Light behold their preſent ſtate, for being from

from the Light of Christ they cannot walk in Gods fear themselves; neither can they teach their Children so; and is not that a grievous thing, when a whole Family is out of the fear of God, and both Parents and Children exercised in vanity? and how doth wickedness flow like a flood from generation to generation, and one generation goeth, and another cometh, and with every generation sin appeareth, and evil is practised, and grows from one to another in full strength, and this is the ground, because that Children are not trained up in Gods fear; for if that was so, sin would dye, and in every generation it would grow weaker and weaker, and in time it would be rooted out, and the practise in it would cease, and it would not be had in remembrance.

Therefore all you Parents of Children, mind the fear of God in your selves; and come to the Principle of God in your own Consciences, and yield your selves unto that, and obey it, and then you cannot see your Children run into vanity, and suffer them to go unreprieved, if you once hearken to the Voice of God in you, and mind the Testimony of his witness in your Consciences, to know in your selves unto what reproof belongeth, and what the Lord alloweth, and so to answer the Lord in obedience, and come to know your selves changed, then you will be able to instruct your Children in the same Path, and cannot suffer them to run into vanity, much less to train them up in it; and so in the Principle of God you will receive wisdom from above, and know the Nature of it, in which wisdom is the pure order and good government; then you cannot let your Children lye, and swear, and curse, and play, and riot, and be vain in pleasures and games, your eye will be over them in wisdom, and in the gentleness you will reprove them, and in meekness instruct them, and when they do go amiss, you will feel grief come upon you concerning them, and when you are grieved for them in that state, then take heed you do not fall into passion, and anger, and wrath, and in that exercise your wills upon them, and use your hand in severity towards them, but in wisdom wait to be guided, that not any fault which comes to your knowledge may pass unreprieved, neither any fault be too severely punished; for they are both out of true order, and you may know, that when you have exercised your hand upon them in passion, that you are not free from trouble afterwards, when you come into coolness again, you will be judged in your selves for your rashness, and then you will have trouble in your Conscience, and there is no profit to your Children by that hand, because wisdom doth not order it.

Therefore ye Parents, who would have your Children to do well, and to be happy, wait to be ordered in wisdom towards them, and keeping to the Light of the Lord, you will know both how to spare, and how to correct, and so with a meek and gentle Spirit bring them into order, and bend them in their tenderness, before the bad part grow stubborn, and be strong; for in their tenderness it will be easie, and whilst they are young and green the witness lies near them, and reproof soon reaches them, and if there be but an Eye upon them in the wisdom of God, the witness will answer, and the bad will be presently judged in them, which growing into more strength, for want of timely order the darkness thickens over them, and then the witness lies at a farther distance, and that which at first might have been rebuked with a look, will not then be brought down with a blow; and here Parents both wrong themselves and their Children for want of wisdom; for they give

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way to their Children whilst they are young, and so sets up the bad part into strength, and when they come to behold things far amiss in their Children, then they would bend them, and cannot, and so sets up the bad Nature over their own heads, and then behold their Children with mourning, which in wisdom might be timely prevented. And this is a great wrong both to Parents and Children, and brings grief and sorrow upon them both: Therefore order is a sweet thing, when Parents have wisdom to govern their Children, and to nurture them in the fear of God, and to keep them in duty and submission in the fear of God, then there is a good favour both in Parents and Children, and a comely order beheld in the wisdom, and to come into this comely order is a sweet favour; and to inform Children to the Principle of God in them, and to teach them in the fear of God, and learn them to behave themselves modestly, and soberly unto all People, this is good Education, and also a good portion, and there is the good breeding, and the good manners, which is decent and orderly, and is an order approved of, God; but to let them run at liberty, and bring them up in the foolish vain Customs, and teach them to observe Traditions, this is not orderly, nor decent, though they be taught to observe all Customs, it is not good breeding, nor good manners; for those things are come to pass in the degeneration from the good, and to teach Children to bow, and scrape, and to put off their Hats to respect Persons, this is not good breeding, nor good manners; for good breeding and good manners is in the fear of God; but he that respects Persons, commits sin, and is out of the fear of God, and such things are not approved of God, and that which he doth not approve, he doth condemn; and to teach Children to observe Traditions in matter of worship or otherwise, it is not good order, nor decent; to teach Children a formal worship, or a formal Prayer, or any formal practise accustomed by Tradition, and doth not proceed from a present manifestation of the Spirit of God, it is not good order, nor decent; for the Lord doth not allow of any traditional practise, which stands in form distinct from his Spirit, and what he doth not allow, he doth reprove. And therefore the matter is weighty upon Parents every way, to keep their Children under nurture, and teach them the fear of the Lord whilst they are tender, and in all things to inform them to the Principle of God in their Conscience, that with the Light of Christ they may be guided, and with the Light of Christ they may be taught, and by it ordered in all their ways, and in all their doings; then would Mercy and Truth spring in Children, and righteousness and holiness would naturally branch forth, and Children would become a sweet favour in their Generation, and in their places would fear God, and honour God, which now grieves him, and vexes him with their ungodliness and unrighteousness, vanity and prophaness.

And so all Parents, mind your places, and your charge, that you may account to God with joy, and not with grief, and always inform your Children to the Light of Christ Jesus in their Conscience, the Light that shews both them and you, your thoughts, and words, and deeds, and reproves for all evil, which is the Principle from which good order is brought forth; and be not hasty with your Children in any matter, nor let not bitterness arise at any time against them, but in all meekness instruct them, and in wisdom watch over them, so you will know when to rebuke, and when to cherish, when to correct, and when to spare, and the Rod will then fall in its right place, and in minding the Lord God, and receiving his Wisdom, with that Wisdom

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order your Children, so you will have comfort in them, and they will bless you in time to come; but if you suffer it to be otherwise, you will have grief enough in your own days, and in time to come your Children cannot remember you with joy, and that is a sad state every way. Therefore walk in the fear of the Lord God, and love the Light of Christ with which you are enlightened, and in the Light you will receive wisdom, in which wisdom is decency and good order every way, and in every place; and this will be your Peace, and your Childrens happiness, and they will grow in Gods fear, and come up in his Power, so from generation to generation Righteousness will spring, and Truth will spread abroad.

To Masters and Dames of Families.

Rule not in Lordship over such as are in place to serve you, but walk in wisdom towards them, and be tender over them in their places, that they may serve you with joy, and not with grief; and consider that God made of one Blood all Nations, and such as have the lowest place distinguishable amongst men, if they walk in Gods fear, they are accepted of him; and you are not to exercise your selves in your own wills over them, though they be your Servants, but are to order them in the wisdom of God, by which all things were made and created, in which wisdom you will see the use and service of all things which you have under your hands, and will see the Creation in its Service in every place, and so come to know the end for which you have Servants to serve you, and the Service of that which you have to employ them in. And therefore let your care be to instruct your Servants in the fear of God; for that is your right place as Masters and Dames, and keep them out of vanity, and in that let your care and diligence be manifested, for that is a good favour: And how do you wrong your Servants, and your selves, by giving way to their liberty in vanity; for that causeth them to run out of the fear of God, and thereby wrongs themselves, and it causes your business to be neglected, which they ought to be careful in; and when by their carelessness you see your business neglected, then your passion rises against them, and it may be hard Words and Speeches you may give them, and be full of fury and wrath, and thereby disturb your own peace, and this is a great wrong to your selves; First, to have your business neglected; and Secondly, to have your peace disturbed, which by your timely care in your places, might both be prevented; for did you but stand in Gods wisdom, you would not let your Servants run into vanity in any case, but keep them in obedience to your just commands, and in the fear of God to answer their places, and not suffer them to run into Wildness, and Sports, and Plays, and upon those days in which they do not follow labour, to keep them in some good exercise in the fear of God, and in all things, and in every place, to inform them to the Principle of God in them; that which reproves in in the Conscience, that Searcher which tries the intents of the Heart; this would bring them into Stayedness, and Soberness: and Coolness, and keep them out of looseness and liberty at all times, and in every place, and when they were free from your labour, they would be exercising themselves in something that is good and wholesome, and walk in the fear of God, and not run into Madnes, and Sports,

Sports, and spend their time worse in those things, than if they were at labour: And what good doth the observation of those days, when they are observed in vanity, and madness, and folly? had not Servants better be at their honest labour, than be at Foot-ball, and Cudgels, and Dancing, and Reveling, and drinking in Ale-houses, and exercising themselves in all manner of vanity? Do they keep that day holy to the Lord, that practise such things? or do they not pollute it more than in those days in which they follow their true labour? And is not these things generally practised upon the first days, which is called *Sun-day*, or *Sabbath-day*, or *Lords-day*? and is not more sin and vanity practised on that day, and that principally by Servants and Children, than all the six days besides? except some day that is observed as a Holy-day. in which ordinary labour ceasing, then vanity comes into agitation; and Masters and Dames not eying their Servants in wisdom, and to keep them in some good exercise and practise, the minds of Servants hunt after vanity, and they come together, and will say one to another, *Come, what must we go do to day?* And is not this a sad state, for a day to be observed as a *Holy-day*, and People know not what to do upon that day? and so not knowing the good, they run into evil, and bring forth wicked practises after their own ungodly lusts, and some please themselves with one thing, and some with another, and so run headlong into vanity; and then if you have but a little needful business to be done, your Servants are to seek, and then it may be you are angry, and fret against them, and charge them with carelessness and negligence, in your business; which in it self is true, but are not you your selves the greatest faulters, who keep them not in subjection, to do those things which are good; and to follow that which is honest in the sight of all men; and is not labour an honest and a just thing in the sight of all Men? and is not vanity the contrary? for when People are in their honest labour, they are bold, and care not who sees them, but when they are in vanity, there is a shame comes upon them, when sober People behold them, and sometimes they lurk into secret places to be out of sight, when they practise vanity. And doth not the observing such days after such a manner, do more hurt than good every way? is not both Masters and Servants wronged in the end of it, and the Creation burdened with it, and Gods Spirit grieved.

But some may say, *If Servants have no liberty, they would be discouraged and cast down, and their slavery would be great, if they were always kept to hard labour.*

This doth not diminish any thing from their liberty, but adds unto it; for that which is pretended for liberty, proves their greatest Bondage every way; and they are far more in Bondage to their vanity, than to their labour, because the mind and delight being in it, they are not so well satisfied, as when they are in the practise of it, and if they be at any time restrained, then they are in great Bondage and Troubles, and so the unruly vain mind worketh over the good, add it it be not satisfied, they are in Bondage to their Hearts, lusts; for by their vanity and wicked practises their Souls are oppressed, and there is Bondage within, and by the exercise of their Bodies in vanity, they will be so wearied, as sometimes they cannot follow their labour for some days after, and that is Bondage to the Body; then where stands their liberty, but in their vanity? and so uses their liberty as an occasion to serve the flesh; for if Masters and Dames did order their Servants in Gods wisdom, and if Servants were kept in the fear of the Lord God, then there would be as true liberty

berthy as any Service might open for their liberty, and it would not stand in observing days or times, but as any needful occasion might offer it self, for the Servants benefit, then they might have true liberty on their own behalf, and in their own busines, as need required, and not be gainsayed, and they would not expect or desire any liberty beyond that, in any case, if they were but brought into Gods fear and good order; and they might have liberty allowed them to serve the Lord, and to wait upon him, and to exercise themselves in the worship of his Spirit, at any time, or upon any day, as there might be occasion; and not to keep a day as a holy day, and pretend a worship to God upon that day, and prophane that day, which they pretend to keep as holy, that is not good order, nor decent; for to pretend the observation of a day, and a worship to God upon that day, and to go to a Steeple-house a few hours, and observe the practise of such Ceremonies as is there observed, and then to run into vanity and wickedness the remaining part of the day, these things grieve the Lord from day to day.

Therefore you that have Servants under you; First, mind the Principle of God in your selves, the Light of Christ Jesus in your Consciences, and receive the Testimony of it, and do not gainsay its reproof in your selves, then you will know what to reprove in your Servants; and coming to the Light of Christ in your selves, with the Light to be guided and ordered in your own Particulars, then you will be good Patterns and Examples to your Servants; for you being from that of God in your selves, which would guide you, and lead you into truth and righteousness, you become bad Patrons to your Servants: And how can you reprove or reform their evil practises in any place, when their Eyes behold you in the practise of the same thing, which you in words may reprove in them? Nay, many times you exceed them in vanity and prophaneity, and so are out of order in your selves, not being guided by the Light which is pure: And who are convinced of prophaneity, and in your selves are ordered into moderation and soberness, and have some desires after God, and set up a practise in your Families, of Reading, or Expounding Scriptures, and Prayer, and Singing *David's* Psalms, which you call Family Duties. Take heed you be not ensnared in that place; for there is a danger lyeth near, though your practise may have something of a shew of godliness in it; for though at first you may practise such things in some tenderness towards God, and perform them as necessary Duties, and in that place standing faithful to God in what is made manifest, and not a further manifestation opened to you, your practise is not condemned in that place; but this is the danger, when the observation of a practise centers the mind in the form of what is practised, and so in time is content with the observation of the form only; this is a place where many lose the life and savour of it; and that which at first was truth in it self, in the manifestation and practise, doth in time become false, through the observation in the form only, and there the Kingdom of God is not found, nor true peace enjoyed;

But some may say, *Is not Family Duties good Order.*

Yea, they are so, but not as they stand in the observation of a form only; for such a practise may be observed and continued, when there is not any thing of God to move unto it; and that observation cannot then stand in the order of God, but in the disorderly part of mans own will, who sets his own time; and speaks his own words, and in that performs something as a Service unto

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God. Therefore who are in this state, and would have your Families come into good order in this place, keep your minds to the Spirit of God in you, and wait to know the motion of it, and it will shew you the time, and will give you words (if there be need) in the time, and will move to Prayer as there is need, and will teach you how to pray, and what to ask; for the Spirit knows your infirmities, and makes intercession with groans many times, when never a word is spoken; and when the Spirit of God moves you to a Duty, either on your own behalf, or the behalf of your Family, in any place, then neglect not that time, but call your Family together, and sit down in Gods fear, and wait upon him, that in his Spirit you may discharge your Duty; and then if any thing be out of order in your Families, by which you are grieved, there will be a word of Reproof given in the Spirit; or if there be need of Exhortation, the Spirit will give a word of Exhortation; and when it is a time of Prayer, the Spirit will move to prayer, and give words in Prayer: And this will stand in Gods order, and out of your own wills, and you will have comfort in it, and this will sweeten your Families, and make you a good favour in your places, and the Lord will be amongst you, and do you good.

So in all things mind that of God in you, the Light which shews sin in the Conscience, and reproves the evil doer in all his ways, that in the Light you may receive the wisdom that is pure; and in that wisdom to order all things you have in charge, to the Glory and praise of Almighty God.

To Servants in their Places.

YOU that are called to serve, be you diligent in your places, and in all things, and in every place learn to serve the Lord, for that is good and acceptable with him; and if ye serve the Lord in singleness of Heart, then you will discharge your duty in your places; and have regard to your places out of the Eye-service; for if you only serve well whilst your Masters Eye beholds you, that is but a service performed in awe to your Masters Eye, and is no more but an Eye-service; but if you mind the Principle of God, and stand in the fear of God, then will your care and diligence be to serve the Lord, and to serve your Masters as in the sight of God, for the Eye of the Lord is always present and beholds you; or whether your Masters Eye be over you, or absent from you, your care should be to serve the Lord, whose Eye beholds you in all places, and at all times, and the intents of your Hearts, and if you have thoughts at any time to neglect your Masters business, when you know, that he is absent from you, is there not something in you at that time which doth manifest those thoughts unto you, and shews you that they are amiss? that is the light of Christ in your Consciences, and is always present to behold whatever you intend; and if you be at any time neglecting your Masters business which you are intrusted withall, and that your Master come and find you so doing, are you not then judged in your selves, and stand guilty of your offence before your Master? and that which judges you and reproves you, is the light of Jesus Christ in your Consciences, for you do bear judgment in

in that case, and are certainly reprov'd in yourselves, though your Master speak not a word unto you; and unto that you are to keep your minds, that with it you may be guided in your service, and then there will be no need of your Masters Eye, no fear of your Masters coming; for you will be found serving God in the Right, and in his fear you will be doing your Masters business, then you will stand clear before the Lord in all things, and there will be no shame come upon you, whosoever beholds you, or takes notice of you, for man needs never be ashamed before men, that stands approved unto God in what he doth; and if he do not stand approved unto God, then he hath a guilt upon him, and the witness of God condemns him in himself, then if Men but look at him, the witness condemns him, and the shame comes over him, for he stands guilty before God, though man cannot accuse him, and so in the Light you will be found serving the Lord, and doing your Masters business justly, truly, and faithfully, as in the sight of God, and as if your Masters Eye were over you, and this will be a good favour both to God and honest Men; but when your minds are from that of God in you, the carelessness and negligence attends your places, and whether you serve or serve not, you are not careful, or whether you labour or labour not, you do not much regard, if your Masters Eye be not over you; and here you are out of your places, and with that of God in you, which is just and true, you will in that place be reprov'd, and you can never be just nor true indeed, but as you come to the Principle of God which is just and true, with that to be guided, which in all things you are to mind, for there is not any that either rule well, or serve faithfully, but such as come to be guided by the Light of Christ Jesus in themselves, and if your mind that when it doth at any time reprove you, then will Gods fear come to be placed in your Hearts, and the awe of God will be over you, and that will keep you in carefulness and diligence, to serve God and please God, and your service to your Masters will be performed faithfully at all times, and in all places, whether your Masters be present or absent, and you will not need to use deceit to cover your faults from your Masters and Dames, but in singleness of Heart approve your selves to God, in all things wherein your service lies to your Masters; for when any fault is done by you for want of taking heed to the Light of Christ in you, and that the Light reprove you in your Consciences for it, and you with the light come to see wherein you have done amiss, and that you have not performed your service faithfully to your Master; and when your Master comes to blame you for it, then to seek out covers by deceit, and to forge lies for your own defence (though with the light you see you have done amiss) this is a very great evil, because it doubles the offence in the sight of God; for first to do amiss, and then to seek a deceitful cover, and make lies your refuge in that case, this is sharply reprov'd with that of God in you, which is just and true, and neither the first nor the second in which you can approve your Hearts to God; though by deceit and lies you may blind you Masters Eyes and keep your selves from blame as unto him, yet the Lord beholdeth you, and you cannot clear your selves before him: And this is weighty on your parts, who are called to serve, and then take heed of vanity in every place, and do not use your liberty when you have it to satisfy the flesh nor do not seek to please your selves in foolish sports, but in the fear of the Lord improve your time in his service, and when at any time you have liberty from
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your labour, then be serious in your minds, and take heed to that of God in you, and consider for what end that time is allowed you, that when you have it, you may improve it in some holy exercise, according to what you know, and not to spend it in Ale-houses, and in Sports and Pleasures; and in the Light read the Scriptures, you that can read, and wait to understand them, and meditate upon the good things of God, and consider what you are in your selves without Christ, and what your end will be if you die in sin, and in the Light waiting, whether you can read Scriptures or no, your minds will be kept to God, and you will redeem the time which you have vainly spent; and do not close with Traditions in any place; but joyn to the Spirit of God in your selves, and in that worship God, and serve God, and serve your Masters faithfully in your places, and be content with such things as are provided for you, grudge not at your Meat nor Drink, nor strive not at the costly Apparel, but having Food and Raiment, be therewith content, and be not sloathful in your business, but with a ready mind answer your places diligently, and cheerfully, so will you be a good savour in your places, and you will have comfort in the end, And be subject to your Masters commands in all things that are just, knowing that you are to serve; and do not aspire into equality with your Masters, for that brings up pride and haughtiness, and is foolishness; nor do not contemn any business, as below you, but stoop down to the lowest, and do it willingly, if you be ordered to do it; and do not seek after new places, and fresh services, that will draw you into a restless state, and finding some differences in places, your Eye will be towards that where you have best pleased your selves, and when you meet with any thing contrary in another place, then you are displeased with that, and then are ready to say, it is but a Year; and so your minds are gone from your place, before you be well come to it, and carelessness comes upon you, and your Masters service is neglected by you; and here you are not right in your places, but unsetled, and unstayed, and so would every Year be removing, if not sooner, and wandring, and trying; and this is a giddy head that runs out of the fear of God; for if you come to the light of Christ in your Consciences, and come to walk in the Truth, you will be settled and stayed, and where you come to be placed, you will not have a desire to remove, but to observe your place diligently carefully, and let not your minds look out for ease in any place, so that you be not oppressed above your strength; for many do themselves wrong by looking out for ease, and so refuse service wholly, though able to perform it and so fall into a way of labour of their own industry, and provides for themselves at their own hand; and this is something that would not be under command, but would be at liberty, and at ease, which doth not answer the Light of Christ, neither stands approved by it. So wait for Gods wisdom, that with it you may be guided to stand and serve in your places unto which you are called, and depart not from the Counsel of the Lord.

To Aged People.

GRavity is comely and honourable, it is comely and honourable, it is worthy to be respected and revered; but if you count your gravity from your gray hairs only, then you erre in judgment, and do not understand what gravity is; and from hence many are accounted grave men, and do account themselves so to be, because they have passed over many Years, and by the course of Nature their hairs are changed gray, and they are come into an aged state, and so you would be respected and honoured because of your gray hairs, and because of the multitude of your Years, and do esteem your selves to be the chiefest in wisdom, and of the deepest understanding, and of the greatest knowledge to order things aright.

Now this is not the thing which makes you grave, or sets you in a right capacity for true order; for an old Man may have a strong will to advance something in his own Eyes, and to set up something from his own apprehensions, and from this ground in himself he would not meet with an opposer; for he counts himself grave and wise, and of a deep understanding, and if any thing meet his will in opposition, then he is displeased, and the fretting froward Nature rises in the passion; and this manifests that he hath not the Wisdom of God, that is peaceable, and so is not in the true gravity, nor in that which gives sound counsel, which is grave and honourable.

Therefore I write unto your old men, who have passed over many Years, and now draw nigh to finish your days, and yet know not the true gravity, though you be full of gray hairs, for gravity is in the sound and perfect wisdom of God, by which wisdom all things were made and created, and in that is the ancient of days sitting, and there is gravity in the Life, and in the Power, and the Wisdom which created all things in right order, and beheld them very good, in that is the gravity and the sound wisdom; therefore unto that you must all come, who yet do not know it, that you may feel the ancient of days sitting in you, with his wisdom to guide you, then will true gravity beautify you, and make you honourable in your latter days, in which gray hairs over-spread you; for look back to the beginning of your time, and behold the swiftness of the Years that are past, and consider whether you have assurance of Gods Salvation in your latter days, and whether you be redeemed out of the world, with all the vain Customs and Traditions that be in the world, and whether you have Everlasting Peace sealed unto you in the Covenant of God: Consider this with your selves, and be serious; for it is high time for you to awake, and that the time past of your lives may suffice, in which you have wrought the will of the *Gentiles*, and that now you may come to redeem the time which you have spent; for many of you have spent much time, but few amongst you that have redeemed it, and through the custom which you have observed in your time, you are bound up in what you practise, and it is a very hard thing to pluck up your Root, because it had a long time to spread it self in the bottom, and it is very hard to cut down your Branches, they have had so long time to grow in strength; and you having seated your selves in the depths of Customs and Formality, it is a very

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hard thing to remove you out of your Habitations, and you have much to say in your own defence, and can plead the antiquity of your standing, and the multitude of your Years, and so you would uphold such things as have been accustomed to you, and you can hardly believe, that any other thing can be so right and good as what you practise, and you fear your selves in this perswasion, because you are old men, and so you love your Church, and you love your Ministry, and you love your Worship, and you can plead antiquity in your Years, and for your practises, and can say, thus it hath been all my time; but consider your present time, and how it is with you now, for many Years may bring many things to pass, and that which seemed right in the beginning, may prove wrong before the end, and so you may erre in your Observations and Customs; for God is not limited to time or person, but manifests himself after the good pleasure of his own will, and you are to mind the present manifestation of God in you, and in that wait to know the mind of God in your present day; for regeneration must be wrought in you, or you cannot have a part in Gods Kingdom; and it is a little Child that is Heir of the Kingdom, a Child born again not of flesh, nor of blood, nor of the will of Man, but of God, and the Child is the Heir, and was before your days, though many Years you have passed over; for *before Abraham was, I am*; saith Christ, who is the first and the last; and here is Christ before you, and Christ after you, and without Christ your days will end in sorrow, and your latter end will be grief.

Therefore come to his Light with which you are enlightened, the Light that manifests your sin, and reproves you for your observed Traditions, and wait to receive Christ in his Light, and do not cast his reproof behind you, then will you know the ancient of days, who is the first, and he will be born a little Child who is the Heir of Promise, and of the Kingdom, and life without end; and this is gravity, when Christ ruleth in Man, and his Wisdom governs Man, then are gray hairs made comely, but it is the wisdom which is honourable, and the Fullness of this age will end in joy and peace, Therefore mind your day, which at the longest is but very short, and think not to say with your selves, we have lived many Years, and we have seen many things, and we hope that God will shew mercy, this will not be a sufficient stress to uphold you; nay, though you may say, you believe in Christ, and that he is your Saviour, yet in your latter end he will not stand by you, whose works deny him, for he is pure, and holy, and righteous altogether, and there is no unclean thing can come into his Kingdom; therefore you must deny your old things, and your ancient Customs; which you have lived in after the flesh, and believe in the Light and Power of Christ, in which Power a new birth is born to inherit the Kingdom, and except ye enter the Kingdom of God as a little Child, you can in no wise come therein: So you must believe in the Power of Christ manifest in you, which is a reproving Principle in your Consciences, and checks you for evil thoughts, words and deeds, and by believing in the Power, the times past will die, and all the Observations and old Customs will die, and the World, and all the things that are in it will die, and all your old affections and lusts which you have loved and delighted in, in the world, they will all die, and a new life you will then know in Christ, and his Life and his Wisdom will cloath you, and then you will know the first, who is the ancient of days to sit in you, and by his
Wisdom

Wisdom governing, and that is gravity which is honourable : So spend not your days any longer in Customs and Traditions, but make hast and redeem them, and delay not to turn to the light in your Consciences, the next reproof which you will certainly feel, the next evil thought you think, or word you speak, or deed which you do ; and by turning to the Light, and obeying the Light, you will come to receive Gods wisdom, and in that order all things for his Glory, and so to be a good favour to God, and leave a good favour behind you when your days are finished ; for the Eyes of many are upon you, because you are old men ; and if any miscarriage come to pass by you, or any thing be acted or done that is amiss in any place, then many receive strength in the same thing, and are encouraged to practise it, because they have observed the same thing to be done by you ; and this doth not honour your gray Hairs, when you are a bad favour in your generation ; but it brings a stain and a blot upon your name, and you will pass away with an ill favour. So in all things be circumspect, and redeem your time, for you have but a little, that you may finish with joy.

To such as live a single Life.

Singleness is a good state, and in that state Temptations may be resisted as easily as in any state whatsoever out of the Life, and they that walk in the Light, and with the Light, are kept single every way; they may receive much peace and satisfaction in their condition; for there is not such a necessity of outward care lies upon a single life, as upon such who are outwardly joyned; and so Temptations may be the more easily resisted in many places; for Temptations come the strongest when the mind is cumbred in much carelessness; and there is an opportunity in that place for darkness to strike in and enter, and to be amongst the multitude of thoughts, and in thoughts cumbred in caring; in that place Temptations lie near, and proffer themselves unto that part which is cumbred in the care; and it is a common thing amongst people that are not redeemed, nor have not Faith in God, nor cast not their care upon God in every Condition, to let forth their minds into much carefulness, and so into the cumber; and in that place they are rowled up and down in the cares of this life; and it is much nearer unto a people who are outwardly joyned, and have Families of Children to provide for, than it is to those that live a single life; so that a single life is outwardly the freest state, as it stands related to its own singleness, yet not such a state as can be said is wholly free from Temptations, but lies exposed to many dangers and snares, notwithstanding it may be a single life in its own relation outwardly, and is a state which may be passed more easily through, than a joyned state; yet such have need to set their watch in the Light, lest their Enemy steal upon them unawares, that whilst they serve themselves through their singleness, he do not come upon them another way; for if they stand free from care in relation to their singleness, which is a state that few come unto; but if it be so with any, and that Temptations do not point at carefulness, yet they may point at ease and security, and there may be a sitting down in an easeful state; and being well provided for in the outward, and having enough on that hand, and no charge to look after, or to take care for, there may be a sitting down in a secret joy of their own happiness. And now mark, though Temptations do not here point at carefulness, yet they point at security and ease, and being joyned unto it on that hand, there is a sitting down in the Fullness of what is possessed outwardly; and so no exercise in the mind, either by Faith in God, or trust in him, but an easeful state, in which state God is the soonest forgotten; and in this place people may sit, and not have God in all their thoughts; and therefore it is not how a single life stands in relation to it self, but how it stands in relation to God; for it may be single in relation to it self, and yet in that state falls into the greatest snares, and entanglements; and where there is a full state in a single life, the mind not being redeemed out of the world, there is a Temptation lies in that place; and that part which is alive to the World, that part would heap up the Worlds Riches, though such a one do not know who shall possess them; and in this place a single life may be deeply entangled in the World with the care and deceitfulness of Riches, and then by Riches and Wealth there is seeking after honour
and

and esteem amongst Men, and to be honoured because there is Fullness of Riches, and that exalteth into pride and haughtiness, and there may be also in such a one an eye open towards a joyned state, and by his Wealth and Riches so gathered, he would be accepted into an answerable Condition of the same, and so through his single life, is seeking advancement into a joyned state; and this is a great evil and bondage: So a single life may run as far from the Kingdom of God, as those that are joyned together, and have Children and Families to provide for, and it is not how any man or woman stands related to a Condition outwardly that makes them accepted of God, but how they stand to God with their hearts and minds in every Condition: So all that be in a single life outwardly, are to be careful how they stand in relation to God, and how their minds are exercised, and in what; that whilst they are single in relation to the outward, they do not fall under the powers of darkness within, and so be taken and snared with their minds amongst many entanglements, and yet look at themselves to be free in their single life; for that which makes all people happy, and every Condition sweet, is to answer the Light of Christ Jesus manifest in their Conscience, and then however they stand in relation to an outward state, they will have peace with God, and comfort in their places; and whether joyned or single, the fullness of the Lord God will measure forth a portion unto such, and they will possess his blessing both inwardly and outwardly: So to be single to God in the Light is a joyful state.

And all you that are single in your life, as to the outward, and are in some places freed from cares and cumber, which some that are joyned may be in, take heed of ease, and take heed of Covetousness, and pride, and turn your minds to the Light of Christ Jesus in your Consciences, and with the Light you will see that you have need to be careful, and to be watchful; for except you be Regenerated and Born again, you are at as great a distance from the Kingdom of God as those that are joyned; but if you come to the Light and Power of God, with the Power to be born again, then you will come into Freedom by the Son, and will be free indeed; and then will your hearts and minds stand single to God, and your care and confidence will be cast upon God, and his Power, and Life, and Wisdom will cloath you; and you will then be a good favour in your places, and will be ready to do good with that you have, and to honour God with what he gives you, and so a single life in the outward, and a single mind to God in the inward, may here clap hands with joy; and whether single or joyned, or how people may stand related to such outward states, that do not put a difference to the inward Joy, and Peace, and Comfort of the Lord; but being faithful to the Light, and walking in the Light and Fear of the Lord, and so to be born of the Seed Immortal of God, there is a single, upright, innocent mind known, and whether outwardly joyned, or single, the Seed of God is felt, in which is the blessing.

To Young People.

YOUNG Men and Women, the prime of your days are now present with you, and the days past you cannot call again, nor the days to come you know not; and now as you have a present time, and a present day, mind the Lord God, and his Fear, that the days to come may not slip away from you, and end in sorrow; for though you be naturally in full strength, and in the prime of your days, yet the Lord can cut you down in a moment, and bring your days suddenly to an end; for he is God, and there is not another, it is he that formed you in the Womb, and hath brought you forth in your Generation, and hitherto hath prolong'd your days; and he hath not only brought you forth in a natural Generation, but he hath also placed in you a measure of Life that is pure of himself, and is immortal, which in your Consciences doth manifest it self in brightness, and is a true and faithful witness for God, And this hath the Lord God done for you, and therein his love is manifest unto you; and you are to mind that Principle of God which is pure, above all things, and to keep your minds stayed in it, and when you are reprov'd with it, then do not start aside, but close in with it; and with its light you may behold your selves amiss; for as your minds are from that of God in you, you are exercising your full strength in vanity, and spending the prime of your days in folly; and the further you go forward in that path, the longer will be your return, and the sharper will be your judgment. And what profit doth vanity bring you, when you have been in the mirth of it one day? doth it not pass away from you the next day? and do you not feel that reproof overtakes you, and that the witness of God in your Conscience smites you, and you many times are brought to mourn in secret? and doth not your joy and mirth in vanity here end in sorrow? for being in your full strength, you pursue vanity with eagerness, and you sport your selves as if you could never sport enough, and the diversities of vanity your minds run into; and with such things you grieve the Lord.

Therefore consider your day, and your present time, and spend not your full strength in vanity, and say in your hearts, God shall have your latter Age; but this is our prime time, and if we do not now rejoyce and be merry, we shall never have such a time again. This is your own way, and you please your selves in it, but know, *That for all these things God will bring you to Judgment.* And what if he cut you down in your full strength, and in the height of your vanity? then as Death leaves you, Judgment will find you, *and in the Grave there is no repentance.*

Therefore young people, consider your present day, and let all your vanity go, it will never bring comfort in the latter end; and to live in that, and please your selves in that, which will not give you peace in the end, what is the profit you reap by it? Surely no more but the satisfying of your vain minds, which God will judge, and that is a sad state: And now your full strength being naturally upon you, and the bad Nature being at liberty in you, you must needs run in the swiftest stream of vanity, and that mind seeks to please it self, and to behold it self in the excellency of its own form;

form; and so you adorn your Bodies with costly Apparell, and Broidered Hair, and many foolish, needless things, which are of no use nor service; but to please your haughty minds.

Therefore, Young people, *Remember your Creator in the days of your Youth*, and whilst you be in your full strength, give up your selves to serve the Lord, and turn to the Light with which you are enlightened, and be obedient unto the Light in all things, and when it reproves your vanity in any place, then love it, and part with your vanity for it, that you may walk in it, and that will reform your ways and doings where ever they are amiss, and will do you good in your latter end; and by loving the Light, and denying your selves to your vanity and pleasures, the Light will lead you and guide you in a way that you do not know, a way of true Joy and Peace, where no unclean thing can walk: And this will do you good, and in the Light you will have an understanding given to discern things that be amiss in every place, and you will come to see: that those Customs your Parents trained you up in, and taught you to observe, that they are all vain, and not worthy to be observed; and so wherein you have been amiss, in the vain Customs and Traditions; if you love the Light, it will reform your ways and your doings where they are amiss, and that will die which you have observed out of the Truth, in any Custom or Tradition which you have been accustomed to, and have been taught by your Parents to observe; for many Young People that come into such a Custom in their Infancy, being taught to observe them by their Parents, that in their youthful days they are natural to them in practise; and so Young People are much wronged in their Infancy, whilst they are not capable of any more than what they receive from others, and follow that in the custom and practise as a right thing, and so by the Traditions received from their Fathers, and not after Christ the Light, the Truth, the Power and Wisdom of God: And therefore Young People, take heed to the Light; for that is the thing you must all come unto, if you come unto God, and depart out of all your vain Customs, and Fashions, and Traditions, your pride, and vanity, and false worships, and learn of Christ who is meek and lowly, that he may Baptize you into his Death while you are young, and that he may raise you up in his life to bear witness to his name in your Generation; so you will be a Generation in time to come, and will be good patterns in your places to young Generations that are to succeed you: And as evil hath entred by disobedience, and flows into Generations as a natural Stream in vanity, in Customs and Traditions, so by Christ Jesus, righteousness may spring and flourish, and flow in from Generation to Generation; and then will Generations be blessed in their Generation, and have the power and presence of God amongst them. So you coming to be ordered in Gods Wisdom in your Generation, and walking in meekness and humbleness of mind in your Generation, and in love and peace unto all people, you will then be a sweet savour in your Generation, and your savour will descend to Generations to come, and then will the Lord delight in you, and multiply your peace and joy, and all you with his Blessings. So Young People, fear the Lord God in your day, and time, that it may be well with you in your latter end.

To Little Children.

Little Children, there may be many of you at present, who are not capable to receive Information, which in time may grow into that state, as to be sensible of your Conditions; and as you that are not now capable to come into a capacity, let your minds be kept to that of God in you, so will you in your day come to the Truth, and walk in the Truth with those, which in this present time are in a capacity to be informed into it, and are made willing to receive it; for, Children, there is but one Truth, and that Truth is Christ Jesus, who through all Generations is the same, and the Truth is the way to God, and leads to God; and so Christ Jesus is the Light, the Way, the Truth, and the Life, and there is none comes to the Father, but by him; and Christ saith, *Learn of me, for I am meek and lowly, and you shall find rest for your Souls.* So you must mind the Light with which Christ enlightens you, which Light is in your Consciences, and with its Light it will let you see when you think any bad thought, or speak any bad words, or when you do any thing amiss; if you tell a lie, it will shew it unto you; if you swear, it will let you see that you have done amiss; if you be angry, or froward, or perverse, or hasty, the Light will let you see that you should not do such things, and will make them manifest unto you to be evil; then when you see the evil with the Light, love the Light that shews it; and if you love the Light, the Light will guide you, and lead you in the way of Peace; and if you keep your mind unto it, and love it, then you will not walk in Darkness, nor run into the evil deeds of Darkness; and this will be your peace. And upon the first days, which the Heathen calls *Sunday*, do not run into wicked practises, but seeing it is a day in which people do not follow their labours, be careful, that in keeping of it, you keep it to the Lord; and take your Books, and read in that which is good, you that can read, and when you do not read, and you that cannot read, keep quiet, and be still, and sit in the Fear of God, and do not run into vain sports, which upon that day is practised and observed; for then you will grieve God that made you, and he will correct you as disobedient Children: And when you read the Scriptures, read them in the Fear of God, and not with a vain mind, and wait to understand what you read, for the Scriptures were given forth from the Spirit of God, and you cannot understand them, though you read them, and get them as they are in words into your Memory, but as you come to a measure of the Light and Spirit of God in your selves, which is the same in you, according to measure, as was in them that gave the Scriptures forth; for the Scriptures, which from the Spirit of God were given forth, they are true and faithful Sayings of the Holy Men of God, who knew God in his Power, and in his Life,

Life, and in his wisdom. But Children, the Scriptures are spoken to divers states, and lieth in divers administrations, and yet all from one Spirit given forth; and as you read in places, then consider with your selves, what the administration is in it self, and unto what state it is spoken, and whether you can witness that state in your selves; and as you read in the Light, and wait in the Light, the Scriptures will open to you, and you will come to know the Scriptures fulfilled in you, and then you will understand them, and have comfort in them, or otherwise they will not do you any good to read them. So when you read any place of Scripture, then weigh it well in your minds, and consider, whether that Scripture be fulfilled in you, and how your state standeth in relation to that state which the Scripture speaks of; for you may read in the Scripture, that it is said, *Remember thy Creator in the days of thy Youth*; then consider that Scripture well, and examine your selves, and try whether you remember your Creator, or forget him; for if you do evil, then you forget your Creator, if you do not walk in his Fear, you do not remember him; if you tell a lie, or be froward, or sport your selves in vanity, you do not then remember your Creator, and you erre from that Scripture, and from the Spirit that gave it forth; and then what good will the Scripture do you to read it? for People have read them, and heard them, and the Priests have been giving meanings to them long enough, but what better are such for reading and hearing them, or for the Priests meanings either concerning them, who are from the Spirit in themselves, from which they were given forth, and so knows not the fulfilling of them. And you may read in the Scriptures, that Christ said, *I am the Light of the World; he that follows me shall not abide in darkness*. Then consider where you are; for if you be come to the Light, and follow the Light, then you dare not lie, nor swear, nor be froward, nor proud, nor heady, nor vain in any thing; for if you live in such things, you are in Darkness, and under the Power of the Devil, and do not follow Christ the Light: Then what good will the reading of the words do you? or what is the profit which you reap by reading the Scriptures, and to read that Christ hath spoken such words, and to have a belief in you that the words are true, and you your selves be in darkness, and under the condemnation of the Light, because you do not follow it? you have no profit at all by reading the Scriptures. Again, you may read in the Scriptures, that Christ saith, *Learn of me, I am meek and lowly*. Now if you be heady and hasty, then you do not learn of Christ; so you are from both the Scripture and the Spirit; then what do you profit by reading them? And so of all the rest of the Scriptures in their places. Wait to understand the administration and the condition, and not only how it might lie to others then, but how it lies to you now; for the Scriptures saith, *God resisteth the proud, and giveth Grace to the humble*. Now there is Two states spoken of in those words, and also Two administrations, the one of resisting, and the other of giving; but God resisteth the one, and gives Grace to the other: So to understand this in your selves: for if you be proud, and exalted in your minds, and make your selves merry over the witness of God, then doth God resist you in that state, and you cannot come unto him, but lie under the administration of his Justice, and under the condemnation of his Power; but if you be humble-minded, and bow to the Light, and obey the Light, then God will give his Grace unto you, and you will be partakers of the administration

stration of his grace, and his grace will save you from the Devils Power, for pride is the Devils work; and whatsoever your minds do advance into, or are lifted up in, wherein you seek any glory or praise to your selves, that is the work of the Devil, and is resisted of God; but your minds being kept humble before God, that is his own work, and he doth not resist that, but gives his grace freely to it, and his grace saveth; and then you will know that Scripture fulfilled in you, where it is written, *By Grace ye are saved, through Faith.* So by believing in the Light, the mind with the Light is kept humble to God, and he gives his grace, and by grace is Salvation known through Faith; and then you will come to know that Scripture fulfilled, where it is written, *He that believeth is saved;* for your belief standing in the Light, and you coming to obey the Light, as it manifests it self in your Consciences, then you come out of Darknes, and out of Sin, and so from under the Devils Power, and follows Christ your Saviour, when you will know Christ to be your leader; for if you obey his Light, and follow his Light, then he becomes your leader; and you will come to see what he turns your minds from, and what he leads you out of, and also what he turns your minds into, and what way he leads you in.

(So mark Children,) when you are in sin and vanity, the Light of Christ doth secretly check and reprove you; then standing still in obedience to the Light which reproves you, the Light turns your minds from the sin, and from the vanity, and gathers your minds to it self, in which there is no sin; then you yielding to the drawings of the Light, and loving the Light, it leads you out of that which it doth reprove you for; and so you come from under the condemnation, and receive the mercy, and the Light leads you into holiness and goodness, and justifies you. So Christ turns from the sin, and then leads out of the sin, if you yield your selves to obey him; and he also turns to that which is good, and leads to the enjoyment of it. And this is the way of Peace, and this is the way where the Truth is found, and where life and durable Riches are possessed; and in this state you will know Christ the Light, the Way, the Truth and the Life; then you will know that which is good, and will live in that which is good; and then you will be servants unto God, and not servants to the Devil; all that are proud, and heady, and high-minded, all Drunkards, and Swearers, and Lyars, and prophane Persons, all that sport and play, and follow vanity, they are servants of the Devil, and that is his work they are doing, and rejoycing in, and such are out of the favour of God: But all that obey the Light, when for such things it doth reprove them, and with the Light comes to be drawn out of them, then they depart out of such evils; and cannot serve the Devil any longer, but yield themselves servants to obey Christ, and follow Christ, and he leads them in humility and lowliness of mind, and he teacheth them to be sober, and to speak truth, and to do justly, and to walk always in fear before him: And when you come into this state, then you are servants of Christ, and know his Power that hath redeemed you from under the power of the Devil, and so you come from Darknes to the Light, and from the power of Satan unto God; and then you know that Scripture fulfilled in you, and are come to the power which remits your sin unto you; for Children, you are conceived in sin; and though you may not have committed much sin actually, because many of you are Young in Years, and in the state of Infancy,
yet

yet you bring the Root of sin with you into the world; (mark) the Root of sin is in you from your natural conception, and as you grow in your natural state; from that Root are all the evil Branches nourished, and so spring up, and is manifested by you, and then sin is actually committed by you, and the guilt comes upon you, which before you were clear of, though the Root of sin was in you: All people that are out of the Truth, may learn what this means, though it be written to Children; for sin lies in the Root from your conception, and then you coming to be acted by the Devil, who in that Root is lodged, you actually commit sin, and come under condemnation; and by how much you actually commit sin, by so much the more doth the body of it grow and increase, and the greater the body grows, the harder it is to be broken.

Therefore, little Children, I write unto you in much love, because many of you are yet innocent, and know not your right hand from your left, that you in time may be careful; for in your tender Years you are as Young Plants, easily bended, but growing up into a fuller strength, you will not so easily be made subject; for if you come to be wrapped into the Root of sin, and delight your selves in the action of it, there will be sharper judgment from the Power of God rise against you, and be executed upon you, and greater will your condemnation be; for, as I said before, that the greater the body of sin is, the greater will be the judgment, and it will fall with a greater weight upon you, and the hand of the Lord will be more sharp in severity against you. So do not encrease your own burdens, by increasing the body of sin; for every sin actually committed by you doth add to the body of it; but whilst you are young and tender, mind the Light of the Lord God, and his Power in you, and you will be kept clean in your infancy, and so come to be planted into the Root of Life, whilst you are young; and be nourished in the love of God, and he will beautifie you with the holiness of his life, whilst you are young, and you will be unto the Lord a chosen Generation, and Generations to come will call you Blessed.

And so, Children, mind the love of God; for God hath much love unto you; for you are not so much defiled with sin, as many others in whom the body of sin standeth; and the Lord would not have you to commit sin, and to defile your selves with it; but his love is to you in Christ Jesus the Light, that you might be cleansed whilst you are young, and be kept clean throughout your days; and if you mind the Lord, he will do you good, and make you a Blessing in his hand, and you will be a good savour in your present Generation, and so Truth and Righteousness will naturally flow unto Generations to come, and the Seed of the evil-doer, with his evil Branches will be plucked up, and rooted up, and the pure Seed of God will spring and increase, and bring forth its natural Fruit of holiness and mercy, and all goodness; and the glory of it will spread abroad through Generations, and it will become a covering over the Earth, as Waters cover the Sea. And now, Children; you being careful to walk in the Fear of God, as you are brought forth in your natural Generation, so to pass your days in all humility and Fear, that your savour may be sweet in your Generation, and that the end of your days may close in the righteousness and holiness of God, that the next Generation which is to come may feel the sweetness of your savour, and that you may leave a sweet savour behind you in the life of God,

So

So, little Children, I have briefly informed you in many places, and in much plainness I have spoken truth to your capacities, that you may feel the Witness of God in your Consciences give an answer, which if you take heed unto, you will do well; therefore be careful, and the Lord God Almighty give you an understanding in all things, that you may be a sweet savour to God, and honour God throughout your days; so he will make you Children of his Kingdom, and Heirs of his Blessing for ever.

To

*To such as are in outward
Government.*

THe Wisdom of God was the first in Government, and by Wisdom the whole Creation was brought forth in a holy Order, and by Wisdom was governed in its created state, and the whole Universe stood subjected in that state unto Wisdom's Government, and there was no disorder nor confusion throughout the whole body of the Creation, but every thing as it was brought forth in Wisdom's time and order, so it was subjected under the power of Wisdom's Government; but when man degenerated from the Wisdom of God, by which all things were made and created, then he went from under the power of Wisdom's Government in himself, and became actually disposed in his own wisdom, and thereby lost his Dominion in Gods Wisdom: And this was his fall, he fell from the Wisdom above, that is pure, into the wisdom below that is earthly, and sensual, and devilish; and there the disorder came into him, which by his own wisdom he could not rectifie. And since the orderly Government of Wisdom hath been lost, there hath been disorder amongst the Sons of men, and so there hath been a setting up of some, who have been appointed for the work of Government, and to rule with their power to keep order amongst men, and to keep them in peace one amongst another, and to preserve every man every way in his proper state wherein he outwardly is placed: And in this place *Moses* was appointed and set to govern *Israel* in the Wisdom of God; and it is said, that *Moses was the meekest man upon the earth*, and he governed *Israel* in meekness, and in wisdom, and was a Magistrate for good unto them; and the Law that was given him of God, he was faithful in the execution of it, and the transgressor came under his power, and the righteous was set free, for the Law was not made for them, neither did *Moses* execute it upon them. And in those days true Justice had a free course from the wisdom of God in *Moses*, and he was a praise to them that did well, and a terror to the evil-doers: And here he had the Sword placed in his right hand, and it went over the head of the transgressor, and brought the transgressor into subjection: And this was true judgment, and righteous, and the execution of the righteous Law, stood in the righteous principle of God, which principle did endue *Moses* with wisdom and with meekness to govern.

And the Scriptures mention divers Governments, which in Ages past have been set over the people, and some of them ruled in righteousness, and under them the people had peace; and some that ruled in cruelty, and in their days the people had trouble; and such Rulers turned against the righteous, whom they should have protected; and then there was a complaint that justice was turned backward, and equity could not enter, and that justice was fallen in the streets, and that the righteous was become a prey, and such were wicked that made a prey upon the righteous. And these things came to pass, either as the Rulers received the wisdom of God, or contemned it; for without

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the wisdom of God, it is not possible that any should rule for God, or should decree judgement in righteousness, or minister it with a good understanding; for Solomon, who was endued with wisdom, and ruled in wisdom, whose Memory doth not perish, but is a good savour this day, he saith, *The fear of the Lord is to hate evil, pride, and arrogancy, and the evil way, and the froward mouth do I hate. Counsel is mine, and sound wisdom: I am understanding, I have strength. By me Kings reign, and Princes decree Justice; by me Princes Rule, and Nobles, even all the Judges of the earth. I love them that love me, and all that seek me early shall find me*, Prov. 8. Now mark, the fear of the Lord is the first step into true Government, and the fear of the Lord is to hate evil, pride, and arrogancy, and the evil way; for both the evil, and the evil way must be hated. But where such are in Government as do practise evil, and delights in evil, and walks in the evil way, and in pride, and arrogancy, then they do not walk in the fear of the Lord, and so are not come into the first step of true Government, for such cannot have the counsel, nor sound wisdom, nor understanding, nor strength, and such can never be a terror to the evil-doers, who love the evil way themselves; neither can they be a praise to them that do well, until they hate the evil, and the evil way in themselves.

So it is the weighty matter to get wisdom; and wisdom proffers her self in kindness to all that seek her early, and makes a promise that she will be found of such; *They that seek me early shall find me; I love them that love me*: This is Wisdom's voice, but the evil-doers regard it not, neither do they seek her, or love her; for *The fear of the Lord is the beginning of wisdom, and the fear of the Lord is to depart from evil*: Then where the evil is loved and practised, where pride and arrogancy is advanced, wisdom is not sought nor regarded; and such cannot decree and establish their Laws in righteousness, for in wisdom alone is the true Order and Government, it is by Wisdom that Kings Reign, and Princes Decree Justice.

So all ye Rulers, by what name soever distinguished, Let it be your care and diligence to get Wisdom, seeing that without Wisdom no Decree can stand approved unto God; and therefore it's of the greatest concernment to get Wisdom; for Riches and Honour are with Wisdom, yea durable Riches and Righteousness; her fruit is better than Gold, and her revenues than choice Silver; she leads in the way of Righteousness, (Mark) Wisdom leads in the way of Righteousness, and in the midst of the paths of Judgment, that she may cause those that love her to inherit substance, and fill their treasures: And here is Wisdom, and her portion to her children, a portion that is durable and Everlasting; and this is a flourishing state, and a standing Government; but without Wisdom every Throne stands unstedfast, and all Nations are like the waves of many waters.

Therefore ye Rulers, Consider, and lay it to heart, both all that are present, and all that are to come, for this is to Generations; and you that are present mind your day, time is precious, and but a little remains unto you; therefore turn to that of God in you, for you cannot be free from its reproof; it is a Principle that doth not respect your persons, for it is in it self the most Worthy, Noble, and Honourable, and no man is truly Honourable but in it, though outwardly he may be set on high; it doth not regard any man for his greatness, but reproves him for his sin, how Mighty soever he be amongst men; this Principle which is of God in man, hath a sure Testimony

mony against that man which doth evil, and faithfully reproves him in his Conscience without regarding his greatness: And this is the Light of Jesus Christ, with which you are enlightened; the Light that is present with you every where and in every place, beholds your thoughts when you are upon your Thrones; and when you are together in Counsels, and upon your Seats of Judgement, the Light is with you and amongst you, and is in your Consciences a Witness for God, and if you err from it your Decrees can never be established, for there is nothing can stand but that which is of God; and from hence proceeds the works of mens own Wisdom, who Decrees Statutes, and executes judgement, and not in the Counsel of God, their power and strength hath been overturned, and their Decrees hath come to nought; and so shall it be henceforth and for ever, saith the Lord, who doth all these things.

Therefore if you desire that your work may stand, and that it may not be rooted out and come to nought, then mind the Light of Christ in your Consciences, in which Light the Wisdom of God is received, and you minding the Light with the Light to be guided, it will lead you in the way of sound Judgement and bring forth Truth and Righteousness, which God is setting up, and with his Arm defends it; and so in the Wisdom of God you will stand in your right places to Rule; for the Counsel of the Lord is amongst such as receive his Wisdom, and he gives his Counsel in his Wisdom; but such as are out of the fear of God, they are far off from Wisdom's path, and so cannot walk in the way of true Judgement; and such as do not hate the evil, and the evil way, but loves the evil, and the evil way, and the evil-doer, they are far off from Wisdom's path, and have more need to be ruled, than to be Rulers, for they can never Decree judgement in Righteousness, nor Minister it in Truth; then the Sword goes backward every way, and turns against such as it should protect, and protects such as it should fall upon, and so both the Decreers and Administrators are out of Wisdom's path, and can never keep good order under their Government; and though some Decrees might formerly stand right in their places, as they were Decreed in relation to an outward Government, and at that time might be justly executed upon such as were principally intended; yet the execution of such Laws now may be perverted, and by those that are to Minister them may be wrested out of their proper place; and when the Ministers of such Laws do put them in Execution, touching any matter which may relate to the Consciences of people, though that Law may stand right in its place, as it was Decreed, yet the Execution of that Law otherwise ministered, than by that Law was intended, that Execution and Judgment doth not run in wisdom's stream; and in this place there be many Laws diverted, and in the Execution is wrested out of their place, and in the practise of the Law there are many false streams crept in, which by the Law it self was never intended; and so in many cases honest people are wronged, who are made the only objects of the eyes of the Administrators of the Law, against whom the Law it self doth not appear Intentionally; and here justice is turned backward, and the Righteous is made a prey, and both the Execution of some Laws, and also the practise in them are perverted, and poor men they are wronged, and know not which way to do themselves right by the Law, though they be free to use the Law: for first, being imbodyed in an unknown tongue to most men, they are not in a capacity to understand them; secondly, the head of them

them being only at one place, poor men cannot attend their own businels, but are forced to employ and intrust Strangers with it, who many times prove negligent, and for want of care on their part, many poor men suffer loss : Thirdly, the many curiosities that stand in the practise of the Law, which by poor men cannot be attained, and so are constrained, if they make use of it, to buy it at an unreasonable dear rate ; which if the Fountain and the Stream did spring and issue forth in the Wisdom of God, it might be otherwise, and might every way be reduced into better order : But touching the practise, there is something opened more fully in divers cases, in a Book entituled, *The Standing Truth*.

So let every man in his place be diligent, that you may Redeem the time that is past ; and from high to low, who have a hand in any place to Rule, Take Counsel of the Lord in all you do, whether it be in Decreeing or Executing ; and let not any Law be decreed, or stand in force that is decreed, which in any place may bind the Conscience, but break them down, and lay them waste, for they bring distress and sorrow every way ; for many innocent people come under hard usage in outwards sufferings by them, and such as makes them, and Executes them, they come under the hand of God, and his rebuke, and in that place they do themselves most wrong ; for they go heavily in themselves, whilst Judgement is their Cup to drink, and it doth assuredly fall, and will remain for ever, without speedy Repentance.

So to be in the Wisdom of God is a High state, such are in a capacity to Rule, for they Fear the Lord, and hate both the evil, and the evil way, and in the Wisdom of God they are worthy of Honour, and the hearts of the Innocent can give it them, and they will not expect any thing more ; and in the Wisdom good order is brought forth amongst all people, and love, and peace, and unity will grow and spring under that Government, and universal peace will spread over all the Earth, in the universal love of God : then Kings will Reign, and Princes Decree Justice, and the Vine will over-spread, and there will be a sitting down under it without fear.

And now, O ye Rulers, be wise in your places, for the concernment is great unto you, there is one above you whose Judgement is true, for ever, he is King of Kings, and Lord of Lords, strong and powerful is his Arm, who dwells in the Heavens that is higher than all, and in his hand you are but as Potters Clay : Therefore fear before him, and wait for his Wisdom, that you may bring all things into right order, in such places and matters as you have power to order, that quietness and peace may be settled, and the issue of blood stopped, that so you may get your selves a name, which unto Generations to come may be a good favour ; but if you seek not the Lord in your day, and set not his Fear before your eyes, then will your names fall, and the Remembrance of them will cease in your Generation ; therefore, again I say unto you all, who are in Government this day, prize time while it is present.

*To Ministers of Parishes,
so called.*

TO be an able Minister of the Spirit, is a place to be honoured and esteemed, for such doth labour truly in the Word and Doctrine, and what is made manifest in the Spirit, and from the Spirit declared, such a one is a true Minister, not of the Letter, but of the Spirit, and such doth not speak words which mans wisdom teacheth, but in the Demonstration of the Spirit, and in Power; and here stood their preaching, who were endued with Power and Wisdom from on High, and that went forth to gather the scattered and the dispersed, both of *Jews* and *Gentiles*, and to bring them into one Spirit; and they did not go forth until they had received Power, and were endued with Wisdom from on High; but they were to tarry at *Jerusalem*, and wait for it, and in waiting for it the gift came upon them, and they received it, and were able Ministers in it; then they having received the Power and Wisdom from on High, in the Power and Wisdom they received their Message, and there was a necessity laid upon them to preach that unto others, which they had received of God; and they were the good Stewards of the manifold grace of God; and these were sent of God to Proclaim the glad Tidings of Peace through the Gospel, and that *Jews* and *Gentiles* might be converted and turned unto God, who were separated and alienated from his Life, and they went forth in the Joy of God's Salvation, and preached Salvation by Jesus Christ, and declared the Glad Tidings of the Gospel of Peace; and in the Power and Wisdom which they had received of God, they were made manifest to every mans Conscience in the sight of God, and there was no enticing words amongst them, but plainness of speech as became the Gospel.

And these were true Ministers, who sought the Salvation of Souls, and preached Jesus Christ the Salvation of God; these were moved in the Power and Wisdom which they had received, to travel in hunger, and cold, and nakedness, and perils; and to suffer and endure stripes, and buffetings, and bonds; and as they were ordered in the Power, so they went from place to place, and from City to City, and from Country to Country, to make known the Glad Tidings of Salvation, and to preach the Gospel of Peace; and in this stood their service for God, and they gathered many unto God, who were alienated from him; and when *Jews* and *Gentiles* had received their Message, then they were converted and turned unto God, and came to believe in Jesus Christ, and to know his Salvation; and they did not abide amongst the unconverted *Jews* and *Gentiles*, but came out from amongst them, and came into unity in the Spirit, and in the Truth, and came into the Faith of Christ, and were true Believers; and so they met together in the Fear of the Lord God, and Worshipped him in his Spirit, and in his Truth, which they had received; and when they thus met together, then the Church was met together, and Christ the Wisdom of God was amongst them, and ordered

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them in the performance of all their services, and he had the preheminance in all things, and in the motion of his Power and Wisdom they Preached, and they Prayed, and they Edified and Comforted one another, and there was no limitation of the Spirit amongst them, but whether Son or Daughter, in whom the Spirit moved; they performed the Service faithfully, as the Spirit required, and if any thing was revealed to another, that late by, the first was to hold his peace; and this was the Church-order, where Christ the Wisdom of God, had the Government and the preheminance.

And here was the true Church, and the true Church-order, in the Wisdom of God, here were no Parishes, nor Parish-Churches; here was no set maintenance in particular places, but a free Declaration of Gods Eternal Love, by Jesus Christ; and they Preached the Gospel freely, and neither money nor price was expected for it; and this was found Preaching, and Praying, and Worshipping; and they had the Power and presence of God amongst them, and they rejoiced in his Salvation, and drunk the Cup of his blessing freely: And these Ministers were not by man, nor of man, but by the Revelation of Jesus Christ, (Mark) by the Revelation of Jesus Christ, and Christ Revealed the things of God freely, and he said, *Freely ye have received, freely give*; and they were faithful to his Command, and did not enquire how they should be outwardly provided for, but they trusted the Lord, and it was well with them; so did they gather Flocks, and the Flocks gave them Milk; they planted Vineyards, and the Vineyards yielded them fruit, and they did eat the fruit of their own labour joyfully, and were truly contented; this was a pure Gospel-Ministration, and these were true and faithful Ministers of it, whom the Lord God sent forth in his Living Power, with the Message of Eternal Life; and they preached the Gospel, and did live by the Gospel, (Mark,) they that preached the Gospel did live by the Gospel; this was pure refreshment and nourishment unto their Souls, and the River of Living waters did flow out of their bellies, and was a refreshment to many thirsty Souls in that day.

But Oh ye Ministers of Parishes! how are you degenerated from this Living Way, and from this glorious dispensation of the Love of God to the Sons of men? What is the Message that you have received? and what is the Tidings which you bring unto people? and what is the practise that you observe? Oh that you would once lay it to heart, and consider it seriously! How many in all your time have you converted unto God? and how many have you brought to the Faith in Christ Jesus? and what is the peace that is reaped by your Gospel? How many sit complaining for want, who yet know not the Salvation of God, but sit mourning and cannot find a resting place? Your Balm doth not heal, your water doth not refresh; you are unskilful Physicians at the best, and you cannot relieve a distressed soul, you do not receive your Gospel freely, but spend some Years before you get it, and with great sums of money you come to obtain it, and so it is your own, and not the Lords, and his Way you do not know, but have invented your own devices, and sell your Gospel for what you can get, and Preach it at the greatest advantage to your selves, and so you buy and sell, and reap the profit: But what doth the soul reap by your Ministry? and where is the refreshment that supplies the needy? poor souls may cry and mourn under you, and never meet with satisfaction from you.

Oh, grief and sorrow, that proud, heady, high-minded men should be appointed

pointed for such a service, and should be maintained after such a manner, when they are so far degenerated from the Life and Truth of God in themselves ! and what sadness it is to Innocency, to see many thousands of people carried away with their windy Doctrine, which in the cunning craftiness they have invented, and with that deceive poor people, and toils their minds to and fro at their own pleasures : If you that are Ministers will but look into your selves, and into your practise, you may behold (though your Eyes are very dim) that you are exceedingly degenerated from the way of Truth, and Gospel-Ministers, and also the Gospel it self.

Therefore be not Obstinate and Rebellious in your minds, but submit to the reproof of the Lord Jesus Christ, for his Ministers you are not, neither do ye bring true Tidings of him, and therefore you are reproved by him, which he would not do if you were his, and it would be better for you to look into your own houses, and make things sure at home, before you take upon you to Preach to others ; for you that have not the Joy of Gods Salvation in your selves, can never bring others to sit down in it ; and every wise man would know his own standing to be safe before he go forth to build up others, for if you your selves be cast away whilst you are Preaching to others, what will the end of your Labour be ? and what will be your reward ? surely much grief and sorrow.

Therefore consider your present time, and think not to say with your selves we are Christs Ministers, and it will be well enough with us ; this will not bring peace in the latter end ; for both you and your hearers must all come to that of God in you, before you come into peace with God, and you must know a war against the corruption that imbondages Gods Creation : there is much work to be done in you, before you can come into peace with God ; there is a body of self stands in you, which you must deny in every place, and there is a daily cross to be taken up, and a strait Gate to enter, before you can know your peace sealed. And where is the man amongst you that is willing to deny himself for Christ ? He that hath hundreds a year for his preaching, let him deny himself in that place, and manifest his love to Christ : But this is a hard saying to the easeful part, that would feed upon the fat : and if you were following in some other places, yet this would put a stop to many of you, and you would rather chuse to draw back from Christ, than to part with your great livings for him : And what a distance doth this make betwixt you and Christ, consider, and how far off you walk to pure Gospel-Order, or Gospel-Ministers.

It is the Light of the Lord that is the Way of Truth, the Light that is pure, with which you are enlightned, and that Light you must come unto in your own Consciences, and own its manifestation, and obey it, or unavoidably it will be your condemnation ; for none can be saved, but in the Light with which Christ Jesus enlightens them ; and if you outstand the manifestation of that Light, you are undone for ever ; but if you turn to it, love it, and obey it, then it may go well with you, though you have very much to account for ; for your sins, if considered, are the heaviest of many others, and the Seed of God bears the burden of them ; for you do not only erre your selves, but you are the cause that makes many others to erre with you, and with the dark devices of your imaginations, you keep them closed within your deceit ; so that you have the weight of others to bear in divers places, and this will be too heavy for you, except you speedily return ; and surely the Lords compassion

sion is much manifested in sparing you untill this time; how many offences doth his love cover! and how many faults doth he behold in you! and yet passeth by, and doth not exercise severity, though with his Light he reprove you in every place, where you are amiss. And by this you may know that you are none of Christs Ministers, for whom he sends forth he justifies, but who runs when he sends them not, such he doth condemn; and you may be sensible that you are reprov'd in many things, and guilt doth fall upon your Consciences in many places, for the Light is a swift witness against all that you practise as Ministers, it doth not allow of you nor your practise in any place, for you have not received the power and wisdom from on high, but have received your message from your inventions, and you preach it for your own profit; and here you run when the Lord sends you not, and speaks when he doth not open your mouths, and sets your time when he doth not appoint it, and how can you in those things stand justified? Surely you are the farthest amiss of all people, because you pretend a spiritual office, and to have understanding in divine Mysteries, and from thence are set up to be Teachers of others, when you have never known the work of Gods power to change you from your carnal state, and so knows not divine Mysteries revealed by Jesus Christ, nor are not set up by him to proclaim the Gospel of his peace.

And therefore in these things you say you are what you are not, but are found lyars, as some was in times past, who said they were Apostles, and were not, but was found lyars, and no lye is of the truth, but with the truth is reprov'd; and a lye is a bad message in the mouth of a Minister, and yields a bad savour amongst honest people, to say you are that which you are not, and to say you are sent of God, when you are not, and to say you preach the Gospel, when you do not, neither indeed can ye in the state of your carnality: Were it not better for you to speak the truth, and not to lye? and whether you had not need to repent of these things? Consider in time; for the Scriptures declares that the Devil is a Lyar, and that he hath been so from the beginning and that he is the father of lyes, and all lyars must be cast into the Lake.

And this may make you tremble to consider, who say you are Ministers of Christ and are not, but are found lyars; let not that Proverb be used any more amongst you, nor do not report such things of your selves any more, for you are fathomed with the Light, and with the Light you are made manifest; and being seen with the Light to be so far amiss, you are pity'd; and from the same is this written unto you: and though in some places it meet you with sharp reproof, yet it is in love to your souls; and in the love there is much covered and passed by, which doth belong to you: But what is written is written to inform you wherein you are amiss in many things, and also that you might turn to the Light of Christ in your day, and receive the testimony of the Light in your own Consciences, and hear the voyce of Christ within you, and love it when it reproves you, for there is a message of love from God in the reproof; and by that you may know he would not have you perish, for he reproves the evil, that you may turn from the evil and forsake the evil, out of which the Light will draw you, if you stand still and obey when reproof cometh; and if you do but receive this pure Principle of Light, which is manifest in your Consciences, which is the Light of Christ Jesus; then you must come down into his sufferings, and be made conformable

able unto his Death, and be buried with him in Baptism, and then your raising up will be in his Power, and in his Life, and you will know the Gospel in him, and the peace of the Gospel through Christ unto you, and the Joy of his Salvation in your own Bosoms; and then will his Life be as a Well of water, and the streams of his Love will overcome you to love him again; and then you will know what the necessity is to Preach the Gospel, and to proclaim the Glad Tidings of it unto others that want it: And there is the true ministry in the spring, and in the vertue of his own Life; and then you will know neither money nor price can buy it, neither money nor price is to be paid for it.

And this makes able Ministers, whose state it is not of the Letter, but of the Spirit; for in this Power and Wisdom that is in Christ Jesus, stands the true Ministry, and whatsoever is not of this is false and reprov'd; and if this you come unto, then you will know that you receive your Message from him and that you are sent of him, and his Love constrains you to proclaim the Glad Tidings of Salvation, which in your selves you know to be in Christ; and this will stop your own mouths in every place, and you dare not open them to speak of God and Christ, but as a necessity is laid upon you, and as the Love constrains you. And so you must first learn silence, and stop your mouths from speaking your own words, and keep your feet from running your own way, and come to know Christ your own Teacher within you, and learn the divine Mysteries of his Kingdom, before you undertake the Office of Ministers; and if you do not come to this, you are dead whilst you live, and are but as so many withered branches of a dead root, which yields no fruit unto God.

Therefore be wise in time, and receive instruction, and chuse Wisdom before Riches, and get Wisdom before great Livings, and come out of your Parish-Churches, and out of all your formal practises, and worship no longer the works of your own hands; but deny your selves in every place, and answer the Light in obedience, and take up the dayly Cross and follow it, so will the Power crucifie your wills and wisdoms, and empty you of all your old things, and cleanse you from your defilements, and then will new things spring up in you, and a new heart and mind will be placed in you, and a new tongue will be given you, and translation will be perfected by the hand of the Almighty, and through Regeneration you will come to know the Kingdom, and then you will not set up the Kingdom in words and observations, but in your selves will feel it to be righteousness and peace, and joy in the Holy Ghost; and then you will know settlement in the Kingdom, which is a better inheritance than your settlements in Parishes; *and except you be regenerated and born again, you cannot enter into the Kingdom of God*; and that you are not yet regenerate is evidently manifested through the old things that are yet alive in you, with which you are carried about and tossed, and rould in the air as clouds of darkness, that eclipses the brightness of the Sun's glory: And so you are wandring Stars in the changeable motions of your own wills; but who are fixed in the same stands firm for ever.

Mark that, and learn it, for if you be not born of God, you are yet in the flesh, and in the flesh dwells no good thing, neither can any in the flesh please God who is a Spirit; and *and all flesh is grass, and the glory of it as the flower of grass; the grass withereth, and the flower thereof fadeth away, but the word of the Lord endures for ever.*

Therefore let all flesh be silent before him. And there be many that have seen an end of all flesh, and are come to the Word of the Lord, that endures for ever; and they are taught by the word, and edified and comforted in the word, and they know every strange voice, and cannot follow a stranger, and they are set in the Kingdom which changeth not, and inherits the peace of the Kingdom, and such cannot observe your formal observations, nor drink of the streams of your polluted fountain, for they have sweet water in the spring of blessing, and their souls rejoyce in the River of God.

Therefore ye Ministers of Parishes, give over your Ministry, and stand still, and behold what God is bringing to pass this day; for he is bringing a Famine upon your Land, and desolation upon your Country, and he is laying waste your habitation, and spoiling your goodly buildings; and he is bringing forth his own work, and spreading abroad the glory of his wisdom, and his own Seed Reigneth, and his sure defence is stretched forth over it, and no weapon formed against it shall prosper: Therefore be you silent.

To such as practise in the Nations Law.

CHRIST Jesus is the Law-giver, and his Law is holy, and just, and righteous; and this Law is good if it be used lawfully, it takes hold upon all transgressors, and goes over the transgressor in judgement; and this is a pure administration of Judgment, when Christ sits upon his Throne, who judges right in every place: and this Judgment must every man come unto in himself, before he can minister true Judgment unto others; for untill man come to the Judgment of God in himself, and know Judgment brought forth unto Victory, how can he sit upon the Throne of true Judgment? or how can he be in a capacity to minister true Justice unto others? it is not possible, for man as he is in himself, can never answer the mind of God; and whilest he remains unregenerated, he is but himself, and is a carnal man, filled with carnal reason, and a carnal mind; and that part can never minister true Judgment, because it doth not know the things of God; and until the things of God be perfectly known, there is error in Judgment; for it is not possible that any man should judge in truth,* who is not come to the truth in himself; and none doth come to the truth in themselves, but who comes to the Light with which they are enlightened, which Light is Christ the Law-giver, and that which is not received in this Principle, and executed in this Principle, it is not of Christ, but of man; and so men do make Laws, and puts them in execution after the manner of their own wisdoms, and in their own way, when Christ the Wisdom of God is not known amongst them; neither have they his counsel with them, either in making them, or executing them. And though some Laws, in some particular cases, may be intentionally good, according to the knowledge of those that makes them; yet through the execution of them they are many times perverted, and a wrong use is made of them, in the wills of such as have power to execute them; and by such practises there
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is wrong done many times unto those unto whom the Law intendeth right; and there is also many Laws, which in themselves do err from the good and sound Principle of Truth, and do not stand consistent with the present manifestation of Truth in this day, nor with the present temper and constitution of men; for that which in Ages past might stand answerable to the Constitution of men; for that which in Ages past might stand answerable to the Constitution of that present Generation, wherein they had their Institution, yet the continuance of them, and the practise in them, in Generations following may not so fully answer the present time then, as in the time when they were first Instituted.

So that through the execution of such Laws, out of their time and place, do many times fall heavy upon some, which was never intended by such as first instituted them; so that every Generation is to be ordered and governed by such Laws as may answer the present temper of men, and the present manifestation of Truth in that present Generation, for to bind any mans Conscience now by such Laws as were made a hundred year ago, is to set bounds to the Spirit, and to limit God if it were possible; and then for such Laws to be put in execution by men who can search no further than the Letter of the Law directs them, this is a practise that stands only by Tradition, and not from any present manifestation of God through which true Judgment is ministred. And this makes the yoke to be grievous upon the necks of innocent people, where old laws do stand in force, touching the Conscience in any place; and it is not reasonable, that such laws that were made in years past, should in this day be executed upon any people in point of Conscience; and that for this Reason, Because there is no limitation of God, but he manifests himself through Ages and Generations, according to his pleasure; and if Ages past did make laws which might relate to things different amongst them in point of Conscience then, yet that is not a sufficient ground to continue that Law in force, and to put it in execution in relation to the Conscience now, or in ages that do succeed; because the Lord may make known himself in a more fuller manifestation of God in his own day; and therefore not reasonable by any old Law, to suppress him from the exercise of his Conscience towards God, nor to bind him to any thing, of which he is not convinced through the present manifestation of truth in himself; and besides, it is not reasonable that men should make Laws in their present Generation, which may in any case relate to the Consciences of any People, because in the same Generation there may be divers manifestations of Truth according to measure; and for any Law to be made, and executed upon such as differ in Judgment, and practise from those that have the present power, it is not reasonable, because such as may come under the punishment of that law, may stand faithful to God in that which he makes manifest to them in that day; and therefore not reasonable to make a law to punish them for their obedience to God, nor to put that law in Execution against such a people.

Therefore, ye that Rule this day, Consider it, and all that practise in the law, vveigh things coolly, that you may come to know Christ Jesus the law-giver, whose light is manifest in all your Consciences, which gives true Judgment in you upon all transgression; and you must come to the light, with the light to be guided, before you can come to the true Judgment-seat, for whilst the light is contemned by you, you judge, and judge amiss, and so punishes the Innocent, and lets transgressors go free; and not understanding the

the things of God in your selves, you call light, darkness, and truth, error; and good, evil, and not discerning, you proceed in judgment against the truth, as if it were error, and because you call it so, you conclude it is so, and from that ground give your judgment against it.

And was not this the rash conclusion of the Jews, who said that Christ was a deceiver, and a Prince of Devils; now their saying so, did not make Christ the wisdom of God to be so; yet having said it, and concluded it in their dark minds, they made a law, and then they said, *we have a law, and by our law he ought to die*, and by that law they condemned and Crucified the holy and the just one, and spared a murderer: now whether was this law and the Execution of it Right on their parts, who acted in it? I tell you nay, for Christ Jesus was the light, and the truth, and the life, and the power, and the wisdom of God amongst them, though they closed their Eyes, and stopt their Ears, and hardened their hearts against him, and so spake reproachfully of him, and by wicked hands Crucified him. And so it is needful for you to consider, lest seeing, you see not, and lest by thinking you see, you be blind, and so stumble at the light which would do you good, and turn against the truth it self under the name of error.

And this is for you to Consider in seriousness, both high and low that are concerned in the Execution and practise of the law, that you may stay your judgement in such cases as pertain to the Conscience, and let that thing alone, for it is peculiar unto God, and it doth not at all belong unto you, nor to your places, for in this case every man must stand or fall to his own Matter; and you may condemn a man in this case by your law, when the Lord Justifies him and clears him in his own Conscience from all offences; and doth not the Scripture say, *It is God that Justifieth; who shall condemn? and who shall lay any thing to the charge of Gods Elect?* Now if you charge Gods Elect, and condemn them by your law, may not you be called in question for so doing? and may it not be said, who are you that doth thus? *it is God that Justifieth*; and surely he doth Justifie all his Elect and chosen ones, who of his Seed are born.

But this is a mistery to you, and if you turn to the light of Christ, it will shew you, that the Conscience of another is without the compass of your Laws, and all Judgment that you give in such cases is but from things that do appear, and you are not to judge according to the appearance, but to judge Righteous judgment, and that is the judgment brought forth in the principle of God, which principle finds out the heart, and lays judgment to the Line, and Righteousness to the Plummets; and so begins at the bottom, and cleanses out the corrupt ground in the heart; and this is true Judgement and Righteous. But you are judging things that do appear, and so one sets up, and another pulls down, and one cries lo here, and another cries lo there, and one is for one form, and another for a contrary form, and your difference lyes about forms only, and your judgment goes forth against such as differ from your form: and this is your own judgment, which the Lord Rebukes; for the principle of God is a heart-searcher, and doth not judge according to the appearance only: and this principle is within every one of you, and with it you may see how you stand in practise every way, and how your minds are disposed, and what is the Intents of your own hearts, for there is much wrong done to an Innocent people through these things which, in some particular cases in matter of practise, is mentioned in a book, Entituled, *The Standing Truth*, which I shall

shall here pass by, for I now speak more generally, and in the universal love of God, in which I have much pity to all sorts of people that are out of order in their places, who have not the wisdom of God to guide them in what they are called unto, and so run in confusion and disorder in what they practise, and giving judgment of things in their own way, which is not approved in the sight of God.

Therefore ye Rulers and Lawyers, keep your watch at wisdoms post, and if you would flourish in your days, and leave a good savour behind you when your days are finished, then receive wisdom in the light, with which you are enlightened, turn your minds thither, and be diligent, that so the judgment of the Lords power may go over the transgressing part in your selves, and that the spirit of Judgment and burning may cleanse your old habitations in every place; then you will know Christ in you, and the law which proceeds out of his mouth, which law is holy, and righteous, just and good, and you will know his throne of true Judgment, and behold him sitting upon his Throne in your selves, and judging down all your evil thoughts, words, and deeds; then you will know the Law-giver, and the hand that executes it in Righteousness upon the transgressor; and there is Christ the wisdom of God felt and known, in which wisdom deep matters are found out, and the secret things which lye hid in the heart they are discerned, and Judgment goeth forth against the transgressor.

And this makes Rulers wise in their several places, and fills them with gravity and sound Judgment, and makes them honourable in their generation, and in wisdom good order will be brought forth amongst you, which now is wanting for want of wisdom; for if the practise in your law was traced thorough, how many by-paths might you be found in who are concerned in it, surely very many, and being many, you smother them amongst your selves by your own practise, and being so that the practise lyes amongst your selves, you can answer one another in your own ways, and there is none can discern you; but who walk in the light of the Lord, which makes all things manifest and sees thorough the hidden things of darkness. So be wise in your day, as becometh men, be sober and moderate, and cool and quiet in your places, that is comely amongst men, and receive Christ Jesus the wisdom of God; thus you may be a good savour in your generations as becomes Christians, and that the meek, pure, holy, humble, righteous principle of God in you, may dispose you in the power and wisdom of it self, and change you into the purity of its own nature, and that it may manifest the vertue of its own life, and bring forth its own fruit in all godliness, justice, mercy, equity, and truth; so will your names abide, and ages to come will feel the sweetness of your savour; but if you reject the wisdom of God, and yet go on in your own way, a blot will fall upon your names, and ages to come will tread upon you as not worthy of Remembrance, and God will raise up others to do his work.

Therefore in your day mind the Lord, and his fear, and be just in all things, and let not gifts blind your minds, nor Rewards turn away your ears from the poor, cast bribery behind you, and tread Covetousness under your feet; for whilst such things are entertained, true Judgment must needs be perverted, and in that place your own Souls lye in bondage to Corruption, and you are destitute of Gods Salvation, which is the saddest state that any man can be in; for the soul is of more value than all the world, and a wise man loves

his own soul, and waits to know the Redemption of it, which cannot be Redeemed by any corruptible thing, as Gold and Silver, though you had never so much of it, but with the precious blood of Christ Jesus; and what will it profit you to be in great dignity, and high in honour amongst men, and to possess much of the worlds Riches, nay, if you had all the world, and lose your own souls? you are undone for ever, and surely your way doth tend to the chambers of death.

Therefore I say again to you all, be wise in time, and look to your particular places, and let the streams of honesty and equity run amongst you, and doe not pervert things which in themselves are honest, but follow the thing that is good in all you practise, that you may have peace in your latter end.

To such as trade in Weights and Measures.

AN Equal Ballance with a just Weight is approved of God, and a true Measure in all things is a good favour unto God, and in such just and equal practises God is well pleased, and his Name is honoured; for that which is just and equal and honest, that yields a good favour, when every man and woman walks with a Conscience void of offence towards God and men, and deals justly and equally with every man they have dealings with in their places, this is comely and commendable amongst men, and is justified before God, and it keeps the Conscience clear from stain and guilt, and brings true peace to every man whose practise stands in any place: for when every man answers his place faithfully unto God, then doth he possess the peace of God.

And if people do not deal justly and equally in their respective places, they cannot have peace with God; for if they do not answer their places faithfully as unto God, they erre from their calling, and goeth out of their place in which God hath placed them: If they have deceitful Weights and Measures, and an unequal Ballance, and do not yield the full weight and measure to every man they deal withal, they do not answer their places faithfully, for the Lord appoints unto men their places in their Callings, and he makes some capable of one place, and some of another, and doth require of every man faithfulness in his place; and if he do not perform his place faithfully then he grieves the Lord; if he do not strive in singleness to perform his place faithfully, his Conscience doth offend both God and honest men, and in that place the peace of God cannot be his portion; for the Light of the Lord in his own Conscience doth pursue him, and is a swift witness against him.

If he have an unjust weight, and ballance, or measure, and thereby defraud, and cozen, and deceive such as he deals withal, he stands with a guilty Conscience before God, and receives Judgment from the righteous Principle of God in himself; for all deceit, and fraud, and guile, and cozening, and

and cheating, and dissembling is in the fall, and with the Light of Christ Jesus is reprov'd, and with the light you may see in your selves, when you deal falsely, either in weight or measure, or any other way: Then consider what that is which discovers it, for it cannot be any thing of self, because self seeks the advantage by such dealings; then it must needs be something of God that discovers it, and reprov's it, and it is the light of Christ which doth so make manifest your dealings in every place; and with the light you may see when you intend to defraud by your false weights and measures, and your unequal ballance, and when you do not allow weight and measure in such things as you deal withal in your trading, and you may see that it is not right on your part when you stand in any deceivable practise, and in defrauding and cheating of others; neither can you have peace with God in that place, for God doth not allow of any thing, but that which is just and equal.

And if any of you act or do otherwise, with the light in your Conscience you will be reprov'd, and by that you may know when you transgress, and sin against the Lord; and when you seek to please your selves, and to gain to your selves by defrauding another any way, or in any thing, either by an unjust weight and ballance, or measure, and you may see when your hand would deal deceitfully in weight or measure, and you may see that you have not a sound and right mind in that thing, but a covetous end which would get profit any way. And how much are these things practis'd this day amongst men, vvhho are from the Principle of God in themselves and are not come to know it to be their guide, nor to stand in awe of it? they think if they can but hide their deceit from men, and that men do not complain of them then all is well enough, and this party is a self-seeker, and a man-pleaser; first seeks profit by deceit, and then would please men with fair words, to get a good report, and such doth not regard the Lord, nor his fear; and so men sets up wicked practises, and by lying, and swearing, and cheating, and deceit, they seek their own gain by them; how will many men commend that thing which they have to sell, and will not fear to pass their word in the praise of it, when they know in themselves that it is not so, as they speak of it; this is a great evil, and grieves the Lord. And how is covetous practises exercised amongst men in their dealings one with another! and how doth deceit and guile abound in such dealings! and how do men study deceit, and with all their strength strive to advance! and surely the Lord is grieved with it from day to day.

Therefore all People that are concerned in such practises, mind the light of the Lord in your own Consciences, that is a good Principle, always present with you, though you in your wicked practises be distinct from it, and doth not regard it, yet it is within you, and is a witness against you, and you cannot hide your secrets from it. You may hide your deceit from men, and may please them with fair words, though you do deceive them in your dealing; but you cannot hide deceit from God, neither can you please God, but in doing that which is just and equal every way; and if you do not so, you grieve him, and draws his hand forth against you, with which he corrects you in Secret. And if you now be diligent, and obey the reproof of the light, and joyn to the light, it will guide you in the fear of God, and will teach you to do right in all things, and upon all occasions, and do as justly in secret as if men did see your dealings, and you dare not do otherwise, for the fear of God will

will be placed in your hearts if you love the Light; and this is a righteous guide, and all that follow it are guided in righteousness, and so come to deal righteously, and equally, and justly with all men; and so the practise of truth will stand in the principle of truth, and that is a sure foundation; and such seek to please God above all things, and to stand approved unto him; and so from the righteous principle of God you will come to measure justly, and weigh equally, and your ballance, and measures, and weights, will be all true according to their places, and your hearts will be true, and your hands true; and here you will come to discharge your selves in your places with a good Conscience towards God and men; and you will not regard the eyes of men, but the Principle of God; and this will be just dealing, and righteous in the ground; for it is the righteous Principle that brings it forth, and it will answer to the same Principle in another. And if in this you stand, then will honest men speak well of you, and God will approve you, and you will then stand with a Conscience void of offence towards God and men; and here you will have the answer of a good Conscience, and peace with God; and you will be a good favour unto God, and honour God in your places, and so will finish your time with joy and not with grief; and that will be the greatest profit unto you, for the desire of money is the root of all evil, *which whilst some covet after, they pierce their souls through with many sorrows.* Therefore be warned if you love your own souls; and those that be your Prentises, be careful over them, and order them in the Wisdom of God; and first teach them the fear of God, and keep them out of vanity and bad company; for many are enticed to do evil in their youngness, and so do themselves wrong, and doth wrong to you whom they ought to serve faithfully; and this many times comes to pass through your allowance of liberty, in which liberty they run into vanity, and fall into bad company, and then temptations they are presented, and there is a readiness to joyn with them, and to put the thing in practise, and so there is vvrong done every vway.

26. Therefore keep you eye over them in the Wisdom of God, and be not hard nor severe vwith them in their places, but meekly instruct them in the thing that is good, and allowv them that vvhich is convenient to their places, and learn them to deal justly upon all occasions, and not to defraud any man upon any account; so will your favour be sweet in all places, and you will reap more profit every way by so doing, then by practising deceit; so in all things be diligent, for it must so come to pass concerning you, that time will cease, and be no more unto you in this world, and then you must stand before the Lord as you are: and if you have obeyed the Lord, and done well in your time and places, then you will have your reward; but if you have disobeyed the Lord, and dis-regarded his counsel, and have spent your time in deceit, then in sorrow you will lye down, and your latter end will be bitterness: Therefore remember your end.

so let up, as one man will strive with another about their dealings: and how will one man deceive another, and defraud another with buying things one from another, and many times forestalling things before they come into a Market, and many times by Ingrossing things into their hands which they have no need of, but to lay them by, and keep them for advantage, and this wrongs the poor, and the needy, that when things are at a reasonable price, then the Rich Ingrosses them, and by that means keeps it at a dearer price in plenty, than otherwise it would be, and then in scarcity the poor must either buy it at their dear prices, or be in want; and this grinds the poor every way, and is a disorderly practise, and is filled with Covetousness, which the subtil Inventer finds out to get wealth and Riches; and thus men, who know no stay for their minds, they would be dealers in every thing, and counted great dealers in all things, and would have an end, and so in all ways in the thronged part, and in the cumber about many things, in which they all offend.

But who Remembers the Lord? or who chooses the better part? or who seeks the Kingdom of God first, and trusts the Lord to add all things else unto him; and who serves the Lord with fear? not the subtil Inventer, but the Created uprightness, which under all such practises and wicked devices lies grieved and pained, for though man be gone into the inventions through the temptations of the subtilty, yet there is something upright remains in him, which did preserve its own being, though man degenerated, and this is a pure principle in man, which doth not allow of deceit; for that which is upright, and that which is deceitful, hath no agreement together in any place; so that when deceit is practised, uprightness reproveth; for it bears the burden of it.

Therefore all people who are concerned in these things, take heed to your ways, and to your doings, for they are very bad, you cannot but know your selves, that there is much amiss in you, and that you do run many times after dishonest gain, and that which lets you see is it the light of Christ, and that you must come unto if ever you come to be upright men? for though some may be qualified in some things, and in their natural temper do manifest more moderation than others, and that there be more reservedness in their ways, and that they do not appear so passionate, nor angry, openly so deceitful, yet there is a self-end lyes in the bottom of such a man, and he will reach forth himself to make his end secretly, for if the mind of man do not come to the light, with the light to be guided, he doth not come into the upright state, but lyes amongst the many inventions, where none can please God. And now your day is with you, who are buying and selling, and trading, and the Light of Christ is manifest in you, to shew you wherein you err; and if you do not turn when it reproves you at any time, and come to repentance, you will wrong your selves for ever.

Therefore make haste out of your way, and turn to the Lord and receive his wisdom in the light, that his wisdom may order you in all your places and services; then you dare not use many words in your bargaining, but speak a standing word, according to your judgment in that which you have to sell or buy, and you dare not speak in the praise of any thing for any end to your selves; and this practise would stand in uprightness, and would answer Gods witness in every man, and then you would

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be out of fear to be cheated or deceived, because the uprightnes deals plainly and simply, and speaks of things as they are, and not otherwise, and cannot conceal any fault, if it know it to be a fault; and then there would be a closing in few words, as the Commodity was liked, and yea and nay would stand on both sides.

And in this is the good order, and is comly and commendable amongst men, and a good favour unto God whereby he is honored. And when you have done your markets, then repair to your outward dwellings, and do not sit and drink and revel in Ale-houses, for by that you many times doubles your offence; and when you have gotten some dishonest gain by deceit in bargaining, then to sit at an Ale-house until you have spent it, and it may be much more, then had you not better been without it every way, for it adds sin to sin with grief.

Therefore be careful, and eschew such evils; and when you have refreshed your selves as need requires, then do not run into excess; for many are taken and wronged in that place, who goes to use the creatures only for refreshment; and when they fall into company, and the strength of drink doth begin a little to strike upon their naturals, then they are overcome to continue until they wrong themselves every way. Now the light of the Lord Jesus Christ guides out of all those evils: If that you mind it, and obey it, it will guide you from lying, and learn you to speak truth; it will guide you from drunkenness, and learn you soberness, and so will change you from all those Evils wherein ye walk, as it hath done many in this day, who sometimes were such in some degree, but now are washed and changed by the light, and walks in the way of peace with God, and can commend it unto you from a certain ground, if you can but receive the report; and they can tell you in truth, that it is better to walk one day in the light, though it be in the Cross unto themselves, than to satisfy themselves by gaining the world through Invention.

And this is the Word of the Lord God unto you all people, forsake your way and live, and walk in the way of understanding, that you may honour God in your generation, and that you may be a good favour unto God, and unto one another; and in all things chuse the good and let the evil go, then will your days end in peace, which otherwise will end in sorrow; and in that day you will remember the time you have mis-spent, which then you cannot recover again, though you may seek it with tears; therefore whilst you have it, prize it, and do not spend it vainly, for you have spent too much after that manner.

A General

A Generall Exhortation.

NOW as there is a view taken of this great body, and every particular state being seen in its severall place how it lyeth, and an Information being gone forth in the universal love of God unto them all, whereby they may behold their error from the Created uprightness in every place, and may also behold a way open to come in again into the good and blessed state of Innocency, and so be gathered into the way and path of simplicity, where no deceit, nor guile, nor hypocrisie can have being, and so to come into the holy and good order of wiledoms Government, and to stand as so many branches in their severall places, to be a good favour to God, and honour God, for if there were unity in the life and power of God through the universe, how sweet would every one be in their place! and what a good favour there would be through the Creation! and then the Creation would be set free from that which now burdens it, and God would have honour, and glory, and praise in his own work, and his goodness and his blessing would rest upon it, and there would be plenty to every man in his particular place, and he would rejoyce in his own portion, and then no deceit, nor guile, nor lying, and swearing would be used amongst people to get dishonest gain; and how would such a generation honour God! and how amiable would such a generation be in their places! how amiable a thing would it be to see Parents of Children to bring up their children in the fear of God, and to Nurture them in the Wisdom of God, and to train them up in love and peace and unity together! and to see Masters and Dames of Families to order their families in Gods Wisdom, and to keep them in good order every way! and to see servants in their places serve with diligence! and to see aged people filled with found wisdom and gravity! and to see single people wholly given up to serve God, and to see young people remember their Creator in the days of their youth, and to see Children fear the Lord in their infancy, and to see such as are in outward Government to be clothed with the wisdom of God, and to see Ministers of Parishes deny deceit, and come into the truth, and to see Lawyers in true judgement and Equity, and to see all Trades-men with Just Weights and Measures, and to see all Buyers and Sellers in the created uprightness; then would hearts and minds come neer together in the one principle of God, and unity and peace would abound amongst people: And therefore as one body, you are all exhorted to fear the Lord God, and turn to his Light with which you are enlightned, and yeild to obey it, when in your Consciences it doth reprove you: hearken dilligently to that voyce, which calls you to return, and do not reject the Counsel of the Lord in any wise, but be still and quiet, and bow to the light in every manifestation, and believe in it, as it doth manifest it self, that with the Light, the disorderly nature may come to Judgment in every place, and that through Judgment the Creation may be delivered, which at this day travels in pain, grief, and sorrow, for the disorder

disorder is above, and by disorder you are all out of your places, and so
run in wicked practices with which you dishonour God, and wrong your
own souls.

Therefore you are all exhorted to mind the Light which would do you
good, and do not run your selves wilfully into eternal misery; for the Lord
would not have you perish, but would that ye might come to the truth and
be saved: And this is his compassion towards you, and his patience and for-
bearance concerning you; for who amongst you that have not deserved cut-
ting down, if the Lord should not exercise his mercy? every instant of
time he may justly smite you, and bring your days to an end in a mo-
ment.

Therefore consider for what end you are yet a breathing Generation, and
have yet time given you; is it not that you may behold Gods goodness, and
come to repentance, and that you may know the Light with which you are
enlightned, to be your redemption from your vain conversation; and your
Salvation from your vain traditions, that every one in your places might ho-
nour God, and be a good favour unto God? for what good doth your obser-
vations of days, and your preaching, and praying, and all your worship and
service, and all your talk of God, and of Christ, to be your Saviour, and the
hope which you say you have by his merits; what good will all this talk do
you, whilst you live in sin, which is contrary to God? and so are under the
condemnation of Christ, and not in his salvation; for he doth not merit any
thing for the sin, but for the sinner. And consider how this lyes, for you
want understanding, Christ Jesus doth manifest his light in man, and with
his light he lets man see his sin, by which sin man is separated from God, and
he reproveth the sinner, and calls him to repentance; then the mind turning
to the light, when the light reproveth, and answering the light faithfully,
then doth the light begin to separate him from the sin, and to draw him out
of the sin; so Christ saves the sinner from the sin which he hath lived in, and
through his judgement he purges the sinner, and makes him clean through
the water of Regeneration, and then he reconciles unto God the Father by
himself, and merits the love, and the life, and the peace for the sinner, which
in the sinful state was separated from God, but now in the clean state is re-
conciled to God by Jesus Christ; and so man is not reconciled as a sinner
in the sin, but a sinner washed and bathed, and cleansed, by the pure water
which taketh away the filthiness of flesh and spirit, and so reconciled to
God, who is holy, in the holiness of Christ Jesus.

And here man comes to Christ, and to his Salvation, and salvation is the
work of Christ alone, and by him is perfected through Regeneration; so that
it may here be understood by this short Testimony, that the Free Grace of
God by Jesus Christ is held forth for Salvation, and not the Covenant of
works; for though it be so, that people must come to repentance and amend-
ment of life, and that they must deny their evil ways in obedience to Christ
who is pure, yet there is no act which by them is done, that brings Salvari-
on, though in their way they do meet with Peace from God through obedi-
ence; but the Salvation is in the Free Grace of God through Christ Jesus;
and the Grace of God that brings Salvation doth appear to all men: [mark]
the Grace of God doth appear to all men; and where doth it appear? why,
in their own Consciences; and what doth it appear against? why, against
the body of sin in every place, and what doth it appear to do? why, to destroy

the Devil, the Author of Sin, and what will it do further, why, it will teach to deny ungodliness and worldly lusts, so [mark] the Grace of God that brings Salvation, doth appear in man against ungodliness, and teaches man that doth receive it, to deny ungodliness, and worldly lusts, and these things must be denied in obedience to the Grace.

Yet the Salvation doth not stand in the thing done, but in the Grace alone, which requires the duty, and teaches to deny that which it appears against, and then it takes away the sin, and saves from the sin which hath made man unclean, and what will the grace do further? why, it will teach to live soberly, and righteously, and godly, in this present evil world. So [mark again] here is a change wrought in man by the Grace of God, the grace as it doth appear being received, the ungodliness and worldly lusts they are denied, and soberness, and righteoussness, and godliness, they are brought forth and manifested by the grace, and here is the Free-grace in the Free-Love of God by Jesus Christ, who is Salvation to the Ends of the Earth, to all that in him believe. But people doth not know him, and so lets forth their own belief into an imagination of him, and looks to find him in their own way, and they having formed him in their own belief without them, they neglect the manifestation of his Light within them, and the body of sin remains unremoved, and such knows not his Salvation, but with sin is defiled and polluted, and with that unclean body his Life is pressed, and there the Just suffers for the unjust, and the load of sin is heavy upon him, which in his patience he beareth, though with his Light he place Judgment upon it every way. And thus it is opened what the Grace is in itself, and what it is unto man that receives it, and believes in it, that all may mind the grace that brings salvation, and close with it in its appearance, that they may come to salvation by it, which in it self, is free.

Therefore all People ponder these things in your hearts, and wait to know what time will bring forth in order to your salvation, and do not neglect the time which you have present, but day by day consider Gods goodness towards you, that his goodness may overcome you to repentance, and that you may come to Jesus Christ, and know your salvation by him alone, that his peace he may seal unto you in his own Covenant, and that in his life and wisdom you may walk as becomes Christians, in all sobriety, and honesty, dealing justly, and loving mercy; and then you will be a good favour unto God, and Generations to come will rejoyce at your remembrance; and this is an Exhortation unto you joyntly, that you may come to the light of Christ particularly, which light is but one in you all; and if you mind it to obey it, you will know the good order in it, and every one in your particular places, being brought into good order with the light, you will have peace and comfort in your places; and in the light which is but one, you will in one be joynd, and there will be but one heart and mind amongst you, and then as one body you will stand in Righteousness to glorifie God; and this will bring peace in the latter end, but if you refuse to hearken, and to obey, your destruction will be of your selves, and God will be clear when he judges: Therefore consider it seriously, and neglect not to close with the tenders of Gods love; for to day it is unto you, but to morrow it may be hid from you, therefore lay it to heart.

Concerning Faith.

Chrift Jesus is the Author of Faith, and by his Resurrection he brings it forth in himself; it is a pure substance which is holy, and doth proceed from the life, and with the life is strengthened, and through the life it hath its growth by degrees; and this is true Faith, and is but one, not divided from the body of the Author, though in its manifestation it may appear diversly; for the diversity of its manifestation is to be understood in its degrees, according to the Resurrection of the Seed; for the substance and matter of Faith being wholly in the Seed, it cannot be otherwise known, or received, but as the Seed rises and reveals it; so that Faith is the gift of God, and is revealed by the Resurrection of the Seed; and this Faith goeth through the body of darkness, and gets victory over darkness, whereby the Seed comes up into a more glorious liberty in the Resurrection; and faith comes to be advanced into a higher degree, and is strengthened with the virtue of Christ, who is the Author of it, and so it goes on into a more full perfection, through degrees.

And this Faith worketh by the Love in which it is nourished and strengthened, & by this faith the Just lives, through all oppositions, and victory over the world is obtained by it. *For this is the victory, that overcomes the world, even your Faith.*

For the world is an enemy to the Lamb; and from the foundation of it, the Lamb hath been slain, and the world warreth against Christ the Author of Faith. Now Faith coming up through the Resurrection of the Seed, and standing in the power of the Author; with this Faith is victory obtained over the world, through which victory the Lamb comes into liberty, and the Seed that is pure ascendeth, and the Faith ascendeth into a higher degree in the Seed; so that the Conscience comes to be cleared from that which hath defiled; and the Seed of God which is pure takes the Dominion in the Conscience; and the Conscience is made pure through the Resurrection of the Seed, and the Myserie of Faith is then held in a pure Conscience; (mark) the Myserie of Faith is held in a pure Conscience, the Seed which ever was, and is a Myserie to that part which would live by knowledge; and as the Myserie of Faith comes to be held in a pure Conscience, so the fruits of Faith is manifest from the Myserie, and branches forth in all purity, according to the nature of the Myserie; and this Faith purifies the heart with its purity, and makes the in-side clean also.

And this is the Faith of Gods Elect, and doth shew it self by its own work: *For as the body without the spirit is dead, so Faith without works is dead also.* And this is not an imagined Faith, but a revealed Faith, and by the Resurrection of the Seed it is brought forth; and this is one Faith, in one life and power, and it stands in the power, and by the power is preserved; *And without this Faith it is impossible to please God;* neither can any come to God, neither can any be justified before God; for true Faith is in the Son, and

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with the Son the Father is well pleased, and by the Son must all come to God that comes unto him; and in the Son is Justification, for Faith in the Son makes clean the heart and gives victory over that which is contrary to God; and with the power of the Son, in whom the faith standeth, the polluted part is cast out, and by the Son there is access to God. Now there are many beliefs in the world, and many imaginations, yet but one faith, and that faith is revealed, and none can know it but in the Resurrection of the Seed; for faith in it self is a Myserie, and is hid in its own substance, and none can see it, nor know it, untill they joyn to the light, and wait in the light, to feel the rising of the Seed, and faith by the Seed revealed. So true faith doth not stand in the wisdom of men, but in the power of God, which power kills the unrighteousness, and reveals the righteousness from faith to faith; and then by faith there is Justification known in the Righteousness, and there is peace felt with God through Jesus Christ.

And this is purifying faith, and is but one faith, which hath its work in man; and the good fight of faith being fought, the course comes to be finished with joy; and this is a standing faith in the standing power of God, which goes over the unbelieving part, in which faith, there is perfect unity and concord, and all born of the Seed meet together in it, and stands in one perfect body, according to the degrees in the perfect faith, and with one perfect heart and mind they rejoyce in God their Saviour. So whatsoever belief man hath made to himself, and whatsoever he hath set up through that belief, to be the object of it, he must unloose his hold, and break his Idol down, or he cannot meet in the unity of the faith with those that are born of the Seed, neither will his belief save him, neither will his belief abide in the Furnace, nor endure the tryal through affliction, so can never be found to the praise and glory of God; but Faith in the Power is preserved in the Furnace, and strengthened in afflictions, and in the power is kept to the end, and so goes through all by believing; and Christ who is the Author of Faith, he also is the Finisher of it; and the tryal of this Faith is much more precious than Gold that perisheth, and is found to the praise and glory of God; and the end of this faith is everlasting peace.

And this Faith is the substance of things hoped for, and the evidence of things not seen; and by this Faith the Elders obtained a good report, which Faith is now known again, and the just mens spirits in it, and there is an universal unity amongst the Just from the beginning. And this is true faith.

Concern-

Concerning Hope.

THe hope which gives satisfaction is Christ Jesus ; and this hope standeth firm and sure, and it is answered with peace in hoping, for the living hope is in Christ ; and though many oppositions may rise against it, yet the hope doth not fail, but reaches to attain the end, and hopes to the end ; for hope reaches to something, and hopes for something that is not yet attained ; for when that which is hoped for comes to be enjoyed, then the hope is satisfied, and ceases hoping, and enjoyeth that which it hath hoped for ; for whilst it is hope, it waits to be answered with that which it hopeth for, and so hopeth over all that which stands in opposition, and it is answered with peace in hoping, though the full enjoyment of that which it hopeth for be not yet attained, and it still presses forward to its desired hope.

And this is Christ in man the hope of glory ; (mark) Christ the hope of glory, the hope that liveth, in which hope man knows a part in the life, and with the least measure of hope in Christ the life, he breaths after more life and hopes for more enlargedness in the life, which hope doth still press in to the life, and here Christ is the hope, and Christ is the life, yet whilst the life is in bondage to any thing, the hope is exercised in hoping, because in that place there is not perfect liberty, which the hope hopeth for ; and all that feels this hope, they feel Christ, and they breath in his hope for perfect liberty in his life, and waits to be delivered by his power from under the bondage of corruption, and waits for the glory, and so the hope is kept in the life, and breaths in the life to come into the glory ; and in due time there is an answer given, and it comes to a full possession of that which it hoped for, and so comes to its satisfaction in the glorious liberty ; for it is to be understood, that whilst the Seed is in travel in any place, that there is something of the oppressing nature over, and then the hope is exercised through Faith, and the Faith believes over it, and the Hope hopes in the Faith.

And in that state there is a hope to be eased, and a hope to be delivered, and a hope to come into the glory, and a hope to be established in rest ; and here Faith and Hope have their unity together, and are exercised together, *and Faith is the substance of things hoped for* ; and by the power in which it standeth, it makes way for the hope, and brings in *the evidence of things not yet seen* ; for Faith and Hope are united in the ground, and Faith goes forth in the power, to make way for the liberty of the hope, and through the Faith, the hope overcomes oppositions, and comes to the enjoyment of that which it hopeth for, and so Christ is in man the Author of Faith, and also the hope of glory ; and this is a living hope, and a standing hope, for it is begotten in the life to breath after life, and hopes for the full perfection of life, and the glorious liberty in the life, which being attained, the hope is then satisfied,

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and possesseth the thing which it hath hoped for, through the travel; and there the hope is fully answered and satisfied, and then faith and hope rejoyces in the glorious liberty of Christ the fulness. And this hope is not like the hypocrites hope that perisheth; for the hypocrites hope is generated in the airy part, by the motion of imagination, and it is like the Spiders web, which by her own labour she makes to her self.

And how many have created their own hope, through their own belief, and hath something which the hope looks at to be its satisfaction in the end; but that hope perisheth, and the end of it is misery. For how do people deceive themselves with a vain hope, and how much are many perswaded of assurance of life through their own hope? and yet know not Christ in them the hope of glory, but through imagination have created an object, and their belief standeth in that, and their hope reaches to that, and no further; for is it not the cry of many people, that *they hope to be saved, and they hope God will shew them mercy, and they hope he will pass by their offences, and pardon their sins?* and so in a vain hope enclose themselves as a Spider in her web, and there sleeps at ease, as if there were no danger. And this is the hope of the hypocrite that perishes, who knows not Christ in him; for there is no hope that is created through an imagination, or that reaches to any thing which the imagination frameth, that can give satisfaction to the soul: for the soul being immortal, there is not any thing below life and immortality that can satisfy it; and life and immortality is in Christ Jesus, the souls Saviour; and there can be no assurance of eternal life through any other faith or hope, but what standeth in himself; then how miserable are such, that have neither faith nor hope, but what they created to themselves! and hath no further Seal of eternal life, but what they draw to themselves through their own belief and hope; which being created in the perishing part, there must an end come, and both the object of the belief and hope, and also the belief and the hope will fall and perish together. But Christ is for ever, and the living Faith and Hope is in himself, and he alone is the object of that Faith and Hope; and this hope gives peace in hoping, and gives assurance of that which is hoped for; and through assurance there is satisfaction in the travel, and in the end there is perfect rest in Christ. And this is a true Hope.

Concern-

Concerning Love.

GOD is Love, and Love is his Nature, and it is in God the fulness; and as it is in God, it is unmeasurable every way; the heights, and depths, and length, and breadth, is past finding out; and it is a secret in it self, unto which no mortal eye can approach: for it doth contain it self within its own perfect body, and there is in it self in everlasting fulness, and by its own motion, and in its own pleasure it manifests it self to the Sons of men universally, and spreads it self as an unbounded River, which hath its natural course from the body of the Sea, and in its passage doth refresh the thirsty, and returns into the body of the Sea again; even so it is with love, which in it self is a pure perfect body, containing in it self within its own body, as to its own fulness, and yet is always sending from it self many sweet and pleasant streams of vertue, which refresheth and watereth all that are a thirst for it, and all the streams that proceed from it, they have their course and passage, and returns into their own natural body again, and so love is in it self an incomprehensible being, and from Eternity to Eternity it stands unchangeable, and it is the greatest of all things, and its vertue is the chiefest good, it is a fountain which abounds in largeness, and fulness, and in freeness, it opens it self in tenderness, and with its own vertue it doth supply the want of all that thirst for it, and it gives forth a measure of it self, in the openings of it self, which as a stream of pure water doth reach the thirsty soul; and this is love in it self, which disposeth of it self by measure, according to its own pleasure and with this love God loves the world, and he sends his only begotten Son into the world, *that whosoever believes in him should not perish, but have everlasting life.*

And with this his love he reaches all people through a manifestation of light, which light is Christ the only begotten of the Father, and with this light of Christ is every man Enlightened, that comes into the world, and with this light the sinner is sought, and for sin reprov'd, and that is love which doth reprove; and who do not answer the reproof, they do not answer the love of God, neither doth receive the love when it is tendered; but who answers the reproof, and loves the light which doth reprove, they answer the love, and receives the love, and then with the love they are drawn to love God again; and so there is not any people in the fall that first loves God, untill he have manifested his love unto them by Jesus Christ, which love is certainly manifested through Christ unto all people; which love being received, it draweth to it self, and begetteth a love to it self, whereby man comes to love God; not that he loved God first, but that God first loved him, and gave his only begotten Son for him, and through his own love manifested in Christ Jesus, he begetteth man to love him again; and as man receives Christ Jesus in the reproof, he receives the love of God, for if man do not joyn unto Christ when he reproveth him, and close with the tender of love in that

that dispensation, he is an opposer and a rejecter of Christ, in whom the Fathers love is made manifest, and so will come not to Christ to receive the love, and the life that is in him.

And hence it is that so many are destitute of God and Christ, and wants the salvation, and the peace, and the vertue of love, because they are more in love with those things that are reprov'd, than with that which doth reprove, and though Christ does come to do the Fathers will, and tender the love of the Father in himself, yet many do reject him, and outstand him, and prove rebellious against him, and though he waits to shew mercy, and from time to time doth manifest his kindness in tendering, yet there is not a readiness of receiving, but rather of despising and contemning; and here he comes to many, but they receive him not; and he wooes many, but they will not come unto him, that they might have life in him; so do many turn their backs upon him, and with their rebellious nature grieves him, and causes him to draw his love into his own bosome, and so they lye destitute of love, though in it self it be large and full, and in its manifestation universal.

And such are miserable and wretched, who rejects the love of God which is tendered in Christ Jesus; *But to as many as do receive him, to them he gives power to become the Sons of God, even to as many as believes in his Name; which are born, not of flesh, nor of blood, nor of the will of man, but of God.* (Mark) they that receive Christ Jesus, they come to be born of God, and Christ gives them power to become the Sons of God; and this is a state beyond the birth of flesh and blood, and the will of man, for that birth hates the light, and loves darkness rather, and will not come to the light, lest the light should reprove its deeds; but they that love the light, they bring their deeds to the light, and they are manifest to be wrought in God; and such grows in the love, and springs in the love, and is nourished with the vertue of the love, and the love is the babes consolation, for the babe being new born in the love, it is brought forth a little child filled with Innocency, and it waits for nourishment from the breast of love, and waits to grow in strength through the nourishment, and it hath no will to any thing, but delights to do the will of the Father only.

And thus God is known to be love, through the measure of his love manifested and received in Christ, and all that have received Christ, they have received the love of God, and in that love they love God again, and are born of God, and knoweth God, for every one that loveth are born of God, and knoweth God; and there is the true knowledge of God, and of his love by Jesus Christ, and they that do not thus know God, they have not yet received Jesus Christ his Son, and so neither knows the Father, nor the Son, with a true knowledge, neither do they walk in the way of peace, nor feel the vertue of the stream of love; and all such are dry and withered, and only please themselves with their own imagined way. But the birth born of love, drinks in the streams of pure water, and it knows the fountain that holds it, and it grows up to the enjoyment of the fountain, and so comes to the spring, and drinks full draughts of an overflowing cup of blessing, and rejoices in the possession of its portion.

And thus to know God is life Eternal, for all born of love, they know the Son, and the Son reveals the Father, and is the way to the Father; and they

they that have the Son, they have life, and are in the possession of life, which can never be compassed by the wisest part of man, nor fathomed with all his wisdom, but to an innocent babe it is revealed, and the babe knows the secret, and gives thanks to the Father that he hid those things from the wise part which would have gained them for knowledge out of the life; and this is the greatest attainment; who are born into it, such know the End of all flesh, and see faith, hope, and love remain, but the greatest of all is love, and if love be wanting, there is nothing profitable; though a man should give all his goods to the poor, and his body to be burned, if he want love it profits him nothing, so that the greatest of all is love; for there is the fulness known, and there is the Inheritance sealed, and that is the End unto which faith looketh, and for which hope hopeth in the travel, which being possessed and enjoyed, then the End of faith and hope is fully answered, and the salvation of the soul is witnessed, and the heir rejoices in the fulness of his portion which is love.

And here is faith, hope, and love briefly opened, and in themselves are in one perfect body united, which in every manifestation there is comfort found according to measure, but the greatest of all is love, and in love the Babe sits down, and is in co-heirship with Christ, and in the Kingdom Everlasting, and in the Power of an Endless Life, it possesseth the durable Riches and Treasures, and is filled with joy and peace, and crowned with glory and renown for Ever.

Concerning the Word.

THe Word is pure, and the whole Universe is upheld by the Power of it; all things that were made, were made by it, for it was in the beginning with God, and was God, and it hath never changed from what it was in the beginning. Adam heard it in the Garden, and Abraham heard it in his own Country, and it called him forth, and he obeyed and followed it, and he was blessed, Moses heard it in the Mount, and he received the Law from it; the Prophets heard it, and they prophesied in it; *And in fulness of time the word became flesh, and dwelt amongst men, and they beheld it as the glory of the only begotten of the Father, full of grace and truth.* And the Apostles had the Word, and they preached the Word, and that was their Message; and they knew it to be the Word of Faith, and the Word of Eternal Life, and the Word is the same this day, and the glory of it is seen, and the virtue of it is felt and fed upon.

For as in the beginning it generated, and generation was brought forth by it; so now it doth regenerate, and the new born babe desires the sincere milk of it, and the Word feeds it and nourishes it with its own goodness; so the babe feeds upon the Word, and receives the milk of the Word as its natural food, and it doth not live by any other thing; and whilest it is a new born babe the Word gives it milk; but when through nourishment it grows into strength, then it eats the flesh, for the Word is made flesh, and the flesh is

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meat indeed, and this must people eat if they have life in Christ; for Christ is the Word, and Christ is the Life, and they that do not eat him have no Life in him.

And this is a hard saying to all unbelievers; for such said in times past, how can this man give us his flesh to Eat? and this is the bread that comes down from Heaven, which if a man eat he shall never dye; they are blessed that believe in this, for Christ is the Bread of Life, and all that hunger after him in truth, he feeds them according to his own pleasure: and here is living water felt from Christ the fountain, and here is meat known that endures to Everlasting life, and with his vertue and goodness the soul is replenished and comforted, and this is the Word which is near every man; who shall ascend to fetch it down from above; or who shall descend to fetch it from below? But what saith it? *the Word is nigh thee, even in thy heart, and in thy mouth, to obey it, and do it*; and there must man know it, and obey it, if ever he come to feed upon it; and he must first know it as a re-prover, and then as a hammer and a fire, to break down, and burn up all that drossie nature that is in him, and the rebellious part that stands in opposition against the Lord. And this is the Word which is nigh unto every man, always taking hold upon the transgressor in Judgment, and as a swift witness overtakes the transgressor in all his ways; and in that place it is quick and powerful, and sharper than a two Edged sword; if a man commit evil, the Word hath a quick motion to find him, and is powerful to judge him, and sharp to wound him, and the hairy scalp of the wicked is wounded by the sword of the Spirit which is the Word of God; and so it manifests it self in man according to the present disposition of a man; if darkness dispose him, and that he be in the evil, either in thought, word, or deed, then the Word stands against him, and is quick, and powerful, and sharp, and a hammer, and a fire, and man may feel it to be so in its operation; for it is to be understood that the Word in it self is an unchangeable being, and one pure perfect intire body of love, yet the manifestation of it appears diversly as man stands before it, and it hath its operation in man according to mans present disposition; for if he sin, he is quickly overtaken with Judgement, and that which overtakes him and Judges him is the Word, and there he may feel it powerful and sharper then a two Edged sword; and through his obedience to it in that manifestation, then it becomes a hammer and a fire in its operation, and it is as a fire in his bones to consume the fleshy part in every place.

And by this a young man may cleanse his ways, for if a man take heed to the Word when it manifests it self with Reproof, and when it shews him the out-goings of his mind, and his wandering thoughts, and vain imaginations, and the body of sin and death that is in him, and doth defile him, and separate him from God; if he take heed to the Word when it manifests secret Evils, which is its nature to do, then it will become a light to his feet and a lanthorn to his paths, and he will find it to be a true guide unto him, yea in his lowest state, it will be a light to his feet, and guide his feet, and then man doth not erre when he comes to the Word in himself, and takes heed unto it, then the Word becomes a light to his feet; for the Word is light, and man following the light, and walking in the light, he doth not stumble, but walks safely, and with the light of the Word he sees his way, and sees all dangers as they lye.

And he that thus takes heed to the Word, and answers the Word, and comes

comes to obey it when it reproves him, then the Word lifts him up, and sets his feet in the way, and so becomes a light to his feet, to guide him that he may not err, and the Word gives man strength to follow it, and then he begins to travel out of the dark Corners of the Earth, and out of the Earthly habitations, and follows the Word, and believes in the promise of the Word, and this is an Express Word in every man, it speaks expressly in his Conscience according to the state it finds him in, and so it may be known, manifesting it self as mans present state and condition is; and as man take heed unto it, he takes heed to the light, and the light guides his feet out of all perverse ways, and crooked ways, and froward ways, and guides him and leads him in the way of peace, and so it is a cleansing Word, who takes heed unto it are cleansed by it; for a young man may cleanse his ways by taking heed to the Word, and by obeying the word, and man that takes heed unto it, and obeys it, the cleansing water of the word goes through him, and it cleanses out of him all the corrupt and bad nature, that hath defiled him, and made him unclean; then man may feel the water of the word to wash him, and the water of Regeneration to renew him. And here the word plunges man in its own pure water, and washes him, and makes his inside clean, and so his heart is washed and made clean, and his mind is made clean, and his body clean; and here is the Baptizer, and the baptizing, which doth not lye outward for the taking away the filth of the flesh, but makes a man clean within, and renews him in the spirit of his mind unto God, and so wailes away the filth of the old nature, which hath loaded and burddned the tender Seed.

And this is the water of the word which flows in man, as man takes heed unto it, and obeys it, and then man is sanctified by the word, and the word is truth; and being thus cleansed, and washed, and sanctified by the word, then it becomes the word of reconciliation, and the word of eternal life, and it brings man to God in a clean washed state, and reconciles him unto God in its own holiness and righteousness; and then man knows peace with God through Jesus Christ, and there the clean enters the Kingdom, and all the unclean which cannot enter, are washed away, and then man knows Christ his Redeemer, his Saviour, and Intercessor, and hath access to God the Father by him, and so comes into the Kingdom, and sits down in the Kingdom, and inherits the joy, and the peace, and the blessing; so it is to be considered, that though the manifestation of the Word be divers, yet the nature of it self in its perfect body, is an unchangeable being, and is the same this day as it was in the beginning, and it is the Word which lives and abides for ever; and unto it all people are to take heed, for it never loses its Testimony; but according to the present state and condition of man, so doth it manifest it self; and whilst man is in sin it is a word of reproof: and when he yields to obey it, then it is a hammer and a fire, and hath an operation for to break down the Mountains and the hard Rocks, and to sever the dross, and burn the chaffe, and then it becomes water to cleanse and wash away the filthiness of flesh and spirit; and then it sanctifies in its own Righteousness, and so brings man to God, and reconciles him to God; and then it is the Word of reconciliation, and the Word of Eternal Life unto that man, for he lives in it, and dwells in it, and feeds upon it; and there Christ is known the Word of Eternal Life, and his Flesh, and his Blood is fed upon with joy. And this is substance which doth endure, and never decays nor changes.

Man;

Mans restless part, and the Election.

SEarching, Hunting, and Comprehending to know, is an uncertain state, and genders to bondage in every place, and no assurance or true satisfaction that any can receive through that labour, for the end of those things is death; and whosoever searcheth after life, and not in the Light through which life is revealed, they run over the innocency, and hunt above the simplicity and the house of bondage is their place; for if the restless part be not bruised down, and kept under in every place, the Seed of the evil doer doth rejoyce over the Seed of God; and it being of a contrary nature, the weight of its nature falls heavy upon the just, and sorely oppresseth the holy one; and when a man is overcome by any thing of that nature, he falls under the power of it, he is in bondage to that very thing; and though much may be put down that hath ruled, and unto which man hath sometimes been in bondage, and under the power of which he hath known grief, and then comes to feel ease given by the removing of it, and in that place may sit in peace; yet notwithstanding something may remain, untaken away, unto which he is in bondage, and in that place he hath grief, and not peace; for unto what a man yields himself servant to obey, he is a servant unto that very thing; and if it be a presentation from the body of darkness, if he yield unto it, he serves it, and comes under the power of it, in which place he sits in bondage. And here many are taken unawares, whose minds are not stayed upon God; for by searching into things, and not in the measure of God, and by running before their measure, and in the hunting part, would compass something to themselves, and in that very place the snare is laid, and in that state they have not a clear eye, neither can they distinguish things that do appear; and being upon the search before the light, and pursuing the search with eagerness, darkness transforms it self into the likeness of that thing which the search is after, and then holds it forth, and presents it to the hunting part, and that part being hunting out of the light, it cannot discern the danger as it lies in that presentation; but coming transformed in a likeness, and presenting it self to be true, the hunting part joins unto it, and a belief closes in with it, and it is received and treasured up for the true matter: and in this place yielding, man becomes a servant to that very thing with which his belief is closed, and is under the power of it, and in bondage to it. And these lying signes which are transformed and presented from the body of darkness, do overcome the hunting part to believe in them, and so darkness ruleth, and the Seed of God bears the burden, and in that place there is no peace; and though there may be liberty taken through such a belief, and that part which hath joined may in that place rejoyce, yet neither is the belief, nor the thing believed in true, and therefore it is sin in the ground, not being in the true Faith. And here many please themselves in those things with which their belief is closed, and in that very place rejoices over the witness of God, and doth not regard when reproof cometh, because a strong perswasion standeth in that thing with which their belief is closed; and such cast reproof behind them, and do not look at reproof

proof to belong unto them in their place; and being in that thing closed through a belief they conclude that it is not to be condemned as evil in them, because it is their Faith; and being their Faith, it is not evil in them; and by such a belief in it, they create a peace and a joy; but in that place the Seed of God is grieved and afflicted, and that which creates a peace and a joy over the Seed, must all come down into mourning and bitter lamentation; for all such rejoicing is vain, and there is no peace given of God unto that part.

I having a deep consideration of these things; and beholding how many are entangled, and having my self been a Traveller amongst such dangers, I am moved in compassion to the Elect of God, to open some snares and dangers, and to hold forth a certain way of recovery unto all that are in hold. And this observe, that when the fallen wisdom runs in a search, and with its subtilty hunts to find out secrets, then doth *Nimrod* begin his inventions; and that part would build a Tower to reach to Heaven, and with its own handy work would preserve it self in safety, and that is *Babels* institution; and the ground of its erection, which in all places is confusion, and is for utter desolation and destruction in every place: So, who would be a true searcher in the Divine Misteries, and into the secrets of the Most high, they must learn to stand still, and in the silent state wait upon God, and keep their minds stayed in the Light; in which Light hidden things are discovered, and the counsels of all hearts are made manifest, and in the Light he reveals his secrets, and opens the Parables, and declares the hard sayings, and all that fear his name, they put their trust in him, and are contented with what he reveals unto them; and they that seek in this, and come to the righteousness through it, they find the Kingdome, and the Treasure, and there is all things added; and this is Godliness which brings great gain; and the mind being kept in the Spirit, it goes with the Spirit into the life, and in the life the deep things of God are known, and understood, and not by any other way. So who can discern the glory of the Sun, and the glory of the Moon, and in what they differ, may clearly distinguish between what is revealed, and that which is comprehended; for though the Moon gathers her light from the body of the Sun, yet it is not the light of the Sun, as it is sent from the Moon, neither doth that light rule the day; and this is a plain Similitude. So many tender people are wronged, and deeply betrayed; whole minds are after a search into the Divine Misteries, and in *Nimrods* nature, hunt before the Lord, they run into many dangers, and in many places are taken Captive by a subtil part, and through a presentation from the body of darkness, they are carried into a strong belief of what is presented, and close with it as a true and firm ground: And such lay a another foundation than that which God hath laid, which is Jesus Christ, the Wildome from above; and the belief of man being closed with that which is presented, from that belief divers things are observed and practised, and every one sets up the thing with which their belief is closed, and into which they are joyned, and unto that thing they stand strongly engaged, and in that part is all strife and contention; for every man would maintain his own belief; and *Nimrod* sitting King at *Babel*, and being chief in that work, the end of his labour is distraction and confusion, and that doth consequently attend such a belief; and who do search and hunt, and with that part comprehend, they do erect and build in their observation; and one erects and builds his observation in his belief, and he cries, *Lo-hera*; another erects and builds

his observation in his belief, and he cries, *Lo there*: And there is something of a belief in all touching the matter which they do erect and build, to observe; and through the strength of his belief, they strive and contend one against another; and that is *Nimrods* part who sits king in *Babel*, and all that ever have been found out by the deepest searches in the hunting part, it rises no higher than *Babel*, and at *Babel* it ends; and whether a belief lie to something outward, or something inward, if it lie in that which is gathered by hunting and comprehending, within the compass of mans own wisdom, it is *Babel*, and bondage to the Seed; and though in some places there may not be strife manifested, yet there may be such narrowness in that part with which the belief is closed, as the Seed may be sore afflicted by it; and in that part man sets himself, and in the strength of his belief, he defends his place & his ground, though it be a slippery place for his feet to stand upon; & though in this place he seems to be fixed, yet the hunting part is most at liberty in such a man, and he is in a restless state, alwaies searching to find something which he hath a will to know; and in that place a presentation being offered, he runs to gather it, and adds that to his belief: But this finds not the mercy; *For not in him that willeth, nor in him that runneth, but in God alone is the mercy*; and he shews it when he will, and how he will, and to whom he will (mark) it is God that sheweth mercy, and he shews mercy to whom he will shew mercy; (mark again) he shews it to whom he will, and in what time he will, and it is the election that obtains it, and not the hunter, the Willer, and the runner, and comprehender; he doth not shew mercy to that part, neither doth that part obtain it or enjoy it, for *Esau* is reprobated, (mark that:) Therefore who would know the things of God, and and find the mercy, they must stand still and wait in the Light. And this is the Word of the Lord God to all people; for in the Light the mercy is shewed, and the Election obtains it, and there is Gods purpose sure according to Election, and his mercy is sure to the Elect, and in the mercy the Election is raised, and the restless, hunting comprehending part is laid waste and subjected; and so the mercy is given to *Jacob*, the birth of the Seed, because God loves him, and it is withheld from *Esau*, the birth of the flesh, because God hates him; and though *Esau* search in the depth of his Wisdom, and hunt to the farthest end of his imagination, yet he can never find the mercy in his way, for the purpose of God according to Election must stand; and quiet *Jacob*, that waits in stillness, he is beloved, and unto him God shews the mercy, and he obtains it, because he is Elect; but restless *Esau*, that hunts abroad, he is hated of God, and rejected; so in the mercy is *Jacob* raised and exalted, and *Esau* he is put down and subjected; then perfect freedom in the Seed is known, and mercy and peace is possessed in that habitation.

Therefore all must cease from their own labour, in which they are wearying themselves, and come into stillness, quietness, and stayedness, and feel the Seed of God, with which he keeps Covenant, and Mercy for ever; in which Seed stands in Election before the worlds Foundation, and there the Simple Innocent mind in its tender breathings, receives Consolation; for in the stillness the everlasting Spring opens, and the mercy goeth forth in freeness, and the Election obtains it, and the Soul rejoices in it; and that is true joy in the Lord, yea, fulness of joy in his presence; for now the Ransomed of the Lord comes from *Babylons* Rivers, where it hath sitten weeping, and in the mercy it returns to *Sion* Rejoycing, and comes to be placed in *Sions* holy hill, and learn

learn the Songs of *Sion*; and in the true joy of a Redeemed state, it sings the praise to him that lives for ever. And here is the possession in the Everlasting Kingdome, and a sitting down in everlasting peace, and blessing; and this is the Faith of Gods Elect which is true, and the Faith gives victory over *Nimrod* and *Eſau*; for Christ is the Author of it, and in his power it standeth, and it is justified, and not condemned; and here is the one only true wise God known, and Jesus Christ whom he hath sent; and all that are of this Faith, they have fellowship with the Father, and with the Son, and with one another, and so they meet together in the Unity of the Faith of the Son of God, in which faith they have peace with God through Jesus Christ, and in his peace they lie down together in safety; and as Lambs of one Fold, they rejoyce under the government of the good Shepheard. So let none search to know beyond what is revealed in the Spirit; for God is, and is a rewarder of all that love him: [Mark] God is, and none can know him, but as he reveals what he is in the Son, through whom the brightness of his Glory shines abroad, and the expresse image of his person is made manifest; and who are contented with that measure which is made manifest in the Son, they receive their reward in it; and all such are blessed whose hearts and minds are simply disposed in love to God,

A particular place of Bondage opened.

THe Principle of God in man is a true and faithful witness for God in every place, and it hath a sure Testimony against that spirit which worketh in darkness, in which darkness the Mystery of Iniquity is seated, and hath a place of Government in man, and sits exalted in strength and power over man in the fall, and from that place doth all decivableness of unrighteousness proceed; and the Witness of God doth stand in its place, and is in it self a holy Principle, which hath no communion with Darkness, nor with the deceivableness of Unrighteousness, which from the darkness proceedeth; but with its purity it maketh manifest the secret workings of the Mystery of Iniquity, and stands a witness against that part and Principle, and also the manifestation that is produced from it; and unto which of these a man yields himself servant to obey, he is a servant to it, and becomes actually disposed by it; and as man joyns to either, and comes under the power of either, so are his works brought forth, his words are spoken, and his deeds are done, from the actual motion within him, by one of those Principles; and the words and deeds are made manifest either to be good or evil, according to the nature of the Principle unto which man is joyned; and there is a clear distinction both in the ground, and in the manifestation; for as that of God in man is true in it self, and the nature of it is righteous, holy, and pure; so it doth declare it self distinctly from every manifestation proceeding out of darkness, and hath a sure Testimony in it self against it in every place: for as it is certain, that man is joyned to one of these Principles, and is a servant to it; so it is as certain, that unto which he is joyned, and serving, the same doth actually dispose him in the motion of it self; and

and he being a servant to it, and actually disposed by it, the fruits of its nature is manifest through him, either in the good, or in the evil. So when the wicked one brings forth his works through man, that work comes out of man, and defiles him, and it is plain, that there is a root within him from which it receives nourishment, & so is produced & brought forth, & there is sometimes a War felt in man, betwixt the two Natures and Principles, touching the manifestation of their own Natures, either in good or evil, and man in himself may know it both in words, and deeds, and he may also know that many times he is overcome of the evil, and yields himself to its power and motion; and the evil having got the dominion by mans yielding himself to obey it, then doth its nature manifest it self in evil words and deeds, then may man feel in himself that he hath transgressed the good, and with the good is reprov'd, and in himself is many times so judged, that he saith in his heart, I will never speak such words again, nor do such deeds again; yet he cannot thereby save himself, but as he joyns to the motion of the good, with the good to overcome evil in its conception; and then coming to be actually disposed by the good, that which goeth out of him doth not defile him, for it is good both in thought, word, and deed.

I do not hereby set up Religion in a form or practise of any observation distinct from the Principle of God; neither dare I disown that practise which is observed in obedience to the motion of the Principle, for they that do so will save the worser part alive; and if man does not answer the Principle of God, and obey it in all things that it manifests in him, either to be good, or evil; and if he does not chuse the good, and deny the evil, after it be so made manifest, but that he loves the evil more than the Principle that does discover it, that man must of necessity come under reproof of that principle which is good, which with its Light discovered the evil to him, before he came to act it.

So consider how this comes to pass, and how the distinction lies both in ground and manifestation, seeing that there is a manifestation lies outward, according to the natures of the Principles within; and by such manifestation or practise distinct from the Principle; and this Judgment is not concluded may be discerned which Principle hath Government in man, and unto which he is joyned; and this judgment doth prove the Principle, & not the manifested upon suppositions, but upon good and sure ground, and doth give a certain sound with distinction, both to principle and practise; I say this Judgment doth not conclude supposedly, as such or such a thing may be practised in a true form distinct from the true Principle, but it gives true judgment infallibly in the ground. And who judges according to appearance only, and from thence conclude supposedly, that a true practise may be distinct from the true Principle, and from that ground judge the true Practisee in general, which stands in the Principle; they err in judgment: for though in some things there may be a practise manifest, and that practise may be distinct from the true Principle, and yet in practise be the same outwardly, as that practise is which stands in the true Principle; yet this is not a sufficient ground, to judge the practise in general, as if no such practise should be manifested from the Principle, nor observed in obedience to the Principle, because such a practise may stand only in appearance, for the love of God is not so bounded, though some in their own bowels be so straitned, and thereby keep the Seed from the Universality of its own manifestation; and such

such conclusions do add bondage to the pure in every place. And I do not hereby justifie any practise whatsoever, though it may stand in a true observation outwardly, which does not come to pass through the motion of the true Principle inwardly; neither do I condemn, but do own, and stand by that practise which in the true Principle is conceived, and through the motion of the Principle is manifested, and in obedience observed; and whoever judges the observation of this practise, they judge the power of God in the ground; because it is a practise observed in obedience to the motion of the power; for as I know that Regeneration does lie wholly inward as to the work of it, so I also know, that being wrought and perfected, the Seed of God does manifest its own nature, which may be seen without; and where it is not seen so, the Seed is in bondage, and Regeneration is not perfected. And who would know Regeneration perfected, they must learn to stand still, and not to oppose the power by which Regeneration is wrought and perfected, nor to reason against the operation of the power; for in doing so, they wrong themselves: but in standing still, and eyeing the power in its motion, and obeying the power when it moveth, the power will call reason into silence; and having silenced the reason, it then hath a free course to work effectually; and then the belief standing in the power, the power comes over every strong Hold, and laies the fenced Cities waste, and brings Desolation upon every part of the oppressing nature, and strikes the whole body of it with Death; for with the Power all things are possible. And this comes to pass in all that in the power believe; and being come to pass and perfected, then is the Seed raised, and in the Seeds Resurrection man becomes wholly changed and renewed, and both Body, and Soul, and Spirit glorifie God: then doth the Seed manifest it self in its perfect holiness, which holiness cannot own any manifestation of Darknes; and in this path is perfect peace and satisfaction; for to be regenerated and born again, is a state beyond the strongest part of mans own reason, and is a work which reason can never bring to pass, and therefore lies beyond it, and is not to be comprehended with that part; but as the belief stands in the power, so the power worketh, and removeth that nature which hath oppressed, and the Seed is raised in the power, and comes up in the power, and there is Gods Salvation felt and known, and all his fresh springs open in his Love and Life, and the Birth is nourished with his Virtue, and feeds upon that which is good for Food. And here is eating and living, feeding and rejoycing, the presence of the Lord is felt, and fulness of joy in his presence, and his Love, and Life, and Wildome spreads abroad, and his pure Nature is manifest in all good works, and hath a Testimony against all the evil; and the Birth delights to do the Fathers will, and does not reason against his Counsel, but stands a Witness unto the Truth, and against that which is out of the Truth in every place. So let this be read in the fear of the Lord God, and with a meek Spirit in the Love; for it is Love to the Seed. And know that the Living Stone is the sure Foundation, though the wise Builders do reject it, and upon that the Building is fitly framed, and stands and rejoyces though many Tempests blow upon it: And take heed of Judas, for he betrayes with a Kiss.

From a Lover of the Seed of God Universally.

WILLIAM SMITH.

K k k k

Thou

THou pure Life, what is like unto thee?
Thy Path is Peace, thy Love is full and free:
Thou art the chiefest Good, thy Beauty doth excell:
Blessed are those that in thy Bosom dwell.

The fulness of thy Springs do satisfie the Poor:
The freshnes of thy Streams is always rich in store:
The Plant of thy own hand doth take deep root in thee:
And thou suppliest its tendernefs, and set'st it wholly free.

Thou art both First and Last, and there is not another:
Who have true Liberty in thee, they do not thy life smother;
But in thy Love they spring, and in thy power stand;
And they rejoyce in Life and Peace, and rest safe in thy hand.

THE END.

A Real

A

Real Demonstration

Of the

TRUE ORDER

In the

Spirit of God,

And of the

GROUND

OF ALL

Formality & Idolatry,

WITH

A few Words unto such as are concerned in it.

T*He inspiration of the Almighty giveth knowledge,* and thereby man comes to understand the things that are of God, and to be acquainted with the movings of the Life which doth produce the order of God, and so comes to know the times and seasons, which the Father hath in his own hand, and to observe them according to the good pleasure of his will, and to his honour praise, and glory; and such times and seasons

seasons so observed, as by the movings of the Life, they stand in the liberty of the Life, and are not formal in practice; for as the Author of them is God, so the observation is in obedience to his will, in which he orders his children according to his pleasure therein: So that formality and Idolatry doth not stand in this ground, though as to times, seasons, and practice there be a diligent observation in the same manner, for to meet together in the fear of God, according to the will and wisdom of God, it is neither Formal nor Idolatrous, though a day, time and place be observed; neither is it like the traditional observations, which only stand in the vain customs, for the Author is God, and the movings of his Life disposes in it, and the children of light are ordered in his will and time, and not in their own, and they are not limited to a day, time, place, or person, but as they are ordered in the Fathers will, even so they are disposed, as their practice doth clearly manifest. So that neither formality nor idolatry can stand in this principle which is of God, nor in this practice which stands in the order of God, but he alone is served, worshipped and honoured by the birth of his own Life, which in his strength delights to do his will, and seeks his Glory alone; and though there may be some who are not so fully acquainted with the leadings and drawings of the Life, as to be wholly ordered and disposed by it in what they practice, and so may give too much to the observation, and settle themselves in what is practised out of the feeling of the Life and Power, yet this doth not at all make the order in the Life to be either formal or idolatrous, neither is any to withdraw from it, because that some in weakness may fall short in understanding, and esteem the thing done above that which leads to do it, for it is to be considered, that if any thing lawful in it self be abused, yet such abuse doth not make void the right use of it, neither is it to be layed waste as a thing which in it self is evil, but the abuse is to be removed by a clear information to the understanding of such as do abuse it, and the thing to be kept unto (as good in its place) by such as know how to use it aright. So that the assembling together in the fear of God, the declaration of truth in the movings of God, putting off the Hat in prayer, when performed by the Spirit of God, giving the Hand in the Unity of the Love of God, they are not to be denied as they stand in the order of God, for in so doing it is to lay waste and destroy such things as are ordained of God, and altogether void of formality and idolatry, being observed as unto God, in the order of his own Life, and nothing aimed at thereby, but simply his Glory alone; and it is most certain, that being so observed, they that observe them are justified and not condemned of God; and that they are so observed by all the children of light, the witness of God doth clear their innocency, and seals unto them everlasting peace therein.

Now seeing that neither formality nor Idolatry can be found in the holy order of the Life of God, nor amongst the children and heirs of his Kingdom, then it is to be considered from what ground all formality and idolatry doth arise, that so none may erre from the Life, and the holy order in it, under pretence of Forms and Idols. This therefore is to be understood, that every Form and Idol hath a beginning, and so hath its rise and production from the ground of its conception, and that ground is the wisdom below (mark) below the Life, below the Power, below the wisdom from above, and the mind being taken with that spirit, it ravins from the Spirit of God, and thereby the Imaginations are let at liberty, and by a continual motion contracteth the

airy

airy property, and so formeth a likeness as the wisdom below inventeth, and then produces it in various manners and several appearances, and always in its likeness it hath some shew of godliness, and offers with it a higher attainment of more perfect liberty.

And this is the very ground of deceivableness, which stands in darkness, out of the Light and Power of God; and hence arises all the various appearances in practice; one hath its form in one manner, and another differs; some glory only in their appearance, others will have no appearance at all, and all these things are closed with, as more excellent and of higher concernment than what is practiced in the power of God. And here lyes the deep deceit of the transforming spirit, because it offers its likeness in a shew of Godliness, and a higher attainment of liberty and innocency, when indeed the birth which is formed by it, is the greatest burden and bondage to the birth of God; and where this spirit is in motion, there cannot be any thing either formed inwardly, and there only set up, or produced outwardly, and there set up, but a bare likeness, altogether void of the nature and substance of the true Seed, in which alone the express Image of the Father is made manifest, and the brightness of his Glory revealed. And as this spirit prevails over any, and persuades their minds that the order in Gods Spirit is formal and idolatrous, and that they are attained, or waiting to attain a higher state of liberty, either by laying all things inward, or producing something more excellent in the outward, it doth certainly turn their backs upon the Truth, and vainly puffs them up under a shew of humility: And this is the very spirit of all formality and idolatry, of what nature soever, whether it be an Idol within, or an Idol without, it always worketh and formeth its likeness in a shew of Godliness, and that is the Myserie, for if it was not so, it could not bring any thing to pass, for none that pretends to Godliness would close with any thing that hath not a shew of it; and so this spirit will cry against the order in Gods Spirit, as a Form, and as an Idol, and offer some other thing as more free or unlimited, whilst in its very motion it hath an Idol in conception, and cries against that which is true to make way for its production; for whatsoever is generated by Imagination in the airy contraction, it is nothing but a dead Idol, and can neither help it self, nor those that trust in it; and it is most certain, that where the minds of any are carryed about by the motion of this spirit, and sets up the thing which is generated and formed by it, either inward or outward, they set up an Idol, and come into captivity under the power of formality, though in that very state they may pretend the highest liberty. Oh that all who are concerned in this matter would lay it to heart, and ponder it seriously; for certainly this information is tenderly manifested to you, and happy will it be for such as take warning in time, and come to a due tryal and examination in the true spirit of Judgment, and look not over things slightly, but sink to the witness of God, which will distinguish the birth born of God from all Forms and Idols.

Friends, a necessity is laid upon me to speak plainly to you in the counsel of the Lord; for the plain simple birth cannot heal any thing but that which is of its own nature; it can neither feignedly nor flatteringly please the false birth, nor insinuate into the affections of any by an uncertain message of peace; it is the alone healer of the bruised indeed, but cannot strengthen that spirit by which the Seed is oppressed; that which can do so is the man-pleaser, and creeps into the affection through a seeming condescension to the poor and

Weak, by which the false birth is more encouraged, and the bruised more heavily oppressed, and so the self in man is strengthened in his selfish conceit, under a shew of self-denial: This spirit hath not the line of true Judgment, it cannot fathom the depths where the poor lies afflicted, and the bruised distressed, and the weak helpless, nor hath no true oyl to pour into the wound of *Israel*, but only helps the Beast to heal his wound, which is to be wounded unto death. Friends, The end of my labour is to restore the lost Sheep of the House of *Israel*, who are led astray by the fair shews of feigned spirits, and whether you will hear or forbear, I shall have a witness in you, for nothing is in my heart but good-will to your souls, and if so you can receive it, and come to profit by it, let God have the glory over all, and the mans name be buried in silence. Therefore let your ear be open to that of God in you, and consider, is it not sad and grievous, when the love of God is so much professed, and that which is of it denied and disowned, and that which is contrary to it, received and nourished? I shall leave the particulars to be distinguished unto you by the witness of God in you, but this is a certain truth concerning you, that you are gone from the sure Foundation, and are become as waves of the Sea, which have their course and motion which way the wind bloweth. What a sad captivity are you fallen into, who are fallen from serving the living God in his own way, to serve a painted Idol of your own making, and give the honour and renown unto it, as if it was the only Son, when indeed it is nothing but an Idol born of the flesh, and painted over with the choicest colours of that nature, and being of that nature in the ground it is an Idol, though it will not be limited to any outward observation. But the birth of the Royal Seed, is the Glory of the only begotten of the Father, and in it, order is without limitation, though in practice it daily and hourly observes the same thing.

Well, Friends, I have great heaviness and sorrow in my heart concerning many of you, who in the day of your visitation did begin well, but how you are turned aside, I believe you do not understand, and therefore my compassion is much more towards you, who in your simplicity are ensnared, for the zeal of your affections ran you out of the stayedness, and so you became enamoured with a fair shew, and eagerly closed in with it as some higher manifestation; and here your eye became darkened with the enamoured part, and then the net you could not see, and so were simply taken in the heat of your affections; and it being so, you must submit to the power of God in the silence of all flesh, and if so you do, the power will deliver you, and again restore you into the fellowship of the Gospel.

So Friends, this is the counsel of the Lord God unto you, Make nothing to your selves, but wait in stillness and quietness, not out of words only, but out of thoughts and imaginations also, for there all flesh comes into silence; and in so waiting upon the Lord God, he will abolish your Idols with all their glory, and root out the ground of their conception; and if you so stand submitted to his power, he will surely heal you, and freely love you. And be not so wise in your own eyes, for you are below, and your intelligence and motions are from that nature, and the birth of life sits sorrowing as a Babe without comfort; let it give answer, and speak for it self, and then shall these sayings be found true and faithful.

And Friends, What would you do by the things that you hold forth? would you shadow the Sun from shining? or keep the showers from falling, and the Seed from blossoming, and the Vine from yielding in cheast? would you so

mit the life, as the streams of it should not run, or so enclose the love of God, as that it should not break forth? if you say nay, these are the things that we would have to be; then what means your crying out against the glorious dispensation of God, and the order in it? and what means all your reflections upon Gods chosen Heritage, as if death had swallowed them all up, and as if they had lost the compassion and tenderness and vertue, which once they had, and apprehend that you only have retained it? Nay Friends, that which was once in the Life of God, is still the same amongst his children, and in the Resurrection of it they have a sweet increase, and to that of God in all it is the same as ever, and they are not seeking themselves and their own glory, but are seeking the good of all, and the Glory of God in all; but you have lost your strength who are gone from the power of God, and so you savour not the things that are of God; that when compassion is manifested towards you, yet you cannot receive it, except it close in with you, and so you turn away your ear from the counsel of the Lord, as if no compassion or tenderness did remain, in his children; and thus you are drawn off from them, and entertain hard thoughts of them, when their love and good will is the same to your souls as ever: And this I am sure, that you have increased the travel of many, though some of you do little regard it.

And Friends, the Seed is known in the inward, and the Fruit of it is manifest in the outward, and thereby the Father is glorified, and they that have taken root downwards, and are truly changed into the nature of the Seed, through the dissolution and death of the first body, they again spring upwards in the resurrection and life, and as the first born of life they shew forth living praise in perfect innocency, And Friends, I am not ignorant of that spirit which hath ensnared you, but certainly know from whence it comes, and whither it goes, and the end of it, and I know that it is not of God, nor never must have any part in his Kingdom, and therefore I travel in the true Spirit of love, which is the Spirit of God, that such of you as are turned aside may not so turn your backs upon the Lord, as to cause him utterly to cast you off, but that you may speedily return unto him, who in his long-suffering and patience waits that he may be gracious.

Therefore let your diligence be improved in watchfulness, and wait that you may be of understanding hearts, and publish no more than you perfectly understand in the will of God, for that will neither profit your selves nor others. You have given so much life to the false birth by some of your writings, as that the beasts of the field rise up to trample upon the precious truth of God; consider of this, for it will fall heavy in the latter end; for it is an easie matter to get words, and to make a flourish in them, as though some more excellent thing was attained, and it is as easie a matter to cry down words, as a dispensation below the Life; but to declare words in the Life, or come to silence in the life, and perfectly understand that it is so ordered by the Life in both, this is such a secret as from the fleshly birth is hid, but the true babes can sit and read it in the Fathers bosom.

Oh it is a grief to the good Spirit of God, to behold how words fly abroad, as if people would prevail with their tongues, and how with words some are crying down words, and endeavouring to lay aside that dispensation, as being come to its period, not considering that the love and life of God hath its passage through the Vessel where he pleaseth, and that the words are from the Word which is not to be limited. I only justify the innocent herein, who in
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the Fathers will and time are ordered ; but such of you as can allow your own liberty in words, and through the same hold forth an attainment above them, you have your time in your own hand, and whilst you speak of all the precious vertues of the innocent life, which are many, yet with the same breath some of you are not afraid to speak rashly, if not evil, of such as are born of it, and are cloathed with it, who as noble Plants and Trees of righteousness, which the Father hath planted, do bear ripe fruit to his endless Glory, unto whom you must come again, who are gone from them, if ever you come to enjoy true peace, for there is no whither else to go, where true peace rest and happiness can be found or attained. And herein I have cleared my Conscience in the Fathers will, in whose will I speak, and in whose will I am silent, both lying down and rising up in his pleasure, desiring that what is here manifested in his will, may not be rejected in your wills, but that it may reach the meek and lowly in you, and so be accepted by you as the loving kindness of the Lord, and be entertain'd in that love from which it doth proceed, which is the love that beareth all things, and thinketh not ill in any thing.

William Smith.

The End.

MESSAGE of PURE LOVE
 UNTO THE
 INHABITANTS of the TOWN
 OF

NOTTINGHAM.

FRIENDS,
THe Generality of you are beheld in much tenderness, and very often doth the Compassion of God break towards you, and his Love reach unto you; and though many of you have not walked answerable unto what you have known, yet doth the Lord wait to be Gracious, and he still continues fresh Visitations of Love unto you; for in the day of your Tenderness, you sought his Face, and waited to behold the Light of his Countenance, and your hearts were then broken before him, and your tears were poured forth, and in that state the Lord measured the Riches of his Grace unto you, and with his Virtue and Goodness you were refreshed: and here you did begin well, and had you therein continued, your Lot had been in a better Ground than now it is, and your Inheritance in more durable Riches than you now possess, and you had been a choice people unto God, even as the First Fruits of his Gathering, and your Branches would have been richly laden with most precious Fruit, and you would have stood among the Sons and Daughters of *Israel*, whom the Lord hath chosen, and with Heavenly Wisdom you would have been clothed, your Souls would have been in Rest with God; but you have been hindered for Obeying the Truth, and have been wrested out of the right way, whilst that you were but Babes in understanding, and were but in the beginning of well-doing, and the Innocency in you, was betrayed by others; you not knowing in what it was conceived, nor understanding the way of its bringing forth; and there the Doctrine of men did enter you, and by cunning Craftiness, you were in your tenderness Deceived; and so you Erred from the way of Life, because you liked not to retain that in which you had begun, but gave heed unto Fables, and joyned unto that which cannot give you an Inheritance, amongst those that are justified by Faith in Christ Jesus; and in this desolate path you have been wandering, and in solitary places you have been walking; and by uncertain Guides, you have been lead about in sore Travel and Weariness. Oh that you had continued in your beginnings, and that you had obeyed the Truth, and followed it, then would you have been preserved out of the flesh, and would never have sought an occasion for the Liberty of it; for that which first convinced you, and made manifest secret things unto you, that was a measure of God in you, and that you did begin well, but the day of small things you despised, and turned your ears unto high swelling words; with which your

minds were carried above the measure of God, and so you became tossed with the strong Waves of strange Doctrine, and that was your hinderance for obeying the Truth, in which time of your beginning, and the day, in which your beginning was but small, even breaking forth of the long night of Apostacy; it is now become a glorious Day in all that have obeyed it, and followed it, and the Salvation of God is witnessed in it, and many are Sealed in Everlasting Rest; and unto this day you must come again, which is entered from it, before you can find true Rest or Peace; for all Professions are drie Breasts, until Regeneration be wrought in the inward parts, and the Birth be born which is of God.

Therefore my Friends be diligent to hear, and let not sound Counsel be disregarded, for the Lord hath good will unto you, and with fresh Visitations he renews his Kindness; hear that your Souls may live, and count it not a small thing that you have yet a day, but close with it whilst it is to day, that you may be gathered out of all places in which you are scattered, and come again to that place where you were in your beginnings, for it was better with many of you in that day, than it is now: How have you been dispersed since the day that you sought the Lord early? And how have you been driven about with divers Observations? And how have you been Tossing and Travelling in weary steps? Oh ye tender people, there is but one way that leadeth unto God, and in the Entrance of it, the Cross standeth, and few there be that find it; and many there be that cry from it, after they be entred into it, who are not willing to endure the Cross, when they have taken it up; so in the narrow way which leadeth unto life, there be few that walketh, but in the broad way that leadeth unto Death, there be multitudes that do run. Oh Friends, it was the Light of Christ in your Consciences, that first shewed you wherein you were amiss, and there the Light began to shine out of Darknels, and the day began to dawn, in which the tender Visitations of God did break forth unto you, and then it was but morning with you, or as a day of small things; and you were not much acquainted with the power of it, yet in it self it was true; and had you continued in it, and been faithful to it in that manifestation, it would have removed Darknels from before you, and brought the glorious day of Redemption unto you, and it would have become your Salvation, and your great Reward; and in it you would have beheld the Glory of the only Begotten of the Father, full of Grace and Truth; and with the Brightness of his coming, he would have destroyed Antichrist for you, and would have purged your Consciences from all dead works, and brought you into the true Service of the Living God, and in the Beloved, in whom the Father is well-pleased; you would have known your Service accepted, which in the flesh can never be, though strictly performed. And now what remains on your part, but to turn your minds to that of God in you, and wait to understand, what the mind of God is in concerning you; who yet stretches forth his Arm to save you, and to bring you into the way of Peace, and into the Everlasting Rest; for there is a true Breathing after God remains in many of you, and an innocent Cry which wants its Satisfaction, and that is the Babe which first breathed in you, though the Son of Perdition hath Ruled over it, and yet strives to keep his Throne and Government; but with the Light he is reprov'd, and you may feel the Reproof within you, and in that which Reproves you is the Love of God tendered unto you; for by his Reproof, he would stop your Wills for Running, and your Wisedoms for Reasoning; and if you hear-

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ken and obey when Reproof comes, that which improves you, will save you, and will become a sure Guide unto you, and will lead you out of Darkness, into the marvellous Light; and there you will see Christ to be the way unto the Father, into which way no unclean thing can enter; and by standing still when Reproof comes unto you, God will overthrow the Sqr of Perdition in you; and raise the Birth of his holy Seed in Power and great Glory. Oh Friends, yield your selves unto God; and fall into his hands, for in his hand is plenteous Redemption, and in the midst of Judgment, he remembers Mercy; and if you believe in the Light of Christ, with which you are enlightened, the Day of Gods Power will break upon you; and though many of you have Erred, yet he will heal you; and with his power, he will remove your Burdens from you, and subdue the Corruptions in you, and will Crucifie the old Nature with all its Lusts, and will bring the first body into death; and through Death, he will Translate you into a new Life, and will raise you up as innocent Babes in his Heavenly Image; and there you will feel your Captivity to return with joy, which none can bring to pass for you, but Christ the power of God. Therefore cease from man whose help is vain, and believe in the Light that is mighty to save, and be faithful unto what is made manifest, and the things of God you will come to understand, by the Revelation of Jesus Christ; and in him your Souls will find true Peace and Rest, and if you take heed to the Holy Spirit of Life, then you will know the testimony of God in your selves, and hear the Gospel of Peace Proclaimed in Power; and if you hearken and obey, the Power will bring you again where you did begin well, and it will strengthen you in well doing, and preserve you in perseverance unto unto the end; and if you incline to the Lord, and receive his Counsel, he will be a Father unto you, and will make you Sons & Daughters, and will keep Covenant and Mercy with you, as he doth with *Israel*, his chosen this day: Therefore all ye tender-hearted ones, wait upon God; and let him be your Fear, and your Dread; and yield unto that which discovers your Thoughts, and lets you see whether they be good or evil, for that is Gods Faithful Witness which is alwayes neer you, and the Testimony of it is true in every place, hearken unto it, and bow before it, that by the motion of its power, you may be ordered; and the Lord whom ye seek will appeare unto you, and his only begotten he will reveal in you, and in his Love and life he will refresh you, and in due season he will give you Meat, to your great comfort and satisfaction.

Oh ye Inhabitants in *Nottingham*, the Love of God is bright unto you, without respect of Form or Profession; for you are generally a people whose qualifications do far exceed many others, your Society and Moderation is very comely to behold, and you are not so much defiled with uncleantness, and abominations in your hearts, as many that commit sin with greediness, though there is much amongst you which is reprovab, unto which I cannot speak Peace, but I am beholding the better part, in which you being considered, you are a people whose Saviour doth yield much sweetness, in which I desire you may more and more increase; and though sometimes I could weep over you, because the better part hath been so much neglected by you, as to your own happiness; yet again I do rejoice, in beholding the day so neer approaching, in which God will raise his Sweet and Holy Seed in many of you; and though a Winters season have blown upon you, yet now it hastens over, and the Spring comes on a pace, the Heavenly Showers are distilling down, and the Seed is putting forth his tender buds, and in the time appointed it will blossome, and the

the Riches of its Fruit will be exceeding Glorious, and then will be a sweet Saviour in the House of Israel; for the Cry of the Innocent is heard in many of you, and the God of Compassion draws near to help you; and with his Arm he will lift you up, and make your way prosperous; therefore eye the Lord, and his power, for in him I rejoyce on your behalf; that your day is not over, nor the things which concern your peace are yet hid forever; but that the day is coming, yea, and is here at hand, in which Gods powerful Visitation of Love will break upon you; and will run in sweetness from the Fountain of his own life, and will be as a sweet stream poured forth amongst you, which will make your hearts to melt, and your eyes to gush forth tears; and in tenderness God will draw you, and with his Arm he will lead you; and in the way of peace he will instruct you, if you stand in his Counsel; and thus, my most dear friends, And now a few words unto you Magistrates of Nottingham, that the good in you may be encouraged, for touching your Government outwardly, it stands in much Moderation, and you have the preheminnence of many, who have the like power in their hands; you have not much defiled your hands in Persecuting the Innocent, but have in your places, been very tenderly disposed towards them; though at sometimes you have been overtaken with haste, but the better part doth over-balance it; and your Moderation and Sobriety, hath been more largely measured towards the Innocent, than hath been your Severity and Cruelty: And if in Moderation you do continue, it will stand upon your Names for a Memorial, and will never have cause to be ashamed of it; however some may disesteem you for it; therefore let Gods holy Principle of Light be your Counsellor, that Mercy, Equity, and Justice, may stand before you, and that the Innocent people of God, may never be oppressed by you; but that they may still enjoy their pure holy Liberty which they have in Christ Jesus; you well knowing, that the exercise of their tender Consciences towards God, hath not at any time produced any bad effects amongst you; and in so doing, God will reward you, and you will find the better part to increase, both in your selves and others; and your peace will increase in it, and if you imbrace the Love of God in the Light of Christ Jesus, then you may be gathered with the number that are to be gathered, and be added with them unto the poor afflicted Number that are gathered, who worship the Living God in Spirit and Truth, and so you may come into the one Fold, under the one Shepherd, and feed in the Pasture of Life, amongst the Lambs of Christ.

Oh let this Message be entertained in all your hearts, that it may lodge with its own, which is pure of God; so will it be Sealed unto you, and never depart from you; and the Lord God Almighty prosper his work in you, to the advancing his holy Seed into endless Dominion, and to the Glory of his great Name over all, Even so Amen.

*By a true Lover of all your Souls, who
waits to see your Redemption Perfected.*

WILLIAM SMITH.

Demonstration

Of the

N E W

AND

LIVING WAY;

Held forth by way of *Question* and *Answer*, as from
a Childs Enquiry after Truth, to be in-
formed by the Father.

Here being divers particulars Answer'd, and plainly
opened, that may be profitable both in this
present Age, and Ages to come.

Published for the benefit of all sorts of People, and
may be very serviceable for every Family, and of
great use for young Children to learn it, so soon as
they can understand their Language, that they in
the fear of God may be instructed, and remember
their Creator in the days of their Youth.

*Other Foundations can no man lay then that which is laid, which is Jesus Christ.
Behold, I write unto you both Old and Young, that you may know the Truth, and
that the Truth may make you free.*

For which I Travel, induring Affliction for the Truths sake,
WILLIAM SMITH.

Declaration

N. E. W.

AND

FEVER 1777

I, the undersigned, of the County of ... State of ... do hereby certify that the following is a true and correct copy of the ...

... and ...

... and ...

...

... WILLIAM ...

TO THE
R E A D E R.

Reader,

When the Foundation is sure, there is more encouragement to begin to build, and to begin well, and persevere in well-doing is the way to come into peace : Therefore it is needful that thou be plainly instructed in the first Principle of the pure Religion, that thou therein mayst begin in the spiritual travel, and continue faithful to the end, whereby everlasting rest thou wilt come to inherit : and for the same service is this Book given forth ; the Testimony therein is unto Jesus Christ, who is the first Principle of the pure Religion, and the new and living way unto the Father, and makes all new in his life and power, as he is believed in, and received. Therefore whether thou be Old or Young that reads this Book, keep in the fear of God, that thou mayst feel Gods Witness in thy own Conscience opening thy understanding, and making manifest unto thee the plain and simple Truth of God, which in this Book is moderately enquired after, and plainly answered ; and though in many answers there be but few words spoken, yet if thou readst it with a single Eye, thou wilt meet with full satisfaction in it, as to the thing that is enquired ; therefore keep simply, and read without prejudice, and Truth will open to thy understanding, and thou wilt come to know Christ Jesus, who was, and is, and is to come, the first and last, the beginning and ending, in whom is life, and the life is the Light of men.

And little Children, when you come to learn reading in this Book, be not light in your minds, but mind the fear of God, and as you read, wait to understand what you read, that you out of sin and evil may be kept ; that whilst you are yet young you may remember your Creator, and walk as obedient Children unto him, and do those things that are well-pleasing in his sight, that in
him

him you may grow and increafe in Vertue and Godlinefs, and fo honour the Lord in your youth, not knowing whether or no you ſhall come to ſee old age. My deſire is to do you any good, and my Love is both to Old and Young.

Worceſter County Goal,
the 2d Moneth, 1661.

William Smith.

A Demon-

A

Demonstration

Of the

N E W

A N D

L I V I N G W A Y.

The Child's Question.

Father, I have a great desire to know God that made me, and to be acquainted with his way and Truth, that I might walk therein?

The Father's Answer.

That is a good desire Child, and thou art worthy to be informed, because thou enquirest so innocently, and wouldst know the thing that is good, therefore my Child, be still and diligent, and I shall inform thee, and plainly shew thee how thou mayest come to know God, his Way, and Truth.

Child, I would be so informed; Father.

Father, Why, Child, thou must wait to know something of God in thee, which in thy own Conscience he maketh manifest, and by minding and obeying of that, thou therein wilt come to know God, his Way and Truth.

C. But is there something of God in my own Conscience that will give me the knowledge of him?

F. Yes, and there is not any thing else can do it.

C. What is it Father? let me know it, that I may not neglect it, but give diligent heed to it, that I may know it?

F. It is the Light of Christ with which thou art enlightned, and it is made manifest in thy Conscience, and does there let thee see whether thou art a follower of the thing that is good, or the thing that is evil.

C. But is it the Light of Christ within me?

F. Yes Child, it is within thee, and there thou art to wait for it.

C. From whence doth it come?

F. From God the Father of Lights.

C. And doth God freely give it unto me?

F. Yes, It is his good and perfect gift unto thee, that thou therein mightest profit.

O O O O

C. What

C. How may I know that it is the Light of Christ, and that it comes from God; and is given freely of God unto me?

F. Because it is pure, and joyns to no evil, but in thine own Conscience testifies against it, and reproves thee for it, whereby thou maist certainly know that it is the pure Light of Christ, and comes from the pure God; and that he gives it freely unto thee to convince thee of sin, and save thee from it.

C. But is that the Light of Christ that lets me see my sin, and in my Conscience reproves me for it?

F. Yes, Child, that is the Light of Christ.

C. But our Ministers do not so teach us.

F. That is, because they are not the Ministers of Christ, neither can teach his Way in Truth.

C. But how shall I know that they are not Christs Ministers, for I would not hear or believe any that are not his?

F. Thou mayest know them, Child, by their Fruits.

C. Why, in what do they differ from Christs Ministers?

F. They differ both in Doctrine and Practice.

C. How do they differ in Doctrine?

F. Why, their Doctrine is Traditional, and they teach for Doctrine the Traditions of men, and so speak things they know not for filthy Lucre sake, building upon other mens Labours, and running into other mens Lines for their Matter, which is not after Christ, neither do his Ministers so.

C. How do they differ in Practice?

F. In many things.

C. I would be informed concerning them.

F. To mention them all would take up much time.

C. Name a few, if the whole be too tedious, that by understanding some of them, I may be aware of the rest.

F. Such as are not Christs Ministers have their Power and Authority from Man, and so have each man a place of Settlement, which is called a Parish; and in that Parish they have Tythes allowed for their Maintenance, and that is the Tenth part of Encrease: And they have a Law made by Man to Compel it; and if any for Conscience sake cannot give it them, then by their Law they Sue them, and Imprison them, and Spoil their Goods; and these are Wolves, Child, that are let loose amongst the Lambs to rend and tear them; and they have places builded in their severall Parishes, which they call Churches; and they observe one Day in a Week for their Worship, and a few Hours in that Day to perform it; and they have an Hour-glass (many of them) and that is their time of Preaching, and their Eye will be oft towards the Glass, to see when it is Run, because it is a long hour to them; and when the Glass is Run, they tell their People the time is now spent, or words to that purpose; and what hath been spoken that must suffice for that time; and this not the Practice of Christs Ministers.

C. But where, and in whom such things do appear, may I certainly know that they are not true Ministers of Christ?

F. Yes, thou mayest certainly know them not to be true Ministers of Christ, nor of his sending forth; for such Fruits do plainly demonstrate them to be false.

C. But if such be false, how may I know them that are true? for I have an earnest desire in me to know the thing that is true.

F. Be

F. Be patient, Child, and in due time thou mayest come to understand it, and thou mayest know the True Ministers of Christ, by their Fruits.

C. *What is their Fruits? And in what do they differ from the false?*

F. They differ in ever particular.

C. *Inform me of some of them.*

F. The true Ministers of Christ, have their Power and Authority in God, and that is their Foundation; they take no Tythes, nor Sue any People at Law for maintenance, nor cast any into Prison; they do not love filthy lucre, neither make their Belly their God; they Preach the Word Faithfully, and do not limit the Holy One either to time, Place or person; they are meek and gentle and peacable towards all men; and these are Christs Ministers.

C. *Here is a great difference, Father.*

F. Yes, Child, there is so, even as much as is betwixt that which is true, and that which is false; or betwixt Light and Darknes; for the false Ministers are of the Earthly Wisdome, and the true Ministers are endued with Wisdome from above.

C. *But do they not all Preach Christ in words?*

F. Yes, the false can speak of the Name of Christ (as the true do) but they want his power.

C. *But how may I then know which are true, and which are false by their words, seeing words may be the same?*

F. Why, they that are false, Preach Christ without only, and bid People believe in him, as he is in Heaven above (in opposition to his being within) but they that are true Ministers they Preach Christ within, and direct people to wait to feel him in themselves, and so to believe in him, as he makes himself manifest in them, (whereby they truly confess his being without also) and this is true Doctrine that brings people to mind that Principle of God in their own Consciences, which comes down from Heaven and goes thither again; and such as are in the Earthly wisdome, they do not know Heaven above.

C. *This is a great difference in their Doctrine, for one to preach Christ without, and another preacheth him within.*

F. Yes, it doth make a great difference, and hath no more fellowship together, then the East with the West.

C. *And is this an infallible Tryal of them?*

F. Yes, and it will not deceive thee, but will certainly give thee an understanding, whereby thou mayest discern them both; and if thou waitest in the measure of the Light of Christ, thou wilt be able to try all things, and so come to chuse that which is good.

C. *But must I not try all things by the Scriptures?*

F. Nay, for the Scriptures were given forth from the Spirit, and it is the Spirit that tries whether the thing be true or false, good or evil.

C. *But are not the Scriptures given forth for a Rule to walk by?*

F. The Scripture are a true Testimony of what the Saints were made Witnesses of; but the Spirit is the Rule from which the Scriptures were given forth; and it was the Rule unto them that gave forth the Scriptures, and they had the Spirit before they spake the Words; and they spake the Words as the Spirit moved, so that the Spirit was before the Words, and was their Rule that spake the Words, and it changes not, but is the same for ever.

C. *What is the Service of the Scriptures, if they be not for a Rule, and for tryal of things that are spoken?*

F. They

F. They are of great service, Child, and are to be read and believed; and they become comfortable, when in the same Spirit that gave them forth, they are fulfilled, and truly understood.

C. Then the Scriptures are to be owned and believed, as a true Testimony of what the Saints were made partakers of in that day?

F. Yes they are to be owned and believed, and they that do not so, they are to be denied: but thou must take heed, Child, of giving more unto the Scripture than unto them belongs, lest in so doing thou diminish from the glory of Christ, and so give it to another. And if thou look'st upon the Scriptures to be for a Rule, and for trying, thou givest that unto them which belongs unto Christ, for he is the Rule, and leads his people, and he alone searches the heart, and tries the reins, and not the Scriptures.

C. But how then must Spirits be tryed, if not by the Scriptures? must one Spirit trye another?

F. The Spirit of God must trie all Spirits, for it knows the Spirits whether they be of God, and if not, it discerns them, and judgeth infallibly of them; and if they be of God it receiveth them, and embraces them with joy; and this is not the Spirit of a man to try the Spirit of a man, but the Spirit of God that tries all mens Spirits.

C. Then I perceive it is the Spirit alone that I am to mind in all things.

F. Yes, Child, for by minding of the Spirit alone in all things thou wilt come to a good understanding in all things, and be able to discern and put a difference betwixt that which is true and that which is false.

C. I am sensible that there is some thing in my Conscience that lets me see my secret thoughts, and the intents of my heart; but I have not known what it hath been, nor hitherto have much regarded it.

F. That is the true Light of Christ that lets thee see thy thoughts, and the intents of thy heart; and God hath freely given it unto thee, and requires thy obedience to it: Therefore, Child, for the time to come be more diligent, and have more regard unto it; and when it shews thee Evil, and reproves thee for evil, obey it, so it will rend the vail from off thee, that is spread over thee, and keeps thee from the knowledg of God.

C. But if I should turn unto it, and obey it when it reproves me for sin, is there power in it to save me from sin, and to deliver me from all iniquity?

F. Yes, Child, all power in Heaven and Earth is in it, and it is made manifest not only to shew sin, but also to destroy it; and if thou obeyest, and in it believest, thou wilt feel it condemn sin, and destroy the Devil that begets it; and it will draw thee neer to God, and give thee the knowledge of his glory.

C. That is the thing that I earnestly desire: but when I look within, I see nothing but a body of corruption.

F. That which discovers to thee the body of corruption, that is the Light of Christ: and when thou first seest thy self in it, thou canst see nothing but corruption standing; but by obeying, and believing in it, thou wilt feel it break the body of Corruption, and set thee free out of that Bondage.

C. But is that the Light of Christ that shews me my Thoughts, and words, and Deeds, and makes them manifest what they are?

F. Yes, Child, that is the Light of Christ, and with it are they all made manifest, and thou canst not hide any thing from it; when thou art in secret
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it is with thee, and there shews what thy thoughts are, it sorts thy words and deeds, and lets thee see whether they be good or evil: if thy thoughts be after vanity, it discovers them, and reproves thee in thy own Conscience for them; and thy thoughts thou canst not hid from it; if thou speakest vain words, or dost any evil deeds, it condemns thee in thy self, and thou canst not fly from the judgment of it; and this is the pure Light of Christ in thy own conscience, child, and is always next thee to reprove thee for the things that be evil.

C. This is true, for I do feel something in me that lets me see Evil, both in Thought, word, and Deed; and I also feel many Checks in my Conscience, when I am doing the thing that is evil.

F. Why that is the Light of Christ, that lets thee see all that ever thou hast done, and also what is present with thee, and what thy life is in, and what thy love is after: And if thou mindest, thou wilt see what ever riseth out of the Darknes, and what the Prince of Darknes tempts thee to do, so that thou wilt find that the Light of Christ will make manifest every evil in the appearance of it, and will call thee to abstain from it; and if thou obeyest, it will keep thee from joyning to it. And I shall in one instance plainly inform thee of it, When the Devil tempts thee to put forth thy hand to take any thing that is not thine own, the Light of Christ lets thee see it to be evil, and thou art sensible that it is not thine before thou touchest it; and if thou dost not obey the light that discovers it, then the Devil prevails and draws thee to do it, and so thou becomest a Thief, for which the light reproves thee: or if thou be tempted to tell a lye, the light lets thee see it before thou speakest it, and thou art sensible that the thing thou speakest is not true, and if thou dost not obey the Light that shews it, the Devil prevails and draws thee to speak it, and thou becomest a Lyar, for which the Light reproves thee.

C. This is true, but will the Light deal thus plainly with me in all things?

F. Yes, Child, it will deal plainly with thee in all things, and will not deceive thee in any thing, but will make it manifest as it is: If it be a Lye, it makes it manifest to be a Lye, and that which makes manifest a Lye that is True, and will not deceive thee, therefore mind it, and obey it, and it will divide aright: And what is of the flesh it will let thee see to be flesh, and so for condemnation.

C. Father, shew me what the marks of the flesh are, that I may know them?

F. Thou art to mind the Light, and it will shew thee, and give thee true knowledge of them: for if at any time thou livest to the flesh, and satisfiest it with the affection and Lust, the Light will condemn thee, and the work that is brought forth by thee, by which thou mayest certainly know that it is a work of the flesh, yet for thy information I shall mention some of them, and shew thee what they are, Covetousness, Drunkenness, witchcraft, Hatred, Variance, Emulation, Strife, Debate, Deceit, Anger, Envy, Malice, Back-biting whispering, Pride, Fornication, Adultery, Gluttony, Swearing, Lying, Sporting, Playing, Carding, Dicing, Dancing, Ringing, Feasting, Revelling, Banqueting, with much more, and they that live in such things cannot inherit the Kingdome of God.

C. Here is a great number, Father; but do all these, and more than these, lodge in people?

F. Yes, Child, all these, and more than these, lodge in the heart that is deceitful,

ceitful, where they are generated by the subtilty of the Serpent, which is the Seed of the Evil doer; and he forms them up into a body, which is the body of Sin, and where they are, and the life in them, they separate from God, and vails from beholding the brightness of his Glory.

C. But cannot I know God, his way and Truth, and yet live in some of these things?

F. Nay, child, if thy life be in any of them, and thou walkest in them, thou livest in that which can neither know God, nor please him; and the Way and Truth of God thou art out of, for, as far as the East is from the West, so far doth sin separate from God.

C. But must I deny them all?

F. Yes, child, for if thou livest to the flesh, thou must die.

C. Alas, Father, who then shall be saved?

F. Why those that turn when the Light reproves them for sin, and those that obey and believe therein; for in the Light the Name of Christ is known, in which is Salvation; and he that believes is saved.

C. But may I come to witness those works of the flesh destroyed whilst I am in the body, seeing they separate me from God, his Way and Truth?

F. Yes, if thou believest in the Light, it will arise in Power, and destroy thy Lusts that war against thy Soul, and will subdue the evil Concupiscence of the unclean Nature, out of which proceeds all evil, and in which thou canst not please God.

C. Father, I am but a child, and want understanding, tell me therefore how I must get out from amongst these evils, for I now see my self beset with them, and I would willingly deny them, and part with them for Christ?

F. Why, child, I shall briefly inform thee of this thing: when thou feelest thy mind inclining towards any evil, and that the Light discovers it to be evil, then do thou mind the Light that discovers it, and stand thou still, and joyn not to it, but deny thy self, though thou mayest feel a strong inclination towards it; and if thou stand still and waitest in the Light thou wilt receive Power against it, and strength to overcome it, and thou wilt feel the Power of the Light to cross thy will in what it would do, and in the Power thou wilt feel thy Salvation: and so as thou mindest the Light, and in it believest, thou wilt be kept from joyning to the evil, and walk in the daily cross to thine own Will, whereby the World will be crucified unto thee, and thou be crucified unto the World, and true judgment will be executed upon the Evil-doer, and death will come upon thy own life, and slay thy lust, that hath loved any thing more than God.

C. I desire one particular instance to clear this thing to my understanding?

F. I shall give thee one instance, which by minding, thou mayest know all the rest: When thy heart is lifted up in Pride, and thou standest exalted in thy own mind, and there hast high thoughts of thy self, and striving to adorn thy Body with costly Apparel, and to put any thing more than is needful for the service of the Body; the light of Christ in thy Conscience will reach unto thee, and plainly shew thee, that the thing thou art exercised in, is an evil thing, so as thou mayest sensibly feel Correction for it: Now if thou turnest to the Light when it reproves thee, and corrects thee, and yieldest unto it without resisting, it will reach to the top of thy Pride, and bring thy haughtiness down, and lay thy loftiness low, and will crucifie thy carnal affection with the Lusts of it, and will bring death upon it, so will

will thy life and pride be taken away, and Humility will spring and come in to Honour; and in the Power which is the Cross, the old thou wilt feel put off, and the new will be put on, and thou wilt be made a new man in Christ, who will reveal the Father unto thee, and give the true knowledge of him, his Way and Truth.

C. This is a strait Gate Father, is there not another way by which I may come to know God?

F. Nay, Child, there is not another Way, for Christ is the Way; and if thou desirest to come to walk in Christ, thou must part with all for him, and Deny thy self, to follow him; Therefore doth the Power stand in the Gate, to keep out all that is unclean, and to crucifie it before there can be an Entrance; and that is the reason, child, why so few enter in at the strait Gate, but do not thou fly the Cross, but mind the Light that leads in it, so wilt thou feel the Regeneration wrought, and a birth born that is of God, and is Heir of the Kingdome.

C. But must every work of the flesh, which the Light reproves me for be denied and crucified after such a manner?

F. Yes, child, for in the Self-denial and daily Cross thou wilt feel the Enmity slain, and the Power will work thy Freedome out of the Bondage wherein thou hast been held Captive under the Enemies Power; and if thou liest down patiently, and bearest the judgment willingly, judgment will be brought forth unto Victory.

C. Alas, Father, this is a hard saying; and if there be not another way to come to the true knowledge of God, I begin to faint already, and do not see how I can be freed from the evil that daily attends me?

F. The saying is not hard, child, but unto that which reasons about it, that would keep a life in something that must be destroyed, and there is no cause for thee to faint, child, though evils attend thee daily, but believe in the Light, and it will work the work for thee, and remove thy burthen from off thee; for all things are possible with God, and there is nothing too hard for him: therefore reason not about it, but believe over it, and the Lord God will not forsake thee until he hath perfected his Work; for his love is to that which breatheth in thee, and through Judgment he will Redeem thee, and shew thee his Salvation.

C. But must I be born again, Father?

F. Yes, child, or else thou canst not enter into the Kingdom of God.

C. How may I come to know that, with the work of it?

F. By diligent waiting in the Light, whereby thou wilt come to feel the effectual working of Gods Power, through which the old Birth, and all the Deeds of it will die, and thou wilt feel a new Birth raised, which after God is Created in Righteousness and true Holiness.

C. And what shall I be when such a work is wrought, and the new Birth raised?

F. Why, thou wilt be made a new man in the Immortal Seed, and thou wilt have a new Heart, out of which will proceed new Thoughts, Words, and Deeds; and then thou canst not live any longer in the Evil, but in the Good, into which thou art redeemed by the Resurrection of Life: And herein, child, is the Lord God truly known, his Way and Truth.

C. Oh Father! that I could feel this work effectually wrought in me, then surely I should be eased of much that now oppresses me?

F. Why,

F. Why, do not hasten, child, but keep stayed in the Light, and there thou wilt feel the hand that worketh, and know the power of it whereby thy Redemption will be perfected, and the Seed immortal raised; then thou wilt feel the Oppressor broken, and thy Burthen taken off, which will give ease unto thee, and bring in joy for mourning.

C. But if there be not another way to know God, then how is it that those People that do not thus believe, and yet profess God, and Truth, and Scriptures?

F. Why, child, all that are faithful to God in what he makes known unto them, they are not judged, though unto the Truth they be not yet clearly attained; and though there may be a difference in the Profession, yet it is but one thing in all that breaths after God, which the Lord brings through the Dispensations and Administrations of Professions to inherit Life in the Profession; and it is not a Profession that makes a Christian, though people in a Profession may speak largely (in words) of the Grace of God, and the Love of God; but they read in that Book Notionally, before they have passed through the Judgment experimentally: And do not thou busie thy mind so much to look after others, but mind thy self, for thou must give an account of thy self to God.

C. But I desire to enquire somewhat after this thing, that I may receive information concerning it, seeing there are so many Professions, and all seem to differ, and yet but one true Way, that so I may chuse the true, and deny the false.

F. Why, Child, for thy satisfaction, I shall a little open it unto thee, whereby thou mayest see into the ground of all Professions; and how they all come to differ; for people wanting the Life and Power of Christ in themselves, they are betrayed into the words which from the Life and Power were given forth; and then, not understanding the Scriptures as they are, they put to their meanings; and when in their meanings they cannot agree, then arises the difference, and one cries, *Lo here*, and another cries *Lo there*, according to their own meanings and conclusions; and so being from the Spirit of God in themselves, from which the Holy Men of God gave forth the Scriptures, they do not understand the Scripture, nor the Power of God: And this is the reason, child, why there are so many Professions and shews of Religion.

C. Then is it not very dangerous to put Meanings to the Scriptures, and from thence to draw conclusions concerning Religion, when there is not a measure of the same Spirit felt from which the Scriptures were given forth?

F. It is very dangerous, child, and it is the way of the old Serpent, and such a Profession never makes a Christian, nor brings forth a pure Religion, but forms a shew of Godliness out of the Power.

C. But amongst these several Professions there is something seemingly good in their practice; for they profess a worship to God, and they have Praying, and Preaching, and Singing; and they use those things called Ordinances; as Baptism, and Bread and Wine?

F. Child, this observe, that which seems to be, and is not the thing it seems, it deceives the beholder: And there may be something good in all the Professions, and yet not be so as it seems, and in the Darkness it is not to be discerned; the Pharisees had long Prayers, and that was seemingly good, yet Christ called them *Hypocrites*: So to judge according to the Appearance is very dangerous, for therein are many deceived, taking a thing to be that which it is not.

C. But

C. But is not the worship of God a good thing?

F. Yes, the Worship of God is a good thing, but if there be no more but a shew of Worship, it is not the Worship of God, nor is not so good as it seems to be, but is a Will-worship, and not the Worship in the Spirit, which is the true Worship of God.

C. Is not that a true VVorship where there is Praying, and Preaching, and Singing, with such like good things?

F. That is a true Worship, where there is Praying, and Preaching, and Singing in the Spirit; but there may be such things done and not in the Spirit, but in mens own wills, and that Worship is vain.

C. Then inform me, Father, of the true VVorship.

F. Why, child, I shall shew thee: when the mind is joyned to the Spirit of God, and is acted by it, and subjected to it, then is the Lord God truly worshipped, and that is the Worship in the Spirit.

C. And how is that VVorship performed; and what is the practice in it?

F. it is performed according to the good pleasure of the Spirit, that blows where it listeth, and the practice is, as the Spirit moves. If the Spirit gives words to declare, they are declared faithfully: If it move unto Prayer, it is performed in it: And so the things practised in the true Worship, are performed in the Spirits Power, and according to its own pleasure.

C. Do not all people that profess a VVorship unto God, perform their Service in the Spirit?

F. Nay, child, for they that are in the flesh cannot perform a Spiritual Service.

C. How do they then Preach and Pray with other things they practise in their VVorship?

F. They do it in their own wills, and in the strength of the Earthly Wisdom, and not in the Spirit.

C. And do those called Ministers perform their Service in their own wills and VVisdome?

F. Yes, child, they do it in their own Wills and Wisdome, and in their own time.

C. But how shall I know that they do so?

F. By their Limitation, in binding up their Worship unto a time, Place, and Person; but the Spirit of God is not limited.

C. why, is not their Time, and Place, and Person right, seeing their Time is upon that day called Sunday, and their Place that which is called a Church, and the Persons, such as are counted Ministers of Christ?

F. Nay, the Lord God of Power is not limited to any of them. And as for their Sunday, the Heathen named it; and the Pope named their Church; and their Schools and Colledges made their Ministers.

C. But do they not preach sound Doctrine?

F. Nay, their Doctrine is after the Tradition of men, and not after Christ; and they get their Doctrine by their Arts and Languages, that they have learned at Schools and Colledges, and then read it or speak it forth in their own Wills, that are corrupted, and there is no soundness in it.

C. But if it be so, there are many deceived, for they are looked upon to be able Ministers.

F. Yea, many are deceived, who walk not in the Light that discerns

them; but who walk in the Light sees them, and their Woolfish nature under their Sheeps cloathing. And now is the Lord making them manifest, that they may not deceive any longer, for they have kept people always learning, and are unprofitable Talkers, Teaching for filthy Lucre, and not for a ready mind.

C. But is not their Praying a Service that is accepted with God?

F. Nay, for they Pray not with the Spirit, nor with the Understanding. And some of them cannot Pray at all, but as they have Prayers made by others, and have them set in a Book to read, as in the Book of *Common-Prayer*; or else get words into their Memory, or comprehend them into the Notion, and then speak them forth as in a way of Prayer, when the Spirit is not felt; so that neither their Preaching nor Praying is accepted of God.

C. And is not their Singing an acceptable service? for they that can sing Praises are in a good condition.

F. Who are come into that state, where a Psalm is given in the Spirit they are in a good condition, and can sing praises, and make Melody in their Hearts unto the Lord; and they rightly understand what they sing; and they sing with the Spirit, and with the Understanding: But none can sing after this manner, but who are redeemed from the Earth. But they have *David's* words put into *Meeter* by *Hopkins* and *Sternhold*, and given them forth as they were *David's* condition, and the Drunkard, and Swearer, and Lyar sing together, who know nothing of *David's* condition; and so they sing Lyes in Hypocrisie, which is not a right service, nor accepted of God.

C. I would know, Father, how it is concerning those things called Ordinances, as Baptism, and Bread and wine, which are much used in their worship?

F. Why, child, as to those things, they rose from the Pope's invention, who hath had power in the night of Apostacy, and hath set up his Devices, which are yet continued in *England*, though he seemingly is denied, and the whole practice of those things as they use them, had their institution by the Pope, and were never so Ordained of Christ; for he did not Ordain sprinkling Water in a Child's face, or to make a sign of the Cross in his fore-head, nor God-fathers, and God-mothers, to undertake for it: neither did he Ordain Bread and Wine to be used and received. And the Wine is another of the Pope's inventions; who knows not the Cup of Blessing, in which is the Communion of the Blood of Christ, so hath invented a Silver Cup, and pours Wine into it, and then the Priest gives it to the people, and tells them, *That is the Blood of Christ which is shed for them*, when it is Wine, and not Blood: And gives them Bread, and tells them, *That is the Body of Christ that is broken for them*; when people neither discern the Body nor the Blood of Christ, and so Eat and Drink Damnation to themselves. And true Baptism, child, is in the Spirit, which Baptizeth into one Body: And the true Meat and Drink, is the Body and Blood of Christ, which the worthy Receiver feeds upon in his heart. So that these things be false, and not to be regarded by the true Christians, who are come to the Spirit, and live in the Spirit, which is the Substance.

C. But is not the place in which all these things are performed, a true Church?

F. Nay, the true Church is in God the Father of our Lord Jesus Christ; and

and Christ is the Head of it, and hath the preheminance in it: but the place in which such things are performed, is alio of the Pope's invention, and he counts himself to be the Head of it, and he would have the Preheminance; and is a place made by men, and it is Wood and Stone which doth decay and wax old, and come to nought: Then they make Levies, and gather Money to Repair it again; and if they do not so, it will fall and consume, and turn into Mire and Dirt: But the true Church, of which Christ is the Head, is a Living thing, and doth not decay, nor wax old, but is ingrafted into him, and there is neither spot nor blemish in it.

C. But are not these the true Christians that practice and perform such things?

F. They have got the Christians Words, and so count themselves Christians; but they are not in the Christians Life, neither is their Way the Christians way; so they are practising those things that God requires not at their hands, neither doth he accept them: And who are true Christians, child, they come into Union with Christ by the effectual working of his Power in them, through which they are translated and made new Creatures, and the new creature is in Christ, and is a true Christian, but the old is an Apostate.

C. There is also some other things that I would be informed in, because I stand something doubtful concerning them.

F. What are they, child?

C. I observe that people make much to do one with another when they meet together, or part one from another, in putting off their Hats, and bowing, and cringing, and going backward, and scraping; and I am doubtful whether this be the true Honour, with which I am to Honour all men?

F. This Doubt will be easily removed, and thou mayest be assured that it is not the true Honour?

C. How may I be assured of it?

F. Why, Child, they that seek Honour one of another, they do not believe in Christ the Power of God, which is honourable in all men, and is to be honoured where it appears in any; and this seeks not the Honour below, or to have the Hat put off, or the Body to bow and cringe, or the feet to scrape; it neither seeks such Honour, nor can give such honour; for it is a beggarly Honour when it is compared with that honour that comes from God alone, and where it is sought and expected it is from below; and that which answers the expectation is the same: and so men seek honour one of another, and they give it one to another with Hat and Knee, And, *Your humble Servant, Sir*; And such are not in the power of God, but in the vain customs of the Heathens; and so it is got in a custom to put off the Hat, and bow, and cringe, and scrape; and Women to curtise, and droop; and this is sought for and expected one from another, and they receive it one of another: And these are the Apostate Christians, that are out of the Power of God that is honourable, and so seek honour one of another, and are respecting one anothers person; and the Rich and Proud they get the Honour, and the Poor and the Needy they are not regarded.

C. But is there not such an Honour that belongs to Magistrates, and Men in Authority?

F. Nay, child, such Honour doth not belong to them, neither are they Honoured when it is done so unto them; for true Honour is from the
Heart,

Heart, and not from the *Hat*: And where any thing of God appears in Magistrates and Men in Authority, that is Honoured with the *Heart*, and it doth not expect the *Hat*: And this is true Honour, child, and it is given unto whom it is due.

C. But seeing such a thing is expected by men in Authority, is it no better for me to give it to them than to offend them?

F. Thou must be careful, child, how thou Reason'st about it, lest thou runn'st into Transgression; for if thou respectest Persons, thou committest sin, and the Law of God will convince thee of Transgression: Therefore mind the Lord and his Teachings; and if men be offended because thou obeyest the Lord, thou wilt not be guilty of the offence; but the Woe shall be unto that in them which would be Honoured with thy *Hat*, from whence the offence comes.

C. And doth not the Lord require any such things to be done?

F. Nay, the Lord requires it not, but the pride of mans heart seeks it; for the Lord requires that thou shouldest Honour all men in him; and that is, to give Honour unto whom it is due; but unto a proud, heady, high-minded man, there is no Honour due, though he may be great in the World, and be in place to Rule; but in the power of God the Poor is as Honourable as the Rich, and the Beggar as he that Rules; and the Honour is given as due unto the Power, and not unto any mans person.

C. I would be informed of another thing, Father, what Language I am to speak unto a single Person, whether Thou, or You, be the true Language unto a single person?

F. Why, child, a single person being One, and no more, the true Language is *Thou* unto him, or her: and hath been the Language spoken by all that have been guided by the Spirit of God without respect of Persons; And we do not read of another that was spoken by the Holy men of God unto any person, whether a King, or any in Authority under him; for the Spirit of Truth leads into all Truth, and *Thou to One* is the Language of Truth without respect, and the Spirit of Truth teacheth to speak it, and not another.

C. But how is it then that people use the word You to one another, when they speak One to One?

F. Because in that thing they do not mind the Spirit of God, and its Teaching; and so the false Spirit acting, brings forth a false Word; for *You to One* is an Apostate Language, and through the vain custom of it, is become seated in the Pride of Heart; and when the true Language is spoken, the Pride cannot bear it; but it is the true Language, child, and was so in the beginning before the fall; and God is turning it again to his people in this day of Restauration.

C. And must I use the word Thou to all sorts of people?

F. Yes, when thou hast occasion to speak to *One*; and do not respect the person of any man or woman; for it is as true to the Rich as to the Poor; and the Spirit of Truth will teach thee to speak it if thou mindest and obeyest it; and if thou dost not, it will reprove thee.

C. But is it not a thing that will become me to use good Manners? And people do not take the word Thou to be good Manners, when I speak to my Betters; and they will not have their Children taught to speak that Language, because they say it is unmannerly.

F. It is the evil words, child, that corrupts good manners, whether it be in

in a child, or elder people but true words is mannerly, and is spoken in the manner of truth, which is good manners: And thou must not mind what others say, or how they will have their children taught; but mind thou the Lord and his Teachings, and he will teach thee to speak good words, and true words, which is good manners; and it is the evil words that corrupt it: and people that know not the Teachings of God, nor the Truth of God, they know not the manner of it, and so are seeking how to honour one another, and to speak to one another, and after what manner to do it, which is not in the manner of Truth, but in the false spirit, which corrupts their words and actions, and so corrupts good manners.

C. And how must I do concerning Oaths, seeing that Swearing in many things is required? as sometimes to give Testimony to what I know; and sometimes to testify my submission unto a Ruler; and also in other things?

F. Whatever men require of thee child, thou must mind what the Lord requires of thee; and if men require that of thee which the Lord forbids thee, thou must obey God: And Christ Jesus hath forbidden all Oaths, and it is not lawful to *Swear* upon any account, though men may require it; because Christ hath commanded, *not to Swear at all*: and if thou lovest him, thou wilt keep his Commandments, and not Transgress against him, because men require thee to do otherwise; but do thou mind the Spirit of Truth, and it will teach thee to speak truth in what thou art called unto, and the *Yea* in the Truth, will bind thee to perform faithfully what thou Testifiest or Engagest to: And so in all things thou art called unto, speak the truth from thy heart, as in the sight of God, and let thy *Yea* be *Yea*; and let there be no more in any wise; for what is more comes of evil.

C. But there is much said concerning the Lawfulness of an Oath in such needful matters, as to end Strife, or engage to a Ruler, with other things; and there are many Scriptures brought for it.

F. They that bring Scriptures to plead for Swearing in this day, they do not understand the Scriptures; for He who is Lord of all, saith, *Swear not at all, neither by Heaven nor by Earth, nor by any other thing; but let your Yea be Yea, and your Nay, Nay, for what is more comes of Evil*: And thou art to obey Jesus Christ whose Doctrine is true, and who ends the Dispensation of Oaths where strife was; and in that Dispensation when they did *Swear*, and were not to forswear themselves, it was not an Oath formed in words, and then imposed by the laying a hand upon the Bible and kissing it, but was solemnly spoken from their own mouths, and what proceeded out of their mouths, that they were to perform unto the Lord; And this was the Oath commanded in that Dispensation; as thou mayst read, *Numb. 30. If a man Vow a Vow unto the Lord, or Swear an Oath to bind his Soul with a Bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth*: (now Mark Child) This was the thing the Lord commanded in that Dispensation, and it was no more but the word that was to proceed out of their own mouths, and were not to break, because it was the Souls bond; therefore they were to do according to all that proceeded out of their mouths; so that it was to proceed out of their own mouths, and not to be imposed in formed words, which binds not the Soul: And there is no Scripture that mentions any other way of Swearing in that Dispensation; but now Christ Jesus, who ends all the Changeable things, he saith, *Swear*

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not at all; but let your *Tea* be *Tea*; and it is without Exception, or putting, any difference betwixt *vain Oathes* and *solemn Oaths*; He saith, *Not at all nor by any thing*; For what is more then *Tea* and *Nay* comes of *Evil*: Therefore, child, obey thou *Christ's Doctrine*, whatever men may require of thee; and if thy *Tea* will not be taken to the truth of thy word, let nothing else be done by thee, least thou fallest into *Condemnation*.

C. Father, Inform me concerning the Observation of Dayes, as those called Holy-dayes, and that called Sunday, which some call Sabbath-day, and some the Lords-day, and whether the Lord requires that I should observe them?

F. If thou Observest a day, child, Observe it to the Lord; but he requires not the Observing of particular Days, for the Seventh Day was Holy, in which he Rested from all his Work, and that was the Jews Sabbath, and they observed it to the Lord as he commanded; but *Christ Jesus* hath fulfilled it, and ended it: And those called *Holy-Dayes* are set up in the Apostacy, in which the *saints* have been Killed and Martyred, upon which Dayes the Apostates Rejoyced and Feasted; and they are called *Feastival Days*: and thou art to abominate the observing of them, because they were set up in the Blood-thirsty Spirit; and for that called the *Lords-Day* or *Sabbath-Day*, people do not understand what they say; for the *Sabbath* is the *Seventh Day*, and the observing of that is ended in *Christ*; and that called the *Lords Day*, is the first Day of the Week, and the name *Sunday* is from the *Heathens*, who celebrated that day unto the *Sun*, and so called it *Sunday*: But, child, every Day is the *Lords-Day*, and thou art to observe them all unto him, and walk in his fear, and in his dread every Day and Hour, and who come to *Christ* and believe in *Christ*, come over the observation of Dayes, into the one Day of the Lord, which is as a thousand years; and so walk with the Lord in his Day, and observe it to his Glory and Praise.

C. I now feel my understanding pretty well informed and opened; but will the Light of Christ, in my own Conscience, let me see all these things, and teach me to understand them in Truth?

F. Yes, (child) it will, if thou enclineest to its Teachings, and standest single to obey, it will give thee a perfect understanding of God, his Way and Truth, and will let thee see all the *Customs* and *fashions*, and *Traditions* of the World to be *vain* for *condemnation*.

And now, my child, receive Instruction and be wise, and let not the counsel of thy Father depart from thee, but treasure it up in thy Heart, that thou mayst lay up for thy self a good foundation, and know the hand of the Lord to build thee up: and now I exhort thee, child, to mind the fear of the Lord, that thou mayst know the beginning of Wisdom, and therein be made wise unto Salvation; and let not thy mind (in any wise) go after *vanity*; keep thy eyes from beholding *vanity*; and as thou mindest the Light of *Christ*, thou wilt see it, and be kept from it. And now unto all Sorts and Sects of People a few words I write.

Unto

Unto the Aged.

THou that hast past over many years, and hast spent time in vanity, now wait to redeem it; thou drawest nigh thy end, and the time that is past thou canst not call again; thou must lay down thy earthly body, and how soon thou knowest not; the world must pass away, and thou must leave it, if thou hast gathered great Riches, thou must not abide with them: what profit will there be in all these things, when thou must go hence and be no more seen? And what will all thy professed Religion do for thee in that day? It will all forsake thee: Therefore, whilst thou hast yet a day, turn and obey the Lord and his living Voice in thy Conscience, that thou mayst be gathered unto God, and know his salvation, before the day pass over.

Unto the Young Men.

THou that art in the strength of thy Youth, spend it not in vain, nor satisfy thy hearts lusts, which many times provoke thee to do evil, thy days will end, and an account thou must give unto God; therefore in time consider, before the evil day come upon thee, for thou knowest not how soon he Lord may call for thee, and require an account of thee: Therefore stand in awe and sin not, but walk in the fear of the Lord, that it may go well with thee in the latter day.

Unto little Children.

THou that art yet in thy young Years, and art but like a plant springing up into strength, thou knowest not the day of thy cutting down: therefore whilst thy time is, mind the Lord that made thee, and gives life and breath unto thee, and walk in fear before him, so will he teach thee the way wherein thou art to walk, and he will order thy conversation aright, and shew thee his salvation, and thou wilt be kept from the evil of the days that yet thou hast to pass through, and will know the Power of God to pluck up the root of evil whilst thou art yet tender, and before it be too much grown in strength, and thou wilt come to be grounded and rooted in the Love of God and in that
spring

spring up like a pleasant plant, so will thy days which yet thou hast to pass through in this world, be joyful to thee; and in the end everlasting peace will be thy portion: Therefore, *Little Children*, keep out of vanity; *Lye* not, *Swear* not, *Envy* not: be *sober*, be *gentle*, be *peaceable*, be *tender*, love one another; be not *proud* in any wise; put not on costly Apparel, take no thought after that; be not *curious* in your *Meats* and *Drinks*, but having Food and Rayment, be therewith content. Let not your Apparel be more then what is needful for your bodies, nor your Food more then what is convenient for your refreshment, so will the Lord adorn you with the beauty of holiness, and feed you with that meat that doth not perish.

A few words concerning true Discerning and Judgment.

NOW is Salvation come from the most High, and the God of *Israel* is over all; he is confounding the Wise men in their Wisdom, and destroying the Strong men in their Strength, he is breaking the Idols of silver, and the Idols of gold, and every carved work he is throwing down, and his eye beholds the way of every man, and he sees the work of what soe'er it is; he is the searcher of the heart, and he passeth by and beholds the intents thereof; hidden things he brings to light, and by the gift of his own spirit he sheweth to every man his thoughts; this is his perfect gift to every man, a manifestation thereof all men have, that they thereby might profit; and though a measure of this Spirit hath a being in All, and makes it self manifest in All, and is the true light that doth enlighten all that come into the world, yet all do not receive it, nor come to be guided by it, so walk in the flesh, and cannot please God, neither can perceive the things of God, and what is performed by such as a *service* or *worship* to God, he doth not require it at their hands; and though they make many prayers, he will not hear, for they have no Union with his Spirit; and this tryes all People, and their works in a true Discerning, and gives true Judgment upon all according to their doings; and who have not this Spirit of Christ they are none of his; but all that receive it and have Union with it, they walk not in the Flesh, but in the Spirit, in which they see the *shapes* and *Forms* of every *Image* and *Likeness*, and the ground from whence they do arise; and no false birth can have a hiding place, but from the least to the greatest they are discovered, and the fairest covering that any have clothed themselves withall is seen through, and all the formed likenesses which appear this day amongst the sons of men in what they do profess of God, they are all seen to be of the flesh, and their root and principle is of that part and nature that is earthly, from which no good thing can arise; and it brings forth a birth in its own likeness, and of its own nature, which by the Spirit is truly discerned, and every work of the Flesh is manifest to the Spirit, for the Spirit searcheth all things, and truly judges all things, for the Spirit is truth; And though this may seem in many of your eyes to be rash judgment, and you may call it so, yet it will stand a witness against all that are satisfying the Flesh. For there is not any thing so
hardly

hardly received as that testimony that strikes at the Life of another, and that which deals plainly and simply with all, and desires the good of all, that meets with the least entertainment in the hearts of people; but that which flatters, and cries peace when the bonds of iniquity stand, that is a pleasing thing unto the minds of all who walk in the flesh, and that which comes to rip them up, and discover their nakedness to their shame, that they kick against, and will not own nor receive it for truth; for there is not any people would come to shame for what they do; and that which opens secrets, and brings any thing to Light, by which shame may come upon them, they turn against that, and reject it, though the thing be really true which is witnessed against; and so there is no work of the flesh that would come under the Spirits Judgement, though it be truly discerned and judged as it is, and the Discerning and Judgement stand in the truth; but those concerned in it will not own it, but cry out, Who made you a Judge? And why are you so rash to judge, as if all were to be condemned but your selves? How do you know the hearts of people? And why may not others be as right as you for what you know? So every *Form* and *Likeness* would save its own Life by putting off the Judgment, as if none could discern it; and no false birth that would have its Nakedness to appear, lest it should come to shame thereby: And thus People harden themselves against the Spirits Testimony, which in it self is the Searcher and tryer of Hearts and Reins, and none can hide their Counsel from it. [Mark] Is not this the Judge that stands at the door and knocks? Doth not he discern when Evil riseth in your Hearts? And doth he not there reprove you? What is it that you can hide that he finds not out? What can you do in your secret Chambers that he doth not know? and what thought can you think (amongst all your thoughts) that he doth not discern? And doth he not judge you in your own Consciences, if you have thought any Evil, or uttered vain Words, or done any thing wickedly? Will you deny this to be a true *Discerner* and a *Righteous Judge*? be sober, and there is a Witness (which you may feel in your selves) to answer to the Truth declared; and all that have received the Spirit, they have an Understanding given them, by which they are able to discern the Flesh, and all the works of it, and give true Judgment upon it without respect of Persons; not judging according to the Flesh, but according to the Spirit, and sees to the Root and Principle from which all things spring up and grow; and they do not judge according to the outward appearance, but judge righteous judgement; for such as discern no further than what outwardly appears, and then judge according to that, Others from the same ground may draw as true a Judgment against them.]

And here people are not to Judge, lest they be Judged; which is a place much alledged against true Judgment, but who so judges one of another, it is not in the Spirit of Truth which doth Discern through all Appearances; but it is in the flesh which cannot perceive beyond what doth appear: And so all the false Births give judgment one against another, and cannot bear the judgment of one another; then they are provoked and angry one with another, and run into Confusion and Distraction, Warring and Fighting, and Destroying one another about their formed Religion; none being come to the Spirit that gives a Discerning through what appears, and gives true judgment in the ground: but all born of the Spirit have true Union with it, and the flesh and the deeds of it, are subdued under it; and they are no more in the flesh, but in the Spirit;

and have received Christ Jesus the Lord, and walk in him, and are Spiritual, and the Spiritual man judgeth all things, and he himself is judged of no man : And whether you can receive it or no, you are all truly tryed and judged not in the Flesh, but in the Spirit ; and your *ROOT* and *FOUNDATION* is seen and discerned, and is not found to be that which was in the beginning, but that which the Subtily generated since the beginning, and so doth he rule over you, and blind your minds that you cannot see nor discern further than what appears ; and the Myſtery of the Kingdom is hid from your eyes, and you run into the Words with your carnal Minds and earthly Wiſdom, and from what is Written draw ſomething to your ſelves, and form up a *Likeneſs* in your conceivings, and bring that forth in the ſtrength of your own wills ; and this is your Foundation, and the firſt principle of your Religion ; and ſo the *HARLOT* hath brought forth many children, which in her Womb have all been conceived, and yet are not formed one like another, but all differ in their *Shape* and *Likeneſs*, and then ſtrive one with another, and yet are all children of one Houſe, and all of one Kingdom ; but no Love nor Unity found amongſt them ; but Envy, Hatred and Malice, and all one againſt another, and divided into Heads and Parties, which is an evident Teſtimony of the Ruine and Fall of your Houſe and Kingdom ; For, *A Houſe divided againſt it ſelf cannot ſtand.*

Therefore come out of it, leſt it fall upon you, and utterly deſtroy you, and all come to that where Peace and Safety is ; for God hath prepared a ſure Refuge and Reſting-place for all that will come : And he hath gathered many into Unity and perfect Peace therein ; and they reſt in his Love, and are preſerved in his Power, and he alone is their Strength and ſure Defence ; ſo hath the Lord made his power known in this his Day, and hath gathered a Remnant to that which was in the beginning, which was the Saints Life, and from which the Scriptures were declared, and of which they all teſtified, that is now made manifeſt which the falſe Apoſtles ravened from, and many Sons and Daughters are come to glory in it ; and this is the Spirit of Truth which leads into all Truth, that cuts down Tranſgreſſion, and Reigns over the Head of the Tranſgreſſor, and doth diſcover clearly all the deeds of Darkneſs which are come up ſince the Days of the Apoſtles, and are practiſed by ſuch as are in the *Apoſtacy* ; and this comprehends all, but cannot be comprehended of any ; it is pure, Everlaſting, Unchangeable, and no Variableneſs there is in it : All that in it do believe, have found the Author of Eternal Salvation, and are come to the Wiſdom and Righteouſneſs of God, and to the enjoyment of Eternal Life, which is in *CHRIST JESUS* the Lord, whoſe Glory and Majeſty is ſpreading over the Earth, and who is gathering a Holy People to Himſelf, that in them his praiſe may be ſhewed forth ; who alone is worthy, God of Gods, and King of Saints, who by all his Redeemed Ones is, over all, Exalted, Magnified, and Praiſed for Ever and Ever.

So the Lord give you underſtanding in all things.

*Something of Truth manifested for the Travelling
Birth to peruse and meditate.*

1. **M**An by Transgression having lost his first Estate of Innocency, Simplicity, and Uprightness, he is altogether incapable of recovering himself, and restoring himself into it again, which the Wisdom of God beholding his own compassion moved towards man, and in his Wisdom he prepared a Way in the Light of his Life, by which man might come again into the created state of Uprightness and Innocency; and herein the Love of God is universal, and is not bounded nor limited, whereby he doth appear to be a God gracious and merciful unto all mankind, who by transgression is alienated from his loving kindness and mercy in the Light of his Life within every man, that man thereby might turn unto him, obey, and believe in him, that so by the Light and Power of his own Life, he might Redeem man out of all iniquity, transgression, and sin, and restore him into innocency, simplicity, and uprightness in his own Life, where his mercy and peace comes to be enjoyed according to the degrees of restitution.

2. The Love and Mercy of God being thus held forth in his own compassion, and tendered in the day of his Visitation unto all mankind, it doth thereby appear that God would not have any to perish, but would have them turn to the Light of his Life, when by its Testimony it doth reprove them in their own Consciences, that so upon their obedience to the reproof, he might convert them, and heal them, and restore them.

3. Man thus considered in himself, as wholly incapable of recovering himself, and restoring himself, then he is to cease in all things as to himself, and wait singly upon God in the Light of his Life to see his Salvation come from him alone.

4. When thy mind is thus turned to the Light of Christ Jesus in thy own Conscience, and that thou begin to yeild unto it, and to obey its testimony, then in the Light a holy thing is conceived, and by operation quickned and being conceived and quickned in the Life, it breatheth and thirsteth after Life, and the Life doth nourish it by giving more Life unto it, and so prepares it for the day of its bringing forth, which in fulness of time doth come to pass; and thus is the birth which is born not of the flesh, nor of blood, nor of the will of man, but of God.

5. When thou art drawn towards God in the Light of his Life, and art quickned by the Life to breath in tenderness after a larger measure of its fulness, then do thou wait to be preserved in the present measure which thou hast received; for if after thy mind be turned to the Light, and thou begin to behold something of the excellency and glory of the Life, and of the Kingdom,

dom, and to have some tastes of it, and then start aside from the Light, and begin to will and run out of it, and to compass to thy self the sight and spectacle which in the Light is shewed thee, thou wilt run into great danger suddenly; for that part which will run out of the Light, and compass and gather that which in the Light is seen, that part will enrich it self, and cloath it self with the work of its own hands, and thou wilt certainly find, that in such openings there will arise a ravishment and a joy in thee, thoir being come to a sight of the glory of the Life in the Vision or Prophecie, and if thou give way to that part which would be hunting and running out of the light, to fetch that in which in the light thou mayst behold, and so conclude thou hast attained it, and from thence satisfie thy self and create thy own peace in thy satisfaction, thou sits down satisfied in that which is polluted, though thou hast had the openings of that which in it self is true.

6. When thou art come to the openings in the Prophecie, and in the light beholds the Glory of the Kingdom, then in the light keep stayed, and wait to be guided by the drawings and leadings of it, that so by the light thou mayst be gathered into the life, and do not hasten in the froward part to catch and gather that, to thy self which is opened in Prophecie, for that part which in the forwardness doth catch and gather what is opened and seen in the Prophecie, that part will work by imagination, and form a likeness in a false conception, and so will advance and set that up as if it were the true birth, and thereby thy mind will be lifted up in the apprehension of thy attainment, and Antichrist will reign over thee, and destroy the holy thing which in life is conceived and quickned, and darkness, will set up it self under a shew of an Angel of Light, and then thou wilt lose the sense and feeling of the life and its drawings, and miss the Birth of the Son whose glory thou hast beheld in the Prophecie; and where Antichrist thus sets up himself by his deceivable working, he rules in Spiritual wickedness in high places, and they that expect mercy and peace from God in such a state they deceive themselves, *for mercy is with him that he may be feared*, but that which exalts above him doth not fear him, so cannot partake of his mercy, but must be taken away by his Judgment, and so there is a difference made between the precious and the vile, and the mercy reaches the precious, but the vile is judged.

7. When thy mind comes to be exercised towards God in the Light of his Life, and thou art made sensible that thy Soul wants true Peace, and that thy breathing go to God in the pure earnest, then wait in the Light to be preserved in patience, and keep thy eye to the leadings of the Life, that darkness may not cast thee down by accusations; for if it cannot heighten thee, it will labour to cast thee down, and will not cease to present unto thee thy own unworthiness and weakness, and will beget questionings in thee whether thou love God fervently, or whether God will accept thee and so the opposing Spirit may cast thee down in thy young nest, whilst yet thou art not grown in strength to rebuke thy Adversary, and that will cause fears and doubtings to enter thee, and grief, and sorrow, and mourning to come upou thee.

8. When thou feelest that thy mind is disposed towards God in the light of his life, then do thou stand still and be watchful, that the light may keep thee in a true sense of thy own poverty, and the riches of Gods mercy, and so preserve thee in a single dependency upon God alone, and then he will

will appear for thy help when thou hast need, and will succour thee in thy travel, and strengthen thee according to what he requires of thee, and every step thou settest forward in obedience to his movings, thou wilt feel his hand to lift thee up, and his arm to draw thee on, and what hast thou to do for thy self, but to wait upon God to renew thy strength in thy travel, that thou mayest follow him in his own way, and not depart from his Counsel; and if thou abide in the drawings of the Life, he will not leave thee behind him, but will enlarge thy heart to run the way of his Commandments; so thou that art travelling in the way of life, keep thy mind in the cool and meek spirit of God, for in that is life, and there thou wilt discern when any passion riseth, or any extreame worketh; and when the life moves by operation, and raises thee up in the power of it self, and makes thee fresh and living with its own virtue, then yield thy self to be disposed by it, so will no false height enslave thee, nor any accusation entangle thee, but the life will preserve thee in it self, and lead thee in the feeling of the love in which is the true temperance, that gives dominion over all inordinate affection; and here thou wilt come to understand that it is God alone that worketh all thy works for thee, and so thou wilt be brought to cease from all thy own labour, and to wait upon God in a single dependency, to feel his movings, drawings and leadings, whereby thy way will be peace, and thy path pleasantness, and the Lord thy God will give thee the refreshing Mercy in his own love, by which thou wilt be comforted in thy travel, and be made strong to persevere unto the end, and then what thou hast seen afar off thou wilt come to inherit, and what thou hast breathed after thou wilt come to enjoy, & so thou wilt know that the life which quickned thee, the same will satisfy thee in the lot of thy Inheritance, for mercy and peace is unto thee who art subjected unto the will of God; and thus doth God alone bring to pass the counsel of his heart for his Seeds sake; therefore let all flesh be silent, and keep in silence, for time is with the Lord, and his own time is the best time, who in time begins his work, in time prospers it, and in time perfects it, and so in time quickning, in time nourishing, and in time bringing forth the birth of his Life; and this can no man do for himself, with all his own labour, therefore feel thou the Lord who art quickned by him, and cast all thy care upon him, for he careth for thee, and in Humility he will exalt thee, in wants he will supply thee, in poverty he will enrich thee, in nothingness he will fill thee, in distress he will comfort thee, and in his Love and Life he will give thee all things freely, and so in innocency, simplicity and uprightness in the Seed of God thou wilt walk with God in the Paradise of his Pleasure.

Now learn a Parable, the Vine is a tender plant, and all extreames are contrary to its nature; therefore in Winter it neither blossoms, nor bears Fruit; but the Seeds of its nature retire into its root, and there preserves it self in the extreame of cold, and violent storm, but when the temperate Spring comes the Seed ascendeth, and fills every branch with its virtue, whereby the branches shoot and spread abroad, and the Grapes they multiply and grow in clusters, and this comes to pass in the Spring time, when the Suns temperate heat breaks forth, and the Clouds moderate dew and showers descend, even so is all born of God. So thou art tender in the Life, wait for growth in the same, and when the life moveth by its own power, do not quench it by reasoning, for though it work in its power, and may dispose thee by its power, yet is the moderation, temperance, and pure wisdom in it, and all extreames of passion

are subdued by it, and so thou sitting in Life, thou sittest over all deadness, and also over all unruliness, and in the pure temperance of the Life, thou feelst Gods presence, his virtue and goodness, by which thou art made fresh and green and fruitful, and in that state the Lord hath pleasure in thee; so it is a weighty matter to understand the true place of temperance, for it lies beyond the comprehension of the deepest reason in the Fall, and through Faith is found in the Life which reason cannot compass, for where it will it bloweth, and when it will it worketh, and by its working enliveneth, and so by its motion disposeth the mind in the pure temperance of its own nature and property, in which there is no contrariety by any composition, and therefore the motion of the life cannot be truly called a passion or an extream, though it may dispose the mind contrary, or beyond what the wisdom below can fathom or comprehend.

So every Babe of Life, hold fast that which in the Life thou hast received, and what thou mayst farther see in the Prophecie unto which thou art not yet attained; wait in patience, and let patience have its perfect work in thee, and the Life will draw thee and bring thee into it self in its own time, and what thou hast not yet seen, be not inquisitive to know, but live by Faith in the measure of the Life which thou hast received, and unto which thou art attained, and let not thy reason search into the secrets of God; and being stedfast in the faith unto God, and holding fast that which thou hast received in the Life, and in the drawing of the Life keep thy way; that which thou hast not yet received, God will give thee in his time, and what thou hast not yet seen God will reveal it unto thee, and so by the Life thou wilt be preserved in the feeling of the Life that is present with thee, and in the virtue of it thou wilt grow from one degree to another, and so in due time come to be perfect and entire therein, and in thy place where thou art travelling in a measure of the Life, thou wilt feel perfect union with God, and with all the Lambs and Babes born of God, in what degree soever they stand in the Life, and thou wilt also feel union with every motion of the Life, whether in Babes, Strong-men, or Antients, and the Life will conform thee unto what is practised by its own motion, and so thou wilt hold the true Form in unity as from the Life it is moved, observed, and practised, which being less or more, it is but one in all, and doth perfectly agree in it self both in ground and practice; and what is formed by the Life, and manifested from the Life, that form is not without the power of Life, but is filled with the glorious presence of the Love of God, and that manifestation is to be submitted unto in all humbleness of mind, as in the sight of God, and there every Babe, Lamb, and Plant will receive the Heavenly nourishment, and so grow up as living Members of a compleat Body in Christ the Head.

In the Light of Christ is the riches of the Kingdome, and in the Light are all things ministred that is good for food; for the Light gives the favor of the Life, and the Life is the Souls nourishment; and this bread comes down from Heaven, and hath Life in it, and they that eat it live by it, and do not die: Therefore in the Light all are to enter into the House of the Lord, and wait at his Table, where Food is prepared, and the Cup filled; and in all Humility to receive what the Father giveth, and covet no more, and then you will sit as a Family at one Table, and discern the Lords Body, and feed upon it, and not be condemned, and herein God commends his Love unto you, in that he furnisheth his Table for you, and gives you to drink of the River of his Pleasure freely; and this is the Cup of the New Testament in his Blood, which is his Life,
and

and it doth not corrupt or decay in it self, but is always new and fresh, and living; and so there is a time when the Life opens and ministers, and there is a time to receive it, and a time to retain it, and a time to feed upon it, and a time to encrease in it, and a time when some may be spared, and a time to deal it; and this is the Son of Wisdom that abides in the Fathers house, and is always in his Presence, and knows the Fathers time in giving, and observes the Fathers time in disposing, and he neither carelessly hides his portion, nor prodigally spends it, but in the Fathers counsel is ordered aright: therefore every one know your own portion, and when ye meet together in one place, sit down at the Lords Table, eat his Body, drink his Cup, for that is your portion, and alwayes feel it new in the Kingdom, and do not give your own portion unto any, until you have enough for your selves, and some to spare; for when God commendeth his Love unto you, and that ye taste how good he is, then sink down into it, that you may come more into the fulness; and what is given receive it as your own portion, and feed upon it and grow in it, and run not from the Table with a taste, and prodigally spend it; for so you may give your own Bread away which God commends unto you for your own use, and thereby lose your portion, whilst the Children of the Kingdom sit at the Table and feed together at the Table, eating the Bread of Life, and drinking the Cup of Blessing, and so inherit their own portion, and increase in it; and then the Cup overflows, and they can spare a little, and yet have enough for themselves, and this is a safe state for every one to keep at the Table of the Lord.

This is given forth from the deep love of God for his chosen, who breath in his Life to do his will; unto whom be everlasting Peace.

Nottingham County Goal,
the 3d. Month, 1663.

William Smith.

The End.

A General

A
 GENERAL
 EPISTLE
 FROM THE
 SPIRIT
 OF

Love and Peace,

Unto all the upright *Israelites*, who are Born of the
Seed that are blessed for ever more.

With some things opened concerning the two Seeds.

To be read amongst Friends, when in the Fear of God
 they are met together in the same Spirit, that thereby the whole
 Body may be Edified, and Comforted; and all in one Life
 perfectly established for ever.

This is only to goe amongst Friends, and not otherwise.

VV. S.

YE Lambs of God, partakers of the Heavenly Calling, who have tast-
 ed, and do taste of the endless life, in which ye feel the Love where-
 with God loves you, in the same love I am present with you all
 where I behold you, and feel you as the blessed of the Lord, and in his
 love I am mov'd in true tenderness to manifest unto you what in his life is fresh
 upon me, & though there be many of you amongst whom my travel in body
 hath not been, yet my travel in Spirit is daily on your behalf, even breathing
 in the Spirit for the good and welfare of you all, for you being brought before
 me

me as one body, and beholding you as the gathered of the Lord, his love did open plentifully, in me to you wards, and as a fresh and living stream doth reach you in your habitations: that ye thereby may be edified and comforted, for what is our labour and Travel of love, but to inform one another, and edifie one another in the truth of God; and to build up one another as dear children born of one life, in which life we are comforted together, and have comfort in one another, you it is that from the beginning have seen the mighty acts of God, and are sensible of the power that hath preserved you unto this present time, you can read the former mercies, and you can read the present mercies, and there is not any benefit slips out of your minds, but the true sence of all mercies remains with you, and you can read them to be your Souls comfort, it need not be repeated what God hath done for you, because you are kept in the fresh sence of what he is doing, and thereby feel him to be the same to day as yesterday: Yea and much more abundant, for your heart and minds being single unto God, so doth the Seed of God shed abroad the fresh Streams and Rivers of Life, in which ye haven taken root, and feeling the nourishment of the same, and springing up through the nourishment which ye receive, ye are the true *Israelites* indeed, *not after the flesh, but after the Spirit*, in which Spirit ye receive life according to measure, and in the drawings and leadings of the Spirit, goe on from one degree of Godliness to another, and so grow into a larger measure of the life, and of the glory, and still press forward to the mark, for many may run, but it is one only that obtains the prize, for the Spirit is but one, and it is by the Spirit that life is obtained, and they that run in the Spirit, they only obtain the prize, and having obtained it, they know there is nothing beyond it, and that all things below it have their period in it, for the life is the one, and the only true good, and there is no higher dispensation to be expected, neither is there any thing besides it true: now ye that are come to the endless life, ye are come to the only true spirit of love and peace, and ye have your satisfaction and consolation in the virtue that proceeds from it, for in it self it is the fulness of everlasting blessedness and whatsoever would point you unto any thing beyond it, as some more excellent and glorious administration, do not yeild your selves to answer it, for that will run you into apprehensions, conceptions, and comprehensions, and so draw your minds from the measure of Gods spirit, wherein the love and life, and grace of God is freely dispensed, and whilst you are drawn to expect what may be, you will loose the favor of life that is present, and so run into divers apprehensions and conceptions, whilst you seemingly may be waiting upon the life, but the mind being singly stayed in the measure of the spirit received. Every one comes to see and feel their own attainment, in the love, life, grace and mercy of God, not by any apprehension, but by an infallible Seal in the Spirits demonstration, whereby they feel their own place and standing to be sure in the Spirit, and so hold unity in the Spirit in every degree of the Spirit, and they are truly contented with their own attainments; and where any are behind them, and travelling in the same Spirit, they labour in love to bring such forward in the drawings of the Spirit, and so into the place unto which they have attained before them, and then go forward in the movings of the spirit to attain what they have not yet attained, but for any to hold forth a higher dispensation generally, as if none had already attained, and to look at their place and standing to be higher than those that have attained; this is to set up Prophecies, before the birth of the Son, and therefore it is safe for every one to consider their

own place and standing, and unto what they have attained to walk by the the same rule, and to mind the same thing, still pressing forward in the Spirit to attain what is set before them, and to gather such as are behind them to come unto them, for none can gather into any higher place or degree in the Spirit, than the same place into which they have attained, and in which they stand, wherein they being contented, and eying the leadings of the spirit, they look to the mark before them, and they look at those that are following after them in the same spirit : and so the love hath a free course throughout the whole body, and draws the weak and feeble which are following on in singleness of heart, and cherishes them in the in true tenderness, that they may come up into the same place unto which any are attained in a higher degree, for though many experiences may be declared, which in themselves may be really true, yet at the highest they are but effects wrought by the Spirit, and that which worketh, is greater than that which is wrought, and is worthy of more Honour, and it is not tyed or limited unto experiences, but worketh according to the good pleasure of its own will, and they that have passed through any experiences in the leadings of the Spirit, they are to inform the minds of all unto the Spirit, and leave the effects to its own pleasure, which may work the same experience, or another experience by the operation of its own power, and though experiences may not fully be the same in every place, yet there may be a true growth witnessed in the Spirit, and a going forward into the liberty of its own life, and so those that have passed through the Sea to gather such unto them as are but coming out of *Egypt*, and those that are in the wilderness, to gather such unto them, who are but come through the Sea, and those that are entered into the good land, to gather all unto them that are following after them in the leadings of the Spirit, and this will bring all forward in the right Way, and the Cloud will be known before, and the Pillar of fire behind, and all *Israel* will walk safely ; and such as are not come into the Land, they will be preserved in their Travel, and in due time will be gathered unto those that are entered, who are settled in the life, and sealed in the life, which is the highest dispensation of God, and besides which there is not any thing true, for the birth of the Son is the final end of all Prophecies, and there is not any dispensation greater, neither is there any to be expected higher, though divers manifestations may proceed from this life, according to time, yet in himself he is unchangable, and manifests his own mind, and will in his own pleasure, and there is not any manifestation that proceeds from his life, that alters, or changes the substance of his own nature and being, for he is all glorious himself, and there is not any glory beyond him or above him, and who are not yet attained to the full Resurrection of his life, they are to mind their own degree unto which they have attained, and if they have attained unto any measure of the life, and the glory of the life, they are come to the last dispensation of glory, though may be not to the full and perfect glory in that dispensation : and therefore they are to wait for the fulfilling of what is behind in themselves ; and not to diminish the Sons glory where he is risen, by holding forth a higher dispensation of glory yet undiscovered ; for that is but a Prophecie which the birth of the Son fulfilleth ; and he is come unto whom all Prophecie pointeth, and in whom they are all fulfilled, and they that are born of his life, they cannot return into the Wilderness where temptations may enter, but lie in the bosome of his love, and in the hour of temptation are preserved by him, and here is the Creatures nothingness, and Christ all in all ; who is riches to the poor, and

a Helper of the needy, and unto whom let your eyes be kept single, ye dear *Israel* of God; for he is the first, and he is the last, and besides him there is no Saviour. Who is it that called you out of *Egypt*, and who hath led you by the hand in the day of your youngness, and who hath lifted up your hands in the day of your weakness, and who hath preserved you in the hour of temptation, and who hath comforted you in your great affliction, and who hath eased you of your burdens, and who hath delivered you out of your troubles, and who hath brought you into the place where you now stand, is there any besides him that hath done any of these things for you? Nay, it is he alone, and not another; and whatsoever would lessen the authority of his life must fall before him; for he is judge of all, and his judgments are true for ever; and though his compassion be very great, yet doth not his judgments fail; for many may secure themselves, as if he was not come who hath all judgment committed to him, and so do rather judge his judgment than submit unto it, and thereby harden themselves in their own way: now that every one in this may be careful, and none judge before the time, because true judgment is committed unto such as know his time, for they that have his judgment, they have his compassion also; and they do not judge in forwardness, but bear and suffer long in tenderness, but where his Compassion will not break, his judgment will cut down; and however it may be rejected, yet it can never be avoided; and they that are truly single unto God, they rather fear the judgment than turn against it; nay, though it may not be true judgment, yet they will enter into a search, and with Gods witness prove themselves; and if by the witness they be cleared, and can approve their hearts unto God, then they have their rejoicing in God, and can truly pity those that have judged before the time, and this keeps out all prejudice, and reaches the good in all that have judged amiss, and so brings true judgment over that spirit, which hath no judgment in the Son, but gives judgment against him. So you that have attained unto any measure of the Life, mind your place therein, keep low in the fear by which you will feel your growth, and so come from one degree to another by the Resurrection of the Seed, and there hold your unity and fellowship, considering one another in your places, and feeling the love of God in every degree unto which you are attained, and there your bowels will be full of tenderness, compassion, long-suffering, meekness and gentleness: there is the true bearing and forbearing one another, when you feel one another in the measure of Life, in which you love one another, even as Christ hath loved you, for whatsoever is begotten of God to breath after him, if it be never so little in the pure measure of life, that is to be tendered and cherished in all dearness, the bruised Reed is not to be broken, nor the smoking Flax is not to be quenched, and if any yet sit in *Egypt*, groaning under the burden of *Pharaoh's* oppression, oh let your bowels break unto such, that in tenderness you may be a comfort to them, knowing that the Lord had compassion upon you in that state, and so reach the good in all, but let the obstinate spirit be unto you a stranger, because it burdens that which is tender towards God, and where tenderness is shewed unto that spirit, it strengthens *Pharaoh* in his wickedness, and thereby add affliction upon the Seed, and makes it groan under heavier weights and burdens.

And now the day is come that puts a difference between the precious and the vile; I do not say it is to come, and is not, but that it is come, and also coming, which manifests the nature of every Root and Branch, and therefore let all the upright *Israelites* walk in the day that is come, for it is the day of the

the Lord. the day wherein the Sons glory is revealed, whose coming hath caused the night to pass away, and many can say the night is over and gone, and the perfect day is come, the day in which the Son is born, and a child is given, who is the heir of life and blessing: oh let *Israel* be glad, and *Jacob* rejoice, for the glory of the Lord is risen upon thee, arise thou in it thou *Child of Promise*, shine forth in thy light, shine forth in thy glory, say not it is yet to come, but shine forth in that which is come, let not any thing discourage thee, for thy deliverer is come, follow him faithfully, and enter wit him into the Land of Rest, and there inherit thy portion in his own fulness, where all true *Israelites* rejoice together, where praises are sung in unity, and no jar nor discord in the harmony, but the Lambs Songs, in the Lambs life, to the Lambs glory over all for ever.

And now I beseech you suffer the word of Exhortation, forve line another in every office of love, and let not greatness be in your eye, but watch over one another in singleness of heart, and as dear children be at peace one with another, and have fervent love amongst your selves, that the sweet Oynment of of life may be a sweet savour in all your vessels, and the virtue of its precious balm may heal in time what soever rises to offend the body, for it is the wise part of the old nature that seeks for greatness, from which nature all prejudice and discord doth arise, but the birth of Life is willing to serve, and in serving no discord can enter, and as ye stand submitted to the love, and in the love serve one another, you will have true rejoicing together, even as a body composed and compacted in that wisdom that seeks nothing but the glory of God alone.

Behold I make all things new, saith the Lord, my furnace shall separate mixtures, my fire shall consume the earthly matter; the will of man shall bow, and the glory of all flesh shall pass away, for the works of my hands are verity and truth: who shall plead with me, and who shall stand in the mixture and not be consumed, for behold I come in power, and my Judgment is with me, saith the Lord God, and my love is to my own Seed, and my goodness doth not cease, my own birth shall rejoice therein, let all feel my tender Seed, for my Jewels I am making up, and binding together my chosen ones, and the new Heavens shall be their habitation, for it is my purpose to make all things new, and that which is new shall only remain, and the glory thereof shall cover the the earth, and shall pine away that feeds not on my bread, but my Lambs shall have plenty in my house, and rejoice together at my Table, and I will be glorified over all flesh for ever, and the Soul that stands in my Council shall rest in everlasting peace, saith the Lord God Almighty.

Something opened concerning the two Seeds.

Great is the Mystery of Godliness, Therefore the Trumpet is to give a certain sound, and the pipe is to make a true distinction, for the trumpet is not to sound against the Seed of God, neither is the pipe to play to rejoice the Seed of the evil doer, but the trumpet and the pipe is to distinguish the two Seeds, in their ground and natures, and man is to be considered as he is joyned to either, and is one with their nature, for man was created wholly a right Seed, and

and a noble Plant, and in that state he stood in the mercy, in the grace, and in the blessing, but he joyned to the evil Seed, and thereby degenerated into the Plant of a strange Vine, and so became subject to the will and wisdom of the flesh, which was not of man, but of the evil Seed, for man was created in the will and wisdom of God, and in the righteous Seed of God he was a man, and bare the image of God in the true manhood, but the will and wisdom of the flesh was generated by the evil Seed, unto which man yielding himself, he entered into the beastly properties of the Serpents nature, and so lost his righteous Image in which he was created in the righteous Seed, and though man did thus degenerate from his created state, and entered into that nature which is under the Curse, yet he remains a man in the property of his Creation, and the nature of the evil Seed is the mans burden, and he groaneth and travellet in pain under it, being separated by it from the blessed Communion of the fulness of his Creatour, and it is the nature and properties of the evil Seed that God appears against and destroys for the mans sake, that by his own power he might set man free from that nature which is liable to the curse for ever: and it is the work of God to save man, and not to destroy him; for if the appearance of God should universally destroy man, then there is nothing remains to be restored, and therefore God appears against the evil Seed, and also against man, as he is one with that nature, and yet for man to redeem him out of that nature: And he appears in Judgment to destroy that nature by which man is oppressed and burdened, and so to reconcile man to himself by Jesus Christ, and thus God appears in his free love, grace, and mercy unto man, but in judgment, wrath and vengeance, to cut off and destroy the Seed of the evil doer; unto which nature man be joyned, and in which nature his mind being lifted up and exalted, he also partakes of the Judgement that falls upon that nature; for man being entered into the evil Seed, he is cloathed and covered with all the bad properties of its nature, and in those properties he appears not as a man, but as a beast; for the manhood is thereby captivated, though the mind of the man be lifted up and exalted, yet the property of his nature as a man is sorely oppressed and afflicted, and the Image of the manhood is buried and lost under the evil properties of the evil seed, and there Death reigns over man, yet not so, as that it doth destroy the property of man, but only separates him, and alienates him from the center of the life of blessedness, and is in the separated and alienated state. The love of God in the light of his life doth reach unto man, and his grace or favour appears unto him, and with his grace he visits him, and with his light and grace he shews man the evil into which he is entered, and doth convince him of it, that man thereby might turn his mind from the evil unto God, who is the chiefest good, and so come to repentance for all the evil that he hath committed by the instigation of the evil seed: and if man do not here lay hold upon the grace of God, and the favour of God, and yield himself to the drawings and leadings of it, and so forsake the evil of his doings by true repentance, he destroys himself in his gainfaying, not laying hold upon the grace which is manifest from God unto him, and is mighty to save him, he thereby becomes liable to the eternal judgment, wrath, and woe, even as doth the evil seed with all the evil properties of it, and yet the grace doth appear unto man to save him, and not to destroy him: and as man lays hold upon the grace, and joyns unto it in its appearance, so doth it separate him from the nature of the evil seed, with all its evil properties; and it helps the man, and relieves the man by the power of its

own strength, and by its power it judges the evil seed, with all its motions and temptations, and thereby preserveth the man, and saveth the man out of temptations, and so it is not of works, but by grace that man is saved, whilst the evil seed in judgment is condemned, for grace is not the seed of the evil doer, but unto the man, and though man be in bondage to the evil properties, yet if he lay hold upon the grace and receive it, then the grace worketh unto separation from the evil, for it doth not appear to save man in the evil, but to separate him from it, and so cut off and destroy the evil in judgement, and thereby redeems, and saves, and sanctifies, and reconciles, and justifies the man, and all the works in man, and so man is wrought by the grace freely, and man is thereby saved and not destroyed. So the two seeds are to be distinguished in their natures, which in themselves can never be united, or otherwise, the evil Seed may be strengthened and made to rejoyce, which is to be judged, and the good Seed may be beaten down which is to be strengthened and cherished, and as the Love of God doth open in its own freeness unto man, if the evil Seed draw that to it self, it will transform it self into the likeness or shape, and so shew it self in the transformed Image, and appear as the highest good, yet the true birth sees through its likeness to its nature, and cannot joyn with it in unity, for contrary natures can never be united, and so grace is to the man, but judgment to the Seed of the evil doer, though transformed as an Angel of light, and as man receives the grace, so by the grace he is restored into the fulness of the blessed Seed, and thereby set free from the nature and properties of the evil Seed, forsaking the body of the Adamical flesh, and even into the body of the everlasting Seed of God, and so becomes united unto God by Jesus Christ who is God and man: It is Gods witness that makes a true distinction, and not any apprehension of the fleshly wisdom, for that will speak peace to the oppressing nature, whilst the innocent Babe sits mourning under it; but by the witness the two natures are separated, and Judgment to whom Judgment, and Mercy to whom Mercy belongs, and so by the power of God, the oppression is judged, and the oppressed helped and relieved, and there is perfect unity in the perfect life which is the bond of peace.

I am truly moved in that love which breaketh, dissolveth and melteth my heart to salute in all dearness and tenderness, the whole Family of my Fathers house, and heirs of his Kingdom, in every Nation, Country and Island where this may be ordered to come, and the God of all peace give unto you that peace whilst the world cannot give you, nor mans power take from you, where I lye down and rest with you, ye blessed of the Lord.

Nottingham County Goal,
the 24 day of the 4 moneth, 1663.

William Smith.

The End.

T H E
STANDING TRUTH:

In which may be seen how every ones House is ordered, and
how their Families are provided, and what Peace they have
in their Dwellings, and whether they be *CHRISTIANS*
or *INFIDELS*.

With some Directions to the Everlasting Rest.

ALSO A
NARRATIVE
O F

Some Unjust and Cruel Dealings by *William Pock-*
lington of *North Collington* in the County of
Nottingham, against *William Smith* of
Besthorp in the same County, concerning
Tythes: And something touching
Tythes in the Ground.

With several Cases stated concerning the *Law*, and concerning the
Practice in the Law; and how the innocent People of God (cal-
led *Quakers*) have and do suffer in some Cases *contrary to the*
Law, and in some Cases through the *Illegal Practice in the Law*.

And the Liberty of all that suffer in Bonds for *Tythes*, justly
claimed and demanded upon good and sound Gronnds from
the Law. With many other Branches in Particular Cases.
Which are Publishd in Love to all People.

By *William Smith*.

STANDING TRUTH

In which may be seen how the same House is divided
how their families are divided and what is the result
in their dwellings and what is the result
of the same.

With some Directions to the Dwelling House

NARRATIVE

of

some History and Civil Doings of William Cook
Esq. of York College in the County of
Yorkshire against William Cook Esq.
Esquire in the same County, concerning
the same: And something touching
the same in the County of

TO THE READER.

READER,

IN the first part of this Book thou mayest behold the Universal Love of God, with the Work of his Power, and thou mayest also behold how man comes to be regenerated, and washed, by the Everlasting Truth, and what the state of man is in the Truth, and what the state of man is out of the Truth; and thou mayest see how Life is attained through Death, and how Rest and Peace in Christ Jesus comes to be possessed. In the middle part thou mayest behold a Testimony unto the Truth, and Enmity and Deceit in opposition to the Truth. In the latter part thou mayest behold divers Cases stated, by which thou mayest perceive something of the Law, and the practice in it, and how deeply, innocent people suffer for want of Right: And these things thou reading over, and diligently observing, it may overcome thee, to chuse the better part; and in so doing, thou wilt be kept out of all crooked and perverse ways, and not run with those that are wicked, nor joyn hands with cruel men. And as for thee middle part of this Book coming to view, it is through a necessity upon me to do good, and that Warning may be taken by all who in such cases are concerned: for I do not publish that part, because I would lay open the faults of any, neither to boast or glory over the weakness of any; for I have received the Love of God, and with that I can cover a multitude of Offences; though in the same Love a Necessity is upon me, to make such Practices manifest, that whosoever is found in them, may speedily repent and turn from them; and that such as are yet free from them, may be preserved out of them. that so all may come to find mercy with the Lord. And now let

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To the Reader.

*thy mind be to the Good in thy self, and with the Light of Christ
Jesus read this Book thorough, and learn of the meek Spirit of God,
for in that there is no envy; so will it teach thee Truth, and lead thee
into all Truth, where thou wilt feel the Everlasting Springs and
the pure Streams of cleansing; and as thou waitest in the Spirit,
thou wilt feel the Effects of it to be Love, and the Virtue of its na-
ture, Gentleness and Peace; and if thou mindst it, to obey it, thou
mayest do well, in which my labour will be answered, who desires
the well-being of all men.*

W. S.

THE

T H E

Standing Truth, &c.

Love is of God, and by the Light of Christ Jesus, the Love of God is shed abroad in the hearts of all that believe; for the Light is a manifestation that beameth forth from the Love, and in the Light the Love is tendered, it is an universal Principle, that in its own purity discovereth the world in mans heart; for the universality of its manifestation is not inclosed within the compass of any bounds, but unto all men it giveth light, and makes manifest with its light, what is present in every man; and in this manifestation the darkness cannot limit it, for it is manifest in the universal love of God, to give light to all that are in darkness, that all in it might believe, and come to everlasting Life. Now here is the love of God first to man, which love being received, as in the Light it is manifested, then man comes to be drawn with the love of God, to love God again, and this is perfect love, with which love the sinner is sought, and for sin reprov'd, wherein the Lord God doth make known his own compassion to a sinner, and doth manifest, *That he would not the death of a sinner, but hath given his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life.*

And with this light of Christ Jesus is every man enlightned that cometh into the world, and by it, there is an universal manifestation of the love of God; and though the Lord God doth thus manifest his love unto man, and hath given to every man a measure of the Light of Christ, with which he is enlightened, and with which he sees his sin, yet man not obeying the Testimony of it, he abideth still in darkness, and so he errs from the way of truth and life, and is a wanderer in desert places, and takes up his abode in the dark corners of the earth, and there sits estranged from God, and alienated from his Life, and there man suffers bondage and affliction in himself, his pain and his sorrow is daily upon him, and his anguish and his grief is continually about him; for no man can have true peace in his own house untill he come to the Light of Christ, with which he is enlightened; and after he is turned unto the Light, and come into obedience, then he hath a war to make, and a great battel to fight, before he can come to feel his peace settled and sealed; for with the Light, the body of sin, and the body of death is discovered, and then man comes to see how many enemies doth compass him about, and how by them he is separated from God; then he comes to see what he must

war

War against, and what Armour he must put on to stand in the battel, and what weapon he must take to make way thorow his enemies ; and by believing in the Light, and following the Light, he receives strength against his foes, and having received the Light, he hath received the Love of God, and then he stands clad with the whole Armour of God, and takes the Sword of God, with which he smiteth to the heart of his enemies, and wounds them to death, so sees his enemies fall before him, and when they are fallen he casts them out, and cleanseth his house, and then Christ Jesus takes the possession, and he brings everlasting peace in with him ; and this is a wise man, whose eye looks to his own house, and takes care of his own family ; such a man loves peace at home, and delights to see his Family in order ; he is a Christian and not an Infidel ; for all Infidels are unfaithful to the Light, and so neglect their own houses, and take no care for their own family, and their house is out of order, and their Family is not provided for, and there is no peace in that house ; for, when man's eye opens into the world, he lets his enemies into his house, and they sit and rejoyce over him ; there the lust of the eye goeth forth, and the pride of Life exalteth and ruleth, and in that part all envy, and malice, and evil-will is begotten and nourished, and there the seed of the evil-doer hath his authority, and from his power proceeds all unrighteousness, all the bad thoughts, words, and deeds ; it is the very Womb of cruelty, and the Breast that nourisheth the persecuting Birth ; and whilst this is entertained, that peace of the house is disturbed, and all the family is out of order, and such a man is worse than an Infidel, who takes not care for his own Family, but lets in enemies, and entertains them, and so harbours that which disquieteth his Family, and destroys it ; and then his own house being filled with enemies, and they sitting in Authority over him, he becomes actually disposed by them, and in their nature he appears against others, and so envy, and malice, and evil-will, and cruelty, and persecution is brought forth, and from the strength of darkness within, it comes to be executed upon the innocent without, and this is the wicked state, unto which there is no peace ; but the righteous rejoyce in God, and in his Love their peace is sealed : Now the Light being loved, the house comes to be cleansed, and all the old rubbish of envy and malice purged out ; for the Power comes to have an operation in all that believe, and by its working it kills the lust of the eye, and cuts down the pride of Life, and slayes the perverse Nature in every part, and roots out the man of Sin, and brings down the Throne of Antichrist, and so the Seed of God riseth, and the water of cleansing is felt, and the little Leaven is known, that worketh all into a new Lump, so that the heart and mind becomes clean, and the inward parts are washed, and here Christ is known in his power, and his Fan is felt to go in man, and the fire is felt that burns the chaffe, and for this end is Christ made manifest ; and thus doth he come to man in the fall, his judgment is with him, yea it goes before him, to cut down the Seed of the evil doer : but they who abide the day of his coming, or stand before him when he thus appeareth, who love his refining hand, and turn not their back upon him, or who abide the furnace, until the work be perfected by him. Oh his appearance is dreadful whilst the wicked standeth, but his mercy is sweet when the wicked is removed. And thus to be generated, is a work beyond man's own reason, and thus to be renewed and changed is a state no to be
compre-

comprehended: and who come to the putting off their old things, they are ready to receive new, and so pass from death to life in their translation, and then they are born again of incorruptible Seed, in which Seed the Gospel is known, and Gospel-Peace possessed; and there is Christ in his power over all, he rules in the Family, and all the house is in good order, and plentifully provided for; and he fills that house with his peace, and all the family have fulness of joy in his presence; Here a man is in Christ, and is a Christian, and then he is no more his own, but in the life he is disposed, and all his fruits appear for God; Love is become his Garment, and Meekness the Girdle of his Loins; and this is the Birth born of God, and to do his will it doth delight; to love enemies is its nature, and it can feed them when they hunger, and give them drink when they thirst; it cannot revile when it is reviled, it cannot seek revenge when it is persecuted, for it is born of Love, and in Love is naturally disposed; and this the man that is after God, who is regenerated by the power of God, and is born of the Seed of God, which Seed is holy, pure, and perfect; which Seed is Christ, the Wisdom and Righteousness of God; and as he is in himself, so he is made the same to all that are born of him; then man with his virtues becomes clothed, and is holy as he is holy, in which holiness God is seen; and in this pure holy life of Christ, the pure Religion is known, a Religion undefiled, (mark) Christ undefiled, the Religion undefiled, and that Religion that is not so, is none of his, for the pure Religion standeth in him, and all his fresh springs open in it, the heavenly water of Life is felt, and known, and his streams run and cease not; the Lord God doth open his Fountain, the strength of his Love goes forth, the River cleanseth the Valleys, and the sweetness of its virtue is felt from Sea to Sea, the strength of it is very great, and the banks with its fulness are ready to break; this Religion flourisheth in the Life, and in the Life it stands firm for ever, and of its heavenly virtue there is no end. And here is the standing Truth, in which Truth Christ is fed upon, and the meat that endures to everlasting life is known; *This is the Bread that comes down from Heaven, which if a man eat he shall never die; and except man eat of this, he hath no life in Christ;* and in this all changeable things have their end, he puts that part down, out of which the many Religions arise; and so they decay and wax old, but he endures the same for ever, and brings in a standing Religion in his own nature, and in this Religion there is no strife, nor envy, nor persecution, (for that is Cain's mark) but love, and peace and good will towards all men, the love that overcomes Cain's nature, and races out his mark, and proclaims *Peace on earth, and Good-will amongst men:* Here is Christ manifested in the Father's Love, and *he would not the death of a sinner,* this is his mind; and a sinner is contrary to his pure Nature, in which, *there is no sin.* Then they have not the mind of Christ that will *Kill* and persecute about Religion, and *Oppress* those that are contrary minded; that is the work of Antichrist wherever it is, and such are not redeemed out of the world, but live in it, and with that part slay the Lamb, and crucify the holy one, and that is spiritual Sodom and Egypt, where the Just suffers; for man not being redeemed, hath a part standing that doth not regard the Innocency, but rules over it, and there man is wise in his own eyes, and with that part he is lifted up, and under that part doth the innocent suffer, and that is the part which defiles a man, and tosses his mind with the Waves of its Sea; for man can never come to true settlement, whilst that

part liveth in him, that would be wise in knowledge out of the Life; and whilst man is there seeking to know, and to be satisfied with knowledge, that very part comes over with a vail, and blinds his mind from that which he is seeking to know; and this part will wrest things according to its own apprehension, and from its own apprehension will draw conclusions, and that does thicken the vail upon man's heart, but never removes it; and man being thus scituate in his own VVisdome and Reason, and with that part comprehending, he stands at the greatest distance from that through which the things of God are revealed, and his mind is not simple to receive the simple Truth, but in the subtile wisdom of the flesh, and the reason in that part, he is striving to comprehend; and here many seek but find not, ask but receive not, they are amiss in themselves, and would receive things into that part which God doth never answer, and many lie here untatisfied, and many also that satisfy themselves with that which they have comprehended, into which their belief is entered, though from God that part was never answered, and so they build their nests on high, and in their wisdom sit puffed up, and there the Fowls of the Air please themselves with notions, with which the just are oppressed.

Oh how many entertain their enemy in their house, how do they harbour him, and lodge him, and every way seek to please him, as the most worthy Guest; but the best Friend may stand and knock, and not a door open to let him in! Oh that people did but consider their present states, how is man filled with that which the enemy brings home, & how does he receive it as the most lovely thing, if the old wisdom doth but hunt, and the old reason bring it home, with what joy is that entertained, and how choicely is that treasured up, and what pride and glory doth man take in such riches, it needs not be answered in words, for he that with the Light of Christ will search his own house, may find it to be so, and receive an answer from the VVitness of God in his own Conscience; and therefore it is high time for all people, of all sorts and Sects, to awake, for time is swift, and being past, none can make it their own again. Oh search with that of God in you, that which bears the burden of uncleanness, and of all your own righteousness. Oh down into the deeps, where you never yet have been, that you may come to cleanness in the bottome, and learn the wonders of the Lord in that place; and if you love the Light, you may see your Guests, and how with strangers every room of your house is filled, and how the Son of Peace and Love is excluded and shut out, he is too low for your VVisdome, and too mean for your Reason, and when he would come in by his Light, and beget your love unto him, your eye cannot behold any comeliness in him, and so you exclude him as not worthy of acceptance; and he being thus rejected, that is holy, and meek, and just, and good, what can your houses be filled withal but passion, and deceit, and envy, and malice, yea, rottenness and Hypocrisie is lodged in your rooms, and with such Guests your houses are filled; and there is an unclean house, and an unclean heart and mind, which God's besome of Judgment must pass thorow, before the Son of Peace come into that house to govern: So in the universal Love of God, here is the Truth laid down, as it is in Jesus; that all who seek after the Lord God, may be informed into the right way, and let them mind well, what here briefly followeth.

The Light comes from God, and shines in darkness, and with the Light darkness is discovered; for the light is not of darkness, though it shines in darkness; but with its manifestation it sheweth and reproveth darkness with its deeds, and that is the first Principle of pure Religion, and the first step into the way of peace: for to obey the light, is to obey Christ the power of God, and through obedience, when the light reproveth, the power is felt to take away that which is reproveth; and judgment is executed upon that nature which hath transgressed; for the power being minded, it begets man into a self-denial, and leads him in the daily Cross, to all that which it doth reprove in him; and then the Power crucifies that part down which hath disquieted; and troubled man in himself, and through the power, man comes to his Peace; for the way of the Cross is the way of Peace, and the Cross is the Power of God, and the Power stands in the way which leads unto life, and self must bow and be humbled unto it, and the Cross must be daily taken up to that part which would save its life, and there must not be a turning aside to to flie the Cross; for that which draweth to do so, is darkness and not light, and there is a part in man, that is very hardly brought to the Cross; and if it be brought unto it, it is a very hard thing to keep it there, the life is sweet, and would save it self, and to the darkness standeth to wroth aside from the Cross, and that which wresteth from the Cross, doth wrest the Scriptures also, unto which it draws the mind, and calls up a defence for its liberty: here darkness wresteth, and then catcheth and eninareth, and the old Wisdom and Reason doth here betray the Innocency, and such never come clearly thorow, though they may have seen some openings; for the Cross being denied, and the Judgment fled, man never comes to be changed; but abides in the old nature; and what he hath seen afar off, he gathers it into the old part, and with that unrighteous part, he holds the Truth; and that is the part which loveth not the Cross; but to die is the greatest gain: *who have ears to hear let him hear.* When a man can stand still, and eye the Power, and the work of the Power in himself, then he sees from whence his Salvation cometh; and then Christ is known in his Power, and received in his Power, and there is no reasoning against him, which Power is the Cross to every part of the old nature, and humbles it down to the death, and crucifies the world unto man, and man unto the world; and there he loses his own life, with all his Wealth, and all his old garments are stripped from him, and the willing and running ceaseth in him; and all his own Wisdom and Reason comes into silence; and there he lies before the Power a naked Child, and in that state waits for an entrance into a new life, which through the Cross is attained; and there is a passing from Death to Life, and Christ Jesus is then known, and Life in him, and so an innocent birth is born of the Seed of God, and man rises in Christ, and becomes an heir of Life and blessing, and then he knows the Kingdom and the Inheritance, and there he possesses the Peace and the Joy; and then the Seed manifests its perfect beauty, in its own perfect righteousness, and perfect holiness, and the glory of it spreads abroad; and this is a state that can never be compassed, nor attained, but as in it self it is revealed; for the strongest Reason of man is below it, and the deepest of his Wisdom cannot fathom it, nor compass it; neither is there any other way to possess it, but through death to all that part which would compass it, and comprehend it; therefore every man to become a fool, that he may be wise; and if people would but come to such a state, they might behold the Son in his beauty, and the glory of his incomprehensible

hensible Life and Wisdom, which many are come to witness to his praise for evermore. And all that would be answered with Peace, must come to the simple state; for the simple searcher createth grief and trouble; and therefore every man and woman to deny themselves, and receive Christ Jesus, in the despised way of the Cross, that he may baptize them into his Death, and raise them again in his own Life, and then his Life, and Power, and Wisdom spreads abroad, and his Kingdome over all is set, and there is rest from labour, and sitting down in perfect peace. The Inheritance known in the Kingdome; the Possession known in the Riches of it, then man knows his portion in God, who is the Fountain of everlasting good. *I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the wise and prudent of the world, and hast revealed them unto Babes, even so Father, because thy good pleasure is such.*

A Narrative of some Unjust and Cruel Dealings, &c.

I Having received the Truth of God, and coming to walk in obedience to it, and to live in it, I came to be convinced by it, of the unlawfulness of many things, that in times past I had practised, and observed; and amongst divers other things, I was convinced in my Conscience of the unlawfulness of Tythes; and being so convinced, I duly considered them in the ground, because I would not keep back any thing from another, that might be his right: And waiting in that which did convince me of the unlawfulness of them, it was manifested to my understanding, that the ground of them under the Gospel, was wholly out of the Truth; and besides, if any man had a due in such a part of my Estate, as was under the Law, when such a part was due to certain people, and for certain uses, yet I found that the same use was not made of that part now, neither were they such a people that now in divers places did receive them; for under the Law they were paid into the Storehouse, and the Levites had one part, and the Fatherless, and Strangers, and Widdows they were relieved with another part, so that the Storehouse did supply the necessity of many, and there was not an Impropiator known in that day, to have his own private Barn to gather his Tythes into, and dispose of them to his own private use. But besides this great disproportion, betwix Tythes under the Law, and the use of them then, and Tyths at this day, and the use of them now, I also was convinced, that Christ Jesus was come to be the end of the Law, and the end of that Priesthood; and the Priesthood being changed, there is of necessity a change of the Law; and that by Christ Jesus, Life and Immortality was brought to light through the Gospel; and that a free dispensation was now to be enjoyed, and lived in: And still waiting to understand these things perfectly, I came to know my own freedome, by the power of Truth, and in my own heart, and the Truth set me free from that state where I had been in bondage, and so I was gathered by the Light of Christ Jesus manifest in my Conscience, into

into the love of God, where he opened his Fountain, and I tasted the freeness of his grace, and of his Mercy; and in this dispensation, the Son of God was revealed in me, and then I knew the Law, to be fulfilled by him, and all the Types and Figures, and Shadows, and variable things to pass away, and come to their end; then was my understanding perfectly informed, concerning the particular case of Tythes, and I was clear in my understanding, that no Commandment stood in force for the continuing of them; but by Christ Jesus, the Law and the Commandment was fulfilled, and that no man had any right, either to give or sell to another any part of that increase which the Lord increased unto me, and was truly the fruit of my own labour and charge: And upon this ground, I could not for Conscience-sake towards God, observe that Practice or Custome of Tythes any longer, though before I had done it with great diligence, yet now I could not let out any part of that to another, which I was satisfied was my own; but I did mind to gather my Corn, as it came in order, without taking notice of any man. And *William Pocklington* of *North Collingham*, was at that time the Farmer by Lease, from the Impropiator, of that part called Tythes, within that place where I had Corn growing; but this is to be noted, how that he had assigned the interest of his Lease, unto *Anthony Pocklington* his Brother, as the said *Anthony* told me him self, and as there was sufficient cause to believe it; for the said *Anthony* was in possession, and did gather the Tythes for his own use; by which it doth evidently appear, that the present possession, after the manner of the Law, did lie in *Anthony*, and not in *William*: Yet notwithstanding the said *William* caused a Sheriffs Warrant to be brought against me, and sued me in his own name: and one *John Taylor* came into my dwelling house, and did Arrest my Body at *William Pocklington's* suit, and I desired to see the Warrant, and he shewed it unto me, and I found the day of appearance to be past, according to the Warrant; and when I told the said *Taylor* of it, he left me and went his way: then the said *William*, procured another Sheriffs Warrant against me, and one *John White* came to my house and did Arrest my Body, and he gave me time until the next morning, to come to his house at *Newark*, and when I came there, I found *William Pocklington*, who would have been drawing of me to Composition, and said he would put it to me, if I would but give him any thing; but I could not consent to give him any thing upon that account, whereupon he caused me to be sent to *Nottingham Prison*, and it being mentioned in the Warrant that the Goaler was to keep me safe, so as the Sheriff might have my Body, in one of the Courts at *Westminster*, such a day before *Oliver Cromwells* Judges, to answer the said *William* in a *Plea of Trespass*: I was desirous to have gone, and given him an answer, but without an Attorney nothing would be accepted, though there is not any Law to compel a man to use an Attorney in such a case, but in his own person he is to appear, which thing I was very willing to have done, but I was kept close Prisoner, until the day of appearance, and also at the day, and after the day, and was not suffered to have any liberty at all, but was kept amongst the Felons in the Dungeon, and so continued a Prisoner about 21 weeks, and then I was sent for to *London* by a Warrant from a Committee of parliament, and I appeared before them, by whom my liberty at that time was obtained, and I was set free from my Imprisonment. And a little time after I had much weakness upon my Body, and I was so weak that I had not been out of my Bed for about three weeks, neither could I stand on my feet; and in that very time, and in

that exercise, the said *William Pocklington* procured another Sheriffs Warrant against me, and one *John Musson* came to my house, and by making a lye, he got into the room where I lodged, and did Arrest by Body in Bed, at *William Pocklington's* suit, and presently after him came *John Taylor*, and he asked me what I would do? I told them they had my Body, they might do what they were permitted; unto which *Taylor* replied, that Mr. *Pocklington* saith, *If you cannot ride, he will hire a Cart to carry you to Nottingham.* So I was willing to give them Bond to appear, desiring to have come at that time to a Tryal with him, and for that end I procured two Friends to be bound with me for my appearance: *Thomas Elson* of Gerton was one, and *Robert Carnil* of North Col-
lingham was the other; and after the Bond was sealed and finished, the said *Musson* did Arrest *Thomas Elson* in the Chamber, at the said *William Pocklington's* Suit also; and he not being willing to answer their practice, he halled him away: and the same day another Friend was Arrested, called *William Thorpe* of Gerton, at *William Pocklington's* Suit also, and they were both sent to Prison; though such persons as were concerned to take the Tythes in that place, had taken Corn and Hay from them, both in the Meadow and the Fields: but the said *William Pocklington* released the said *William Thorpe* within a little time, and continued *Thomas Elson* many weeks, and then released him also. So, according to my Bond I went to London, and was there at the day of appearance, and did appear in my own person before the Judge, in the same Court as was expressed in the Warrant and in the Bond, and I had an Attorney of the same Court with me, was an eye-witness of my appearance; which being done, I gave him order to enter it in the Office, according to their practice, and he told me he did so: but the said *William* did not proceed any farther against me at that time, but caused *Robert Carnil*, who was one of my Bonds-men, to be Arrested at the Suit of the Sheriff, upon the forfeiture of the Bond, though the Bond was wholly discharged by my Appearance, as before is mentioned; yet notwithstanding the said *Robert Carnil* was sent to *Nottingham* Prison, and there did remain a Prisoner about twelve weeks; about which time I released his Body by a *Supercedas*: then he let all his Suits fall, and caused my Corn to be taken in Harvest time; and those that he employed, took away my Corn in their own wills, and this they have done for two years last past; yet notwithstanding he hath caused another Warrant to be brought against me, which was served upon me the seventh day of the eighth month 1662. I being in the Prison at *Nottingham* to visit Friends that were in Bonds, the Under-Goaler brought me the Warrant, and shewed it me, and said it was at *Pocklington's* Suit, by which I am now deteyned a Prisoner; and the said *Pocklington* meeting the Under-Goaler about two days after, he bid him tell his Master, that he should not let me have any liberty, (as the Under-Goaler told me) for if he did, he would complain to the Sheriff: by which practice his Spirit is made manifest to all reasonable men, and every moderate eye may see that he is not cloathed with Christianity, which is to love enemies, but hath a Heathens Nature, and the mark of the Beast in his forehead; and his envy doth appear to be exceeding great, who cannot appease it in so many years together, but still presses forward to the filling up of his measure; which is very neer at hand; and though I have patience in the love of God to bear these things, and have from time to time overcome the evil with good, yet I am free to open, wherein, and in what places I might or may take just advantage according to the Law, so far as I am free to use it, both in relation to himself,

himself, and some others by him employed in that business, whose proceedings have been illegal and unjust, as in these particulars following may be clearly seen.

1. The Suing of me in his own name, when the Interest was in another, as before is mentioned, and in that Case being falsely imprisoned by him about twenty one weeks.

2. To Sue me again the second time in his own name, when the Interest yet did continue in another, as aforesaid, and causing me upon that account to go to London, and then never proceeded farther against me.

3. To cause Robert Carnil to be Arrested upon forfeiture of the Bond, when I had discharged the Bond by my own appearance, and by an Attorney had caused my appearance to be entered according to their practice, and causing the said Robert falsely to be imprisoned about twelve weeks.

4. To Sue me again this last time, and in my cause to be taken and spoiled as aforesaid; and there being now Ecclesiastical Courts, in which all Cases of Tythes are to be tryed, according to that Law, and not in any Temporal Court whatsoever, which doth amount to false Imprisonment for so long as I shall continue a Prisoner upon this account.

Then concerning others, which have been employed by him in that very business, who have acted illegally and contrary to Law; As first, John Taylor coming into my dwelling house, and there Arresting my Body, when the day of Appearance was past according to the Warrant, and so he had no authority nor lawful Power, either to come into my house, or Arrest my Body.

Then concerning those that have forcibly taken away my Corn, though I did never oppose them by resisting, yet against them all I bear forth my Testimony in the Truth; and there were four concerned in that matter, namely, Sutton of Besthorpe, Daulson of South-Searle, Richard Lightfoot of North-Collingham, and Pocklington's own Servant, whose name I know not; and I did let all these men know, as I had opportunity to speak to them, that they did me wrong, and warned them to take heed what they did in that case, and told them I did not give any consent for them to take away my Corn; yet notwithstanding they proceeded so to do from time to time, which doth amount on their part to a forcible taking, though never opposed by resisting; and besides, the Law doth not give any such power to take Tythes, but only binds the party to set them forth, and not to carry them away; therefore these persons aforesaid, are no less than deep transgressors of the Law, and have made themselves liable to the Law, as there is freedom to make use of their own weapon: and hereby all sober people may see, how this mans house hath been furnished with envy, and though he hath had so many years to empty it, yet he hath not cleared it, as by his practice is manifest; but I desire his eyes may be opened, and that he may see the end of those things, and come to Repentance before it be too late, for his glass is almost run, and without Repentance his end will be bitterness; and I would have him know, that there is a Righteous God that judgeth between him and me this day, and into his hand alone I commit my innocent Cause.

Something touching the Ground of Tythes; by which it doth appear, that Tythes are not of Right upon any account, in any place, or to any person at this day; neither can any Law be truly grounded from the Scriptures of Truth, either to give them, or to sell them.

THe Law was given by *Moses*, and under that Law Tythes were payed; and they were not to keep them back, for in doing so there was a complaint that they robbed God; and they were to bring their Tythes into the Store-house, that there might be meat enough, and that the Fatherless, Strangers, and Widows might be relieved, and not want: and here was the first Covenant with its Law, and Priesthood, and Tythes, and Temple, and Sacrifices, and Offerings of divers sorts; and Meats, and Drinks, and divers Washings, all which was but a Figure of him that was to come, *Christ Jesus*: for the Law made nothing perfect, but the bringing in of a better hope did; and when through those Figures and Shadows the better hope was brought in, then was *Moses* and his Administration fulfilled, with all things that did pertain unto it; and in fulness of time *Christ Jesus* came, and Grace and Truth came by him; which Grace and Truth is free, and ends the first Covenant, with all its Services and Ordinances, and establisheth a new Covenant upon better Promises, in which *Christ Jesus* is known to be the High-Priest over the House of God, and there is the Gospel free, without money or without price, and the Grace free which saveth, and not the works of the first Covenant; and it was never the practice of *Christ*, or his Apostles, to take Tythes, or to Sue people for them; neither is the name of an Impropiator to be found in all Scriptures, and how these things did come to pass let people consider; for *Christ* nor his Disciples did never receive Tythes, neither gave any Commandment for any man to take them, or for any man to pay them; then such as now take them, and Sue people at Law for them, do not walk either by Precept or Example from *Christ* or his Apostles, and therefore their practice is altogether unlawful, and out of the Truth, and all Impropiators are wholly excluded throughout the Scriptures; for Tythes under the Law were never appointed to any under that name, therefore they cannot have any just right in them.

Object. But some may say, Surely they have they greatest right to Tythes, because they have purchased them; and the Law hath made Tythes to become unto them, as an Estate in Fee-Simple?

Answer. There not being either Precept or President from *Christ* nor his Apostles, nor no such Institution under the Gospel, it must needs remove this Objection

jection wholly; and that any man can have just power to sell the labour of another, or any increase that rises from his labour, and to give unto another person an interest in it; as an Estate of Inheritance, this will not stand with the reasonable part of a man: for that which doth arise to one man through the labour of another man, cannot stand for a certain Interest; because it cometh through labour and charge, and not through any thing certain; so that if a man labour not, then the party that doth claim an interest in his increase, is wholly disseized and dispossessed of that part which he claims as an Inheritance; and the selling and bying of Tythes is come in of late years, compared with the years since the Apostles time; and both the buyer and the Seller were under a vail of thick darkness at that time, which the Light of the Lord doth now make manifest; and it is now seen with a clear eye, that such things are come to pass in the Apostacy, and instituted after the Inventions of men, and not after Christ the VVisdome of God; and therefore they are now to be denied, and the Root of them plucked up and destroyed, and not to stand in any place, nor unto any man; for Grace and Truth is come by Jesus Christ, in which Grace and Truth the Freedome is known, and Tythes, as now used in *England*, are an invention of the Pope, and who would knowv their rise and setting up, must look into Histories for their ground, for in the Gospel-Scriptures there is no ground for them to stand upon; and *Verstegan* an Antiquary doth relate their very rise in *England*, and doth declare that Pope *Gregory* sent over a company of his Priesthood and Officers into the Island of *England*, who preached their Doctrine, and turned many to their Faith; and then the Pope sent them a Letter to take the free gift of such as they had converted, and to live upon it: which thing they at the first did, as the History relates, and those gifts were all brought into one place, out of which the necessities of those were supplied whom it concerned; but after they had spread their Doctrine more generally, and that there was an increase amongst people in their practise, then they began to divide the whole into particulars, and appointed to each man his place of Cure, which he was to take the charge of, and to receive their particular gifts, but not to receive or take of any other but such as were of his Faith, and owned his practise; And here was the first institution of Parishes, and Parish Churches in *England*, according to History: and when they were thus settled, and that the gifts would not answer their particular ends, some beginning to cool in their love, and in their zeal, and were not so liberal in giving as sometimes they had been, then the Pope decreed a Law, and by that Law gave his Priests power to compel the Tenth part of increase from all people generally, which before was but a free gift from some, as may be seen more at large in the History. And here was the first ground of Parishes in *England*, and out of which Parish Churches are sprung, which People now make so much to do about: And here also was the first Law for compelling the payment of Tythes. And after process of time, it came to pass that the Popes power was denied in *England*, then what had been gained unto Abbies and Monasteries, with a great part of predial Tythes, was disposed into a general service, by way of Sale, and so became converted into the hands of Lay persons, who were called Impropiators: And here is the ground from whence they rise, and all the right they can claim originally for their Tythes. And now whether the Parish Churches and Tythes, and Worship, which are practised in Parish Churches, have a sound root, let all moderate people consider? And whether their ground

be sufficient for any man to persecute another, either for not paying Tythes, or for not going to the Parish Church, or for not Conforming to the Worship which there is practised? And how people can stand by these things, and yet profess Christianity? and whether they do not stand upon a slippery place, let them all consider? But many are come to know the Lord Jesus Christ and by his power are redeemed out of all Inventions, and Will-worships, and are made a free People in his Life, and Wisdom, and he over all is exalted, and his Kingdome is set, and standeth firm, in which is Righteousness, and Peace, and Joy for ever.

And now the root of this matter being found in a corrupted earth, the fruit of its nature hath its perfect savour; and many have tasted of its bitterness from time to time, until this day; and there hath been since the first Institution, several Laws made, for the continuing of the Payment of Tythes in general, yet by all the Laws in that case made, the recovering of Tythes was referred to Ecclesiastical Courts, and by Ecclesiastical Judges, and not in any Temporal Court whatsoever, as in divers Statutes for recovering of Tythes may be mentioned. One in particular I shall quote, namely 3. *Edw. 6. Chap. 13. And that it shall not be lawful unto the Parson, Vicar, Proprietor, Owner, or other their Farmer, or Deputies, contrary to this Act, to Covenant or Sue such withholder of Tythes, Obventions, or other Duties aforesaid, before any other Judge than Ecclesiastical.* By which it doth appear, how much innocent People are this day wronged in that case, who are Sued for Tythes, by original Writs out of Temporal Courts; & likewise how much they are wronged through the practice that is used in that Law, and how many this day lie in Holes and Prisons, because the practice of the Law hath been made a snare unto them, so they could not proceed in their own case, as of right they ought to have done, and this is manifest in many particulars; a few of which I shall briefly instance.

1. To be Arrested by a Sheriffs Warrant, grounded upon an original Writ out of any Temporal Court; and by that Warrant the Sheriffe is to have the Body of a man in the Court at *westminster* such a day as is expressed, there to answer the party who hath ought to plead against him, and then the Body of that man to be cast into Prison, and there kept, and not brought into the Court by the Sheriffe, according to the Warrant; is a practice through which many innocent People suffer this day in a deep manner, and is a practice that stands wholly in Decit, lyes, and Hypocrasie.

2. For a man to give Bond for his appearance upon his Arrest, and he doth appear accordingly, and in the truth discharges his Bond; yet notwithstanding his appearance will not be accepted to be good in Law, though by the Law it is only sufficient; and then to proceed against him upon forfeiture of his Bond, when in the Truth, and also according to Law, he hath really discharged his Bond: this is a deceitful Practice, and through this Practice many innocent People have suffered.

3. To be Subpena'd into the Exchequer, and commanded to appear there in a man's own person, and when he doth personally appear, then not to accept his appearance to be good in Law, and in that case to proceed against him as an Offender, and to cause his Body to be Arrested and Imprisoned for a Contempt, when he hath truly answered what he was commanded; this is a Practice through which many innocent People do suffer.

4. For a man to give his own Answer unto any Bill exhibited against him, and

and to answer it in the Truth, and to tender his Answer to the Court, and that Answer be refused, as not being sufficient in Law, when it is a man's own Answer, who by the Law is required to Answer, and no Law that enjoyns him to answer otherwise; and notwithstanding his Answer truly tendered, yet to be Arrested and Imprisoned for a Contempt, when he hath observed the thing commanded: this is a Practice through which many Innocent People suffer

5. To refuse an Answer as insufficient, because a man cannot swear unto it, though in it self it be really true; and then to cause that man to be Arrested, and Imprisoned for a contempt, when he hath tendered a true Answer: this is a Practice through which many innocent People suffer.

6. There being no Law in force, by which any Temporal Court can receive power to proceed into the case of Tythes, it is wholly insufficient on their part, who put such things in Practice; through which Practice many have and do deeply suffer.

Therefore who are yet in suffering for Tythes, and remain in Prisons upon the account of such proceedings in any Temporal Court, they ought by the Law to be forthwith Discharged, and released; and not only so, but to be repaired for their great Sufferings, Loss, and Damage which they have sustained by such illegal Proceedings, and deceitful Practices; through which many have suffered to death, others to the great loss of their outward Estates, and others to the decay of their bodily Health, by being so long continued in hardships, who are men of ability, and repute in their Countrey; and Liberty may be justly challenged and demanded touching all that yet do suffer upon the account here mentioned, and also for these Reasons following:

1. *Because many who are in Bonds this day, were cast into Prison by writs Original from the Temporal Courts, whose Authority was upheld by Oliver's Power, and now his Power being disannulled, and all that was acted and done by his Power, made void by this present Power, and is now judged ineffectual to all intents and purposes as if it had never been: Then why should not that judgment reach to the Innocent, and set them free from their Sufferings, which originally was occasioned by his Power, and have for many years together continued Prisoners? I am sure sound Reason, or a tender heart, will judge this demand both lawful and expedient to be granted.*

2. *This present Power now being in Government, under which Power there are Courts Ecclesiastical appointed; then all that have been Arrested, by writs original from any Temporal Court, since this present Power Governed, and who do remain in Prisons upon such Arrests, in case of Tythes; their Liberty may be justly challenged and demanded, and it will be but a reasonable thing for such as are now in Power to grant it, and cause it to be done.*

I do not state these Cases as being versed in points of Law, but as they are opened to me in the Truth, in which Truth is the pure and sound Reason; and that Truth and Reason seeth thorow all things that are unreasonable, and also manifests what is reasonable, that the Truth and sound Reason, in another may answer it, and receive it; and in the Truth man comes to see all unreasonable things: and let all reasonable People now judge whether it be reasonable on their part, that practise such things as are here mentioned, and through such practises cause Innocent People to suffer? and whether it be reasonable that Innocent People should yet suffer and be continued in Prison upon such grounds? And whether such as now do suffer in these Cases, can be lawfully

fully detained, being Imprisoned upon original Writs in Case of Tythes? And though such things were done, when there was not another way left to recover them, and greedy men would not be satisfied without them, though at that time there was such a practise and proceedings; yet that Power being now judged unlawful, and removed, such things are returned into their own channel again, and are to be tryed in *Ecclesiastical Courts* only: Not that I hereby justify the proceedings of any Court in this Case, for I have already shewed the ground of this matter to be corrupted; and am now wading amongst the foul and unclean streams, where I find little delight as to my self, but through a necessity laid upon me, to do good both to Persecutors and Sufferers, I am constrained to travel amongst these things, though I hasten through them, as contraries to my Life. Now these things being duly considered, it cannot but reasonably be judged, that we have good cause, who in these cases are concerned, to demand our *just Liberty*, and do expect it; and if Liberty be denied unto us upon this reasonable demand, then let such know who are our Oppressors, that we yet in Patience do abide, and in Patience we do bear a sure Testimony against all evil-doers and unreasonable men. And here it may be seen what bitter streams the Pope's Fountain sendeth forth; and not only so, but also how those that are concerned in the Practise of the Law, do degenerate from reasonable men, and with their unreasonable part do divert the streams from their proper course; though in that channel they are too bitter for honest men to drink, yet being diverted from that course, they are made much more bitter from such as do practise in them: for if any part of Reason did order the practise in such cases, it would not prove so tedious and burdensome to those that are concerned to make defence; If a mans own appearance would be taken for a sufficient Appearance, as it ought to be; or, if a *true Answer* would be taken for a *sufficient Answer*, without an Oath, as it ought to be, or if the Sheriff would have a man's body to appear according to his Warrant, as he ought to do; this would come something neer to Reason in Practise, and would not be so grievous to poor men, who desire to fear God and walk in his Truth: but men are shamefully degenerated from Truth and Reason, and their very hearts and minds are corrupted, and their wayes are all crooked, and there is no soundness in their goings, so that an honest simple man cannot walk with them, but be defiled and ensnared.

And now I shall mention one thing, and that from the Law, for confirmation of what I have here laid down in the particular case of Tythes, by which it doth fully appear that no Temporal Court hath any power to proceed against any man in that case; for the Law saith after this manner, (32. Hen. 8. ch. 7.) *That some have not letted to substract the Lawful and Accustomed Tythes of Corn, Hay, Pasturages, and other sort of Tythes and Oblations, commonly due to the Owners, Proprietors, and other Possessors, &c. wherefore it is enacted, That all and singular persons, of what estate or degree soever, shall fully and truly, and effectually divide, yield, or pay, all and singular Tythes and Offerings aforesaid, &c. and if any do detain any part of the said Tythes or Offerings, then the party either Ecclesiastical or Lay-person, having cause to demand the said Tythes, and being thereof wronged or grieved, shall and may convent the person or persons so offending, before the Ordinary, his Commissary, or other competent Minister or lawful Judge of the place where such wrong shall be done, according to the Ecclesiastical Laws, &c.* And another Branch of the Statute speaketh on this wise, *That if any Ecclesiastical or Spiritual Profits, which now be, or hereafter*

after shall be made Temporal unto any person or persons; and that if any other persons go about to disseize them, or disinherit them, then in that case the party or parties grieved, may have their remedy in the Temporal Courts; as may be seen more at large in the full Statute. So here is a plain distinction made: for whilst any thing remains in the nature of Tythes, and only denied as Tythes and Offerings, no Temporal Court hath power to examine or determine in that case, but the Ecclesiastical Courts only; but if any man shall call in question the Estate of another in the ground, as it was once counted Spiritual, and now converted into the possession of a Lay person, if an Interest in this case be questioned, then have the Temporal Courts power to examine and determine the Interest of such Estate. And there are divers other Statutes which do refer the recovering of Tythes, where they are denied, to the determination of Ecclesiastical Courts only, which I shall not at this time, and in this place take notice of to mention; for that which is already said, may be sufficient to convince a reasonable man or woman, that the ground and rise of them is out of the Truth, and the way to recover them, if denied, is to be in Ecclesiastical Courts only, and not in Temporal Courts, and that from determination of the Law in that case. All which doth make it evidently appear, how much we have been, and are still wronged, who have been a suffering people many years in this case, and through these practices, and the wrong is much more at this time in this case, than in times lately past, because there is now Ecclesiastical Courts set up and appointed, unto which the Law doth only refer for the recovering of Tythes, and some that in those Courts are called in question about Tythes: and therefore the People of God, who are called Quakers, ought to be set free from their Imprisonments in that case, who have been wronged so long together, and yet are sufferers by Writs and Warrants, and Subpena's out of Temporal Courts, and through the practice of such Courts: And if any man be henceforth grieved for want of his Tythes, then let us come to answer in such Courts as by the Law are appointed to hear and determine the same; and let us have free liberty to make our just and reasonable Defence on our own behalf, and not to be interrupted in our Defence, for it is a Case that doth relate to our Consciences; and therefore such as are counted Spiritual men, who are appointed to judge in Spiritual matters, ought to hear us to the full in what we have to say in our own Defence, that so our Answer may be taken and considered, touching the matter which by any Bill may be exhibited against us; and then however it comes to pass concerning us, or what Sentence may proceed against us, we shall be contented in our places, and shall either Actively or Passively be subject without resisting, as our Testimony hitherto doth sufficiently evidence for us; only let us have fair dealings, and legal proceeding, as Men and Christians: for, as Men, we have a perfect understanding, and in Truth and Sobriety we do behave our selves; and, as Christians, we have patience to endure, and do not seek revenge; and therefore we ought to have fair dealings amongst all men who are concerned with us in any case.

There are other corrupted Streams, which descend from the unreasonable part of men towards us, and are practised in divers cases concerning us, by which great sufferings are inflicted upon us; and such practices may briefly be reduced into these particular heads.

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1. To

1. To summon us to appear at Sessions, and when we appear according to our Summons, and stand at the Bar to make our just Defence to what may be charged against us, then to tender unto us the *Oath of Allegiance*, and press us with much violence to take it; and though that Oath was instituted touching another people, as by the title of it may appear, which is for *Suppressing Popish Recusants*; and it was instituted in the sense of that danger which was by such a people intended against the King and his Government, by the *Gasconade-Plot*; and though afterwards it was pressed to the King, that he would grant the extent of it to all his Subjects, and that he gave his consent so to doe, yet it may be seen by that Law which did so institute it in that case, and upon the request of that Parliament, that the Intention and mind both of the King and Parliament, was for the finding out of such a People as did adhere to the *Popes Supremacy*; and though it doth not extend to all, as to the tender of it, yet it is with certain consideration; as if any Officer of a Township doth complain to a Justice of Peace, that any person or persons above the age of sixteen years, do not duly repair to their Parish Church, or do not duly receive that which is called a *Sacrament*, as in the said Act is more fully expressed, That then in such cases the Justice of Peace hath power to send for such person or persons, so complained of, by his Warrant, and may tender unto them the said Oath, which for refusing, he hath power to proceed against them, as it is appointed by the said Act: but still it is to be observed, that it is but to discover such person or persons, as privately do adhere to the *Popes Supremacy*; and therefore it is expressed in the Oath, that they shall *Renounce the Pope*; and *Premunire* was ordained only against such persons as should purchase *Bulls* from *Rome*, as may be seen in the 16th of *Rich.* 2. chap. 5. And now to make this the great business in Courts, and at other times against us, who are an innocent People, who deny the *Popes Supremacy*, and all his practises, and to entrap us with it, as with a snare, because we cannot for Conscience towards God take any Oath at all, but live in obedience to Christs Command, who saith, *Swear not at all*; and it is the matter contained in the Oath that was chiefly intended in the first Institution of it, and now to ensnare us with it upon every occasion, who make conscience of an Oath, and yet answer the matter as full as any People: for our peaceable living under the Kings Government, doth evidently demonstrate our obedience to him, whilst many others that fear not an Oath, can Swear and yet not answer the matter contained in the Oath; and here we shew forth our obedience to the King, by answering the Matter in the Oath; and we also shew forth our true love to God in keeping his Command, for it is Christs Command that we do obey in this case; and so it is to us the Conscience of an Oath, and not wholly the Matter; and to proceed against us in this case, is very hard measure; and how many of us that have suffered Imprisonment, and spoiling of our goods, and divers other wayes have deeply suffered by it, and through the Practise of it, though we are not all concerned, by the intention of those from whom the Oath had its first institution; and for to fine us, or imprison us in this case, as hath been, and is yet practised, is not only unreasonable from the consideration of these grounds here mentioned, but it is also a Practise which standeth opposite to the Law it self, as in the 42. *Edw.* Chap. 3. where it is expressed, *That for the good Government of the Commons, no man shall be put to answer without Presentment before Justices, or matter of Record, or by due Process and Writ original, according*

according to the Old Law: and if any thing from henceforth be done to the contrary, it shall be void, and holden for error, &c. Now by this Law none should be put to answer without Presentment, or matter of Record, or due Process; Therefore to wave a Presentment upon which the party stands Presented, and for which cause he is Summoned there to appear, and doth appear, and then to tender the Oath unto him, and put him strictly to answer whether he will Swear or no, it is not legal in Law; for there is no Presentment, nor matter of Record, nor due Process against him in that case; and to say, *will you take the Oath of Allegiance?* or, *will you Swear?* when a Presentment lies against him in another case, and he stands at the Bar to answer his Charge, and if he do not give a full Answer to that Question as it is demanded, which as a new thing is tendered, and goes beside the matter for which he stands Presented, and to fine him, or imprison him, because he doth not give a full Answer, is a proceeding void in the Law, and holden for error; because no man is to be put to answer without Presentment, or matter of Record, or due Process.

2. To be imprisoned, and kept as a Prisoner, and at the Assizes or Sessions brought to the Bar as a Prisoner, and then to tender the *Oath of Allegiance*, when a man stands a Prisoner at the Bar, and expecteth a due Tryal in order to his Releasment, and if he desire to hear his Charge, as a Prisoner, which every Prisoner ought to do, and to call for his Accusers, if any be, who ought to be there present, and that he stand upon the case of his Imprisonment, and doth not give a full Answer to the Question demanded about the Oath; then to proceed against him as a refuser of the Oath, and to Fine him, or Imprison him, or Disseize him of his Free-hold, or any other Estate: It is a Proceeding void in Law, and held for Error; for in that case he should not be put to Answer.

3. To be Imprisoned for meeting together to Worship God, and to be kept in Prison many weeks, and then to be brought into a Court and set at a Bar of Judgment, and there have the Oath tendered, and no charge imposed upon the Prisoner, touching his Imprisonment, but the Oath alone pressed, and his Answer required, and for not Answering fully to the Question demanded, which generally is this, *will you take the Oath of Allegiance?* Or, *will you Swear?* And so to be Fined, or Imprisoned upon the account of refusing the Oath; or, to have his Lands and Goods seized, in the case of *Premunire*; this is void in Law, and holden for Error: For no Presentment, or matter of Record, or due Process in that case, lies against the Prisoner; and the Law saith, *That no man, of what Estate or Condition that he be, shall be put out of Land or Tenement, nor taken, nor Imprisoned, nor disinherited, nor put to Death, without being brought to Answer by due Process of the Law,* 28. Edw. 3d. Chap. 3. And again *Magna Charta*, Chap. 29. *No Freeman shall be taken or Imprisoned, or be Disseized of his Free-hold, or Liberties, or free Customs, or be Outlawed or Exiled, or any other wayes destroyed; nor we will not pass upon him, or condemn him but by Lawful Judgement of his Peers, or by the Law of the Land.* And in 3. Charles 1. *And I assure you, my Maxime is, That the Peoples Liberties strengthen the Kings Prerogative, and that the Kings Prerogative is to defend the Peoples Liberties.* And again, 3. Charles 1. in the *Petition of Right*, *No Freeman to be Imprisoned without cause shewed.* And how contrary to these things have men acted against us, who are called *Quakers?* and how have they made their Wills their Law, and in their Wills have Imprisoned us, without any cause at all shewed, and have restrained us of our Liberty, though Free-
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men of *England*, contrary to *Magna Charta*, and divers Statutes which have been made for the preservation of the Free-born People of *England*; of which number we are, and can challenge as much Liberty by our Birth-right, in all Privileges, as any People whatsoever? and therefore if the good and sound Law was observed, we should be outwardly the Free of all People in this Nation; as inwardly we are by Christ Jesus; and should not come within the compass of any Law, as Transgressors; for by the Law it self it is expressed, *That the Law of God is the Law of the Land*, and that no man of what estate, or degree or condition he be, hath power to dispence with Gods Laws; and the Law of God doth not take hold of the Righteous, but sinners, and disobedient, of Murderers, and Thieves, and evil-doers, and when the Law hath taken hold upon us as such a People? Hath evil-deeds been found amongst us? or have we ever been brought before a Judgment Seat, and justly charged with any misdemeanour? and are not we then cleared by the Law of God, which is Righteous? and the Law it self saith, *That the Law of God is the Law of the Land*, and, *no man hath power to dispence with the Law of God*; as in the 28. *Hen. 8. Chap. 7.* And if this was practised, then no Imprisonment nor restraint, should be by any man exercised towards us, nor no spoiling of our Goods and Estates would fall upon any of us; but in all things we should be Protected by the Law of the Land, as we are Justified by the Law of God; and then we should meet without any disturbance, and Worship our God in his unlimited Spirit, and the Law would stand by us in it, and in all that we practise in answer to God we should be Protected; and that which the Lord increaseth unto us, would not be taken from us, and spoiled, nor an Oath upon any account would be tendered to us; for by the Law of God, which is *Holy*, and *Spiritual*, and *Just*, and *Good*, our Meetings are Lawful, the increase of our Estates is our own, and our *Yea*, and *Nay*, is true without an Oath, and all that we practise in Conscience towards God, is by the Law of God justified: And therefore no Law, Statute, or Ordinance, ought to stand against us, seeing that no man hath power to dispence with God's Law. And, is it not the great cry against us, *You will not be obedient to the Laws, but are a wilful People, and run your selves into dangers and sufferings in your own wills, and therefore you deserve to be punished.* But let all People know, that in what we practise, we are justified by the Law of God; and if any Law in the Land does condemn us, and inflict punishment upon us for our practise, then it is not what the Law it self saies it is, but from another ground; and we do not run in our own wills to do those things that we practise, but through a necessity in the eternal motion of God's power we are constrained to bear Testimony unto the Truth as we have received; and I am very sure that in answering the Lord in obedience to what he laies upon us, we have the answer of a good Conscience in it, and peace with God; and his Righteous Law justifies us, and the Law of the Land ought not to condemn us, or punish us; and let foolish people learn to be wise and not charge the motion of God's Spirit, to be an *unruly will*; lest they be found in the unpardonable sin; for we are a People unknown amongst the Sons of men though our Testimony stands in Innocency to their view, yet our Life is hid from their eyes, and they know us not, because they know not him. And do not People from their apprehension of our Transgression of the Law, take occasion against us, and persecute and spoil us, whilst they themselves are the transgressors, and that by their own Law

Lavv; vvhiēh faith, *The Law of God is the Law of the Land*: And the Lavv of God faith, *Thou shalt love thy Neighbour as thy self*; but he that will Imprison him, and spoil his goods, and persecute him, does not love him, so is a transgressor; but we are free, and the Law of God doth not charge guilt upon us, nor condemn us in the things we practise; and therefore it must needs be that such as act against us are the transgressors, and whatsoever stands for Lavv this day, which doth condemn our Practise, and punish us for the using of it, the same doth differ from the Lavv of God, and so degenerates from that conclusion which the Law it self makes, and in plain words expresseth, *That the Law of God is the Law of the Land*. And through the miscarriages of men towards us, whose wills have wrested the Lavv in divers cases, we have through such things deeply suffered; and yet the yoke is continued upon us, and our Innocency is made a Prey upon, for we being a quiet People, and disposed in the Principels of Love towards all men, and cannot seek revenge upon any, therefore are our afflictions increased, whether with Law, or without Lavv, or against Lavv, it is not by many much regarded, as in divers cases might be truly instanced, which is at present waved.

And seeing that the Law it self doth make such a conclusion of its own standing, that it is the Law of God, then to examine a little some particulars, and places in it, if in all things it have perfect agreement with the Law of God; for the Lavv of God is *Pure, Holy, Just, and Good*; and as it hath been shewed, that the practise in divers cases doth degenerate from the Lavv of the Land, so it may come to pass that the Law of the Land may degenerate from the Law of God; for the Law of God speaketh on this wise,

1. *Thou shalt not bow to any Graven Image, nor the likeness of any thing*; And whatsoever is set up, and not by the Spirit of the Lord, is graven out of an imagination, and is an Image; and to bow unto that thing is to bow unto a graven Image; and if the lavv of the land do restrain from such a practise, then it standeth right, but if it doth allow such things, then doth it degenerate from the law of God.

2. The law of God faith, *Thou shalt not take the Name of the Lord thy God in vain*; and to Swear by his Name, is to take his Name in vain: and if the law of the land doth restrain People from all manner of Oaths, then it standeth right, but if it doth allow such things, or rather in some cases, compel into such things, then doth it degenerate from the lavv of God.

3. Christ Jesus the Law-giver faith, *Thou shalt love the Lord thy God, and thy Neighbour as thy self*; and to love God, is to keep his Commandments; and to love a Neighbour, as to love a mans self, is to do him good, and not to harm him; Novv if the lavv of the land doth encourage such things, then it standeth right, but if it doth allow the breaking of God's Commands, and teach men so; or if it doth not allow one Neighbour to spoil the goods of another, or in some cases rather compel such things to be done, then it doth degenerate from the Lavv of God, and from the Doctrine of Christ Jesus.

4. Christ Jesus the Law-giver faith, *God is a Spirit, and must be worshiped in Spirit and in Truth*; Novv if the lavv of the land doth allow such a worship and Protect it, then it standeth right, but if it doth prohibit it, or rather compel from it, then it doth degenerate from the lavv of God, and from the Doctrine of Christ Jesus; and in this case, two things are very considerable to be minded, and not to be practised.

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1. Not

1. Not to bind Peoples Consciences into any Practise, or into any Worship, which in their own Conscience they are not perswaded into, nor to compel a Conformity unto any Practice or Worship which standeth not in the Spirit and in the Truth; for to use Force and Compelling-laws in such Cases, is but to force People to bow unto an Image, or to the likeness of a thing which the law of God doth expressly forbid.

2. Not to prohibit or forbid People for meeting together in any place, or at any time above such a number; for this is to limit God, if it were possible, and to restrain tender Consciences from their Exercise in God's Spirit, and to keep them from the Pure Worship, which standeth in the Spirit, and in the Truth only; and to stop them from that practise which the Father seeks them to perform; for Christ saith, *The Father seeketh such to worship him*: and no law of the land ought to take place to diminish that Liberty which any People have in the Spirit, nor to prohibit that Worship that is performed to God in the Spirit, though in the practise there may be contrary minds amongst them: for the Spirit of the Lord God is free, and without limitation; and all that are born of the Spirit they are a free-born people, and their Worship stands singly to God in the Spirit, and in the Truth; and though there may be a difference in Worships outwardly, and amongst the Worshipers in point of practise, yet none ought by any outward Law, either to compel or prohibit each other, for that is peculiar to God alone; and no man is to stand up in Judgment concerning it, or to bind the Conscience of another by an outward Law, either to observe the one, or deny the other; for whoever hath outward power to judge in matters of Conscience, Worship and Religion, and from their own Judgment in such cases, make laws to compel to one thing, and to restrain from another thing, such laws do degenerate from the Law of God, and from the Doctrine of Christ Jesus, and from his Life and Wisdom: And therefore these things considered and weighed, it will be found of great necessity to search well into the Laws; and where any are found to oppose the Righteous Law of God, and yet stand in force in any such case to repeal them, that so the Law of the Land may be reduced into the truth of its own saying, and stand in Justice, Equity and Mercy, as doth the Law of God; then Persecution would cease about Religion, and there would be a streame of perfect Liberty to all tender Consciences, and no restraint would be upon any in case of Worship or Religion, otherwayes living peaceably in the Nation; so would hearts and minds of men come into Love, into Peace, and into Settlement and good Order, and it would allay all the heat and heart-burnings amongst men, and cool them and quiet them; and then there would not need Swords and Spears to preserve Order: for People coming to that of God in themselves, and worshipping and serving God in the Spirit and in the Truth, and every one standing in the Spirits Liberty; then People would settle and be quiet, and love one another, and be at peace one amongst another, and there would be good Order through the Nation; but this being wanting, and Compelling-law ruling, it makes broiling in the Nation, and causeth distractions amongst People, which would be prevented, if Liberty in matter of Worship and Religion was granted and tolerated: And what harm would this do to any man? or what prejudice could come to any man by so doing? Surely none at all, but rather happiness both to such as Rule, and such as are Ruled; and the comfort of it would be found to be very great unto all that truly

truly fear the Lord: And this is the Liberty which the King's Prerogative is to defend, according to the Maxime of *Charles the First*. But however it hath been, or yet is with us in these cases outwardly, our trust is in the Lord God, and in him we do rejoyce, and we desire that all People were like-minded with us, and were as we are, except our Bonds and afflictions; for the Presence of the Lord God is with us, and by his Arm we are supported, and through all these things the Truth standeth, and that is the word of the Lord to all People, *Truth standeth*: And if any yet think with themselves that with their strength they can prevail against the Truth, then let them try their strength, but let them also mind what will be the end of it; for this I know in the Truth, that whosoever rises against the Truth will toil themselves in vain, and spend their strength for nought, and in the end will lie down in sorrow; for *Truth standeth*: And how many have come up, and have appeared in full strength, and have been permitted to have a blow at Truth? but how are they wasted, and how are they passed away and perished! yet *Truth standeth*: Therefore all People, fear the living God, and in time be warned, for *no weapon formed against the Truth shall prosper*; for *Truth standeth over all*, and Christ Jesus Reigneth, his Power, and Glory, and Dignity is set on high, and in his Love all Wrath is swallowed up; and here is the *beginning known*, and here is the *ending set*; for the Love of God was *first*, and the Love of God is *last*, and here is the finishing of the work, and the cloasing up in perfect Peace; and with this Love all contrary Beings are comprehended, and in its own Being it remains unchangeable, and it is Truth and no lye; and *Truth standeth*. Glory to the Most High for ever and ever, *Amen*.

William Smith.

*Here is the Wisdome and Patience of the Saints :
Who have ears to hear, let them hear*

The End.

A Catechism

The following is a list of the names of the persons who have been
 named in the various reports of the Committee on the subject of
 the proposed amendment to the Constitution of the State of New York.
 The names are given in alphabetical order, and are taken from the
 reports of the Committee, and from the names of the persons who
 have been named in the various reports of the Committee on the
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 proposed amendment to the Constitution of the State of New York.

17th March 1891

There is the Wilson and P. H. H. of the 18th March 1891
 Who have been named in the various reports of the Committee

W. H. H.

A
CATECHISM;

WHEREIN

Many TRUTHS are plainly Opened

BY WAY OF

Question & Answer,

WHICH

May be a Help and Furtherance unto all Tender-hearted People, who are breathing after the Lord, and wait for Redemption and Salvation by Jesus Christ.

ALSO,

Something concerning the Foundation and Principle of the poor Afflicted People of God (called *Quakers*) and of their Faith and Love towards God, and their Good-will unto Men, being also plainly demonstrated by way of Question and Answer.

Given forth in the labour of Love, and put to View for the Service of this present Generation, and also Generations to come.

William Smith.

E e e e e

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William Lenth

AN EPISTLE TO THE READER.

READER,

Thou art to understand, that the Natural man can neither see nor receive the things of the Spirit of God, for they are Spiritually discerned, and it is the Spiritual mind that is only in a capacity to receive and understand those things which by the Spirit is declared and made manifest, for the Spirit is the Key by which Divine Truths are opened, and by the intelligence of it they also come to be understood, and the Testimony which hath been published and held forth unto the precious Truth of God in these latter dayes, hath been abundantly spread abroad, by the Spirits Power and Demonstration, through the faithful and chosen Witnesses of the New Birth, unto whom the Lord God everlasting, hath revealed his Secrets, and opened the mysteries of his glorious Kingdome; and hath given unto them the tongue of the Learned, and the Power and Wisdome of his Heavenly Life, whereby they are able to Divide the Word aright, and to dispence the Gospel of everlasting Peace, and they have faithfully served the Lord in their Generation, and have not been negligent to run the way of his Commandments, but early and late have laboured in their holy Calling whereunto the Lord hath called them in the work of the Gospel, and their Testimony doth stand for God this day, and is become a sweet Savour in the hearts of many, and the glorious Truth which so plentifully hath been poured forth by the Spirit of God; and so wonderfully is spread

spread abroad through the Testimony of his Faithful Servants, it doth stand and remain at a sure Record which cannot be raced out, and though it might be sufficient to clear the Lords Faithful Servants on their own behalf, as also to leave all people without excuse, who hitherto have shut their hearts against it, yet such is Gods tender Love, that he continnes his Favours and Goodness, and in the openings of himself in the Riches of his Mercy, he fills his Children and Servants with an overflowing Cup of his precious Virtue, which yet doth constrain them to make known the true and perfect way of Peace, and to Proclaim the Word of Eternal Life unto the Sons and Daughters of Men; and though many have walked unworthily, and have requited the Lord unkindly, yet doth his Compassion move to his own Begotten, that sits in desolate and solitary places, as a Babe without comfort, and in the vertue of his own life he keeps his Testimony fresh upon the hearts of his Messengers, and they run in his Power and are not weary, and walk in his Love and are not faint; but continue in their race of well doing though many faces have ever been set against them: therefore whosoever thou art that readeest in this Book, consider the end of its manifestation, for it is not published to be only seen and read, but to manifest the Truth as it is in Jesus, which thou art to way and ponder in the fear of God, for the matter in this Book doth lie out of sight to the Carnal eye, and the matter cannot be understood by reading the words only, but by taking heed to the measure of Gods Spirit in thee, for if thou dost not read with the Spirit if God in thee, thou canst not understand the matter in the words, though thou mayest read them over and over; for whosoever would come to the true knowledge of God. they must come to true measure of his Spirit in themselves, or otherwise they may read but reap no profit, and so the Scriptures have been read and heard, but the Spirit not being minded in those that read and hear, there is not an understanding of the matter of which the words testify, and so the Book is Sealed though the words be read and heard, (mark that) for there is not another way to come to the true knowledge of God, but through death to that part which would comprehend him, and though a Faithful Testimony may be published by Words and Writings, yet cannot any thereby come to the Knowledge of God, for God is not so to be comprehended, therefore it concerns every one that comes into the World to mind the Light of Christ, with which they are enlightened, and to wait in it for the Revelation of God; for

for there is none knows the Father but the Son, and he to whom the Son reveals him, and whosoever would compass the knowledge of God in any other way, or by any other thing, they can never come to a true knowledge of him; for where the will and desire is let at liberty to the comprehending of God and Christ, there the mind overturns the true light in which the secrets of God are opened and revealed, and though words and writings may in themselves be true, yet none can profit by them, but as they joyn to that of God in themselves, for the secrets of God cannot be any otherwise known or attained, but as there is a patient waiting in that which openeth, by it to be gathered into the nature of that which is opened, and whosoever increase knowledge by any other way, it is the vail which spreads over their hearts, and blinds their minds for beholding the appearance of God in his light and life, and though such as so gather knowledge may seem wise in what they know, and in their knowledge satisfie themselves, and esteem themselves to be the highest; yet notwithstanding they are as strangers unto the heavenly mysteries of the glorious Kingdome, for though the natural man may hear all words, and read all writings which from the life is declared, yet is the mystery hid from his eyes, and by how much he searches in his own wisdom to know, and strives with that part to comprehend the mystery in the words declared; by so much the more doth he thicken the vaile upon his understanding, and though a man may fill himself with such a knowledge, and by his curious searching gather and compass much riches, yet it is no more but enriching the false birth; and exalting it with pride in the apprehension of its riches; and though such a man perswade himself that he knows all things, yet he knows nothing as he ought to know, neither is he any more but as sounding Brass, and a tinkling Cymbal; and there is no greater danger then to fall into this Sea of Knowledge, and to be tossed about with its restless waves, for it is as possible to number the Stars in the Firmament, as for a man that swims in the Sea of Knowledge to be at rest.

So, Reader, this learn to understand, that the way of God is not as the way of man, and it is most certain, that he which seeks riches by his own knowledge, he runs in his own way, and the end of that way is death, but the way of God is life and peace, and there is none can find it with all their searching and com-

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prehen-

prehending, but by quiet and patient waiting, whereby man comes to feel the light of Christ with which he is enlightened, and so comes down into the humility, and into the poverty, where the light stops his wanderings and runnings, and prevents him for walking in his own way, and with the light he comes to see the danger that he is in, and so comes to stand still in silence, in which man being contented, and waiting patiently upon God, the light will turn him from his own way, and the cunning devices of his own heart, and bring him into the new and living way, and there will become his leader and teacher, and so lead him in the cross to his own Will, Wisdom, and Reason, the power of God which is the cross of Christ, will strike over it, and cross it, and yoke it down, and so he will be humbled to the death of the Cross, where to his own wisdom he will become a fool, and to his own riches he will become poor, and there dye the death to his own life, and then the babe rises up in the power, and the secrets of God is with it, and that is the great gain of Godliness, when man is drawn out of himself, and comes to Christ in whom is all the treasures of wisdom and true knowledge, and in whom the fulness of the Godhead dwelleth bodily; this is true translation out of the earthly into the heavenly, where the Babe knows the Father, and sits in the feeling of his presence with joy, and there it is truly contented with what it hath, and waits in patience to receive what it hath not, and whether it have more or less, it is contented, and covets not beyond the fathers giving; and here is immortal food which satisfies the immortal soul, which never can be compassed or gained in mans own way, so to die is the greatest gain, and to become a fool, poor and nothing, is the way to be truly wise, rich, and possess all things, and through this strait gate, and in this narrow way is perfect peace and rest for ever.

And now Reader, be thou diligent to understand what thou readest, and consider thy present state, that thou mayst not secure thy self in thy own way as if there was no danger, and take up thy rest before thou hast passed through death, there is that in thee which would save its life, and will reason strongly to defend it, but if thou love that life and seek to save it, thou lovest life eternal; Therefore be considerate the matter is weighty, and do not deceive thy self through thy own belief, nor do not wrong thy self with a vain hope, as if all should be well hereafter, but wait to under-
stand

stand what the power of God hath done for thee, and what thou hast denied in pure love to God, for if thou dost not follow Christ in the daily Cross, thou art not his Disciple, and if not a Disciple, then not an heir of God, nor a joynt heir with Christ of the heavenly inheritance, therefore please not thy self with thy own comprehensions, as if thou hadst compassed God and Christ with thy own Wisdome, but consider whether thou be regenerated and born again of incorruptible seed, and whether thou sittest in the joy of Gods salvation, and whether thou hast thy portion in his Kingdom, this is weighty for thee to consider; for if in some measure this be not fulfilled in thee, and witnessed by thee, in deed and in truth, thy latter end will be bitterness if thou continue in thine own way, and then thy fair sayings will not help thee, nor thy wealth and riches comfort thee, when the Lord says, Depart from me. Therefore bow to the day of the Lord in thy Conscience, that thou mayst feel Christ to conquer the restless part in thee, and to subject the worker of iniquity, and do not outstand the tender of Gods love unto thee, but when he calls do thou hearken, and when he reproves do thou obey, and when he commands do thou follow, and then, where ever he leads thee, he will be with thee, and in all thy afflictions he will comfort thee, and with his arm of power he will support thee, and out of all thy troubles he will deliver thee, and there thou wilt know him and feel him beyond thy own wisdom and reason, and he will make thee run when thy reason would stop thee, and will be ready to save thee when the enemy tempts thee, and so thou wilt know him a God at hand, if thou be faithful to his counsel, therefore fear before him, and submit unto him, whilest his love is to thee, for he is God, and there is not another, who can see him, and live? who can stand before him and not be consumed? who can eat of the tree of life and not die by the flaming Sword? All flesh is grass, and the height of all its glory must pass away; but who are born of the seed immortal, they shall prosper unto a fair stature in Christ, and in him live for ever. So do thou mind the light and power of God in thy Conscience, and read in meekness and fear, and the truth in thy inward parts will answer to the truth of what thou readest, for truth is but one in all, and it answers to its own, as face answers face in a glass; and if thou with the truth in thee, readest the testimony without thee, thou wilt feel a perfect closing with the matter in unity, for in the truth there is neither error nor deceit, but a plain, simple, harmless, upright

right life in all godly sincerity, in which thou feeling thy heart disposed, thou wilt both read and profit; and if so it come to pass concerning thee, give God the praise and glory, and therein the labour of my love will have true rejoycing, who seeks the good and welfare of all men, and the glory of God alone.

Nottingham County
Goal, 1664.

W. S.

A

A NEW

CATECHISM,

&c.

Quest. **H**ow doth God manifest himself unto man, so as man may know him to be what he is.

Ans. By opening himself in his love, whereby his own light breaketh forth from himself, in which he manifests himself unto man, to be what he is.

Quest. *What is that light by which God manifests himself unto man?*

Ans. That light is Christ, who is one with God.

Q. *But is the light of Christ one with God in nature?*

A. Yes, for God is light, and the light is one with his nature.

Q. *How doth Christ manifest the nature of God?*

A. In his light and life, in which he is the brightness of the Fathers glory, and the express image of his person.

Q. *And where is such a manifestation of God to be known?*

A. It is to be known within man.

Q. *Doth God manifest himself within man?*

A. Yes, and man cannot know him by any other way, but by the manifestation of himself in his light within him.

Q. *And hath every man such a light within him, by which God doth manifest himself unto him?*

Ans. Yes, for every man that comes into the world is enlightened by Christ.

Q. *And is that the true light with which every man is enlightened?*

A. Yes, it is the true light, for it is the light of Christ.

Q. *And is there not another way to come to the knowledge of God, but by that light within?*

A. Nay, there is not, for Christ is the light, and Christ is the way, and all other ways leads from God.

Q. *How may it be known that the light doth come from God, and that God doth manifest himself in it?*

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A. Be-

A. Because the light is pure, holy, just and righteous, which is the nature of God.

Q. But how may it be known in such a manifestation of its purity?

A. By its checking, convincing, and reproving for sin and every evil thought, word, and work. which man in the fall hath a love unto, and pleasure in.

Q. But is that which checks and reproves man in his conscience for his sin, the true light of Christ?

A. Yes, for there is nothing else within man that will check or reprove him for sin and evil.

Q. But may it not be a natural light within man that hath such reflections upon him for his sin and evil, as to convince and reprove him for it?

A. It is the natural light of Christ, but not of man in the fall, for there his nature is corrupted, and the powers of darkness hath dominion over him, and that is the nature from which all sin and evil is committed, and that nature which commits sin, will never convince or reprove for it; for if it was so, it would be against it self, and therefore it must needs be, that it is the light of Christ which convinces and reproves for sin, because in him there is no sin, and the sin is committed in another nature, and is against him, which with his light he reproveth, as being against him, and so it is a natural light from Christ, which reproves the natural man in the fall.

Q. But hath man at any time known God as he is God, by that light which is within him?

A. Yes, for the Apostle said, The light which shines in our hearts, gives us the light of the knowledge of the glory of God, in the face of Jesus Christ, and so he hath been known, and is known, according to the measure of light manifest in Christ within man.

Q. And is there any thing in man that is of a contrary nature to the light, which doth oppose it, and by which man is veiled from the knowledge of God?

A. Yes, there is darkness in man, in which the seed of enmity lodgeth, which doth oppose the light, and veiles man from the knowledge of God,

Q. How is darkness and light in opposition one to the other?

A. In their several workings, according to their natures; for darkness leads to that which is evil, and the light leads to that which is good, and so they are in opposition one to the other, for when the darkness worketh unto sin, the light reproves it, and when the light worketh unto good, the darkness opposes it in enmity.

Q. What is the state and condition of people that remain in the fall, and abides in the transgression?

A. A state of trouble and vexation of Spirit.

Q. What dispensations must people pass through to come unto peace and rest in God?

A. They must pass through the dispensation of the Law and the Prophets, unto Christ the substance, in whom is rest and peace eternal.

Q. What is the Law in it self?

A. It is holy, spiritual, just and good.

Q. Is not that which is holy, spiritual, just and good, a dispensation in which peace and rest is enjoyed?

A. As

A. As it comes to be fulfilled by Christ it is, but the dispensation of it, as it is the Law, is not, for the Law makes nothing perfect, and there can be no true rest and peace, but in that which is perfect and makes perfect.

Q. What then doth the administration of the Law serve unto, if it make nothing perfect?

A. It serves as a Schoolmaster to bring unto Christ.

Q. How is it a Schoolmaster in its administration?

A. In correcting and judging the transgression, and instructing and teaching in righteousness, for the Law was added because of transgression.

Q. Is not Christ manifest through the dispensation of the Law and the Prophets?

A. According to that dispensation unto which they serve, he is so, but it is but darkly as in a glass.

Q. How must the Law and the Prophets be passed thorough to come unto Christ who fulfills them?

A. By observing the Statutes and Ordinances that is therein contained, whereby there is a going forward to the more full enjoyment of the perfection of Christ, who fulfills the Law and the Prophets; in the more glorious appearance of his own fulness and perfect life.

Q. Is the administration of the Law in force in this present age?

A. Yes, it is in force to take hold upon all transgressions, and it is Ministered in justice against the transgression, which errs from the Statutes and Ordinances that is therein contained.

Q. But are not people in this age under a Gospel administration, and are they to be brought back again under the Law?

A. They that have not passed thorough the administration of the Law in themselves, they are not under a Gospel administration, and therefore they cannot be brought back again, because they never went forward, but they are to be brought into that which hitherto they have not known nor understood, for a Gospel administration barely professed will not do any good, and so it is that many in this age look over the Law as an administration below their profession, and that the Law was a more proper administration in ages past, and more particularly to the Jews, not understanding that it hath its proper administration in man, whilest sin and transgression remains in him, and so it is in as full force in this age, upon all transgressions, as ever it hath been in ages past; for whosoever in this age that doth offend in one point of it, they will be found guilty of all, and the judgement will take hold to the correcting of the guilty, for God will by no means clear the guilty.

Q. And is the throne of Judgment set up under the Law to judge and condemn the transgressors of the Law?

A. Yes, it is so, that every man might fear the Lord God, who gives forth his Law in man to be kept and not to be broken.

Q. But is it possible that man can keep the Law in all things, and not offend in any thing, or that he can perform the requiring of God in that dispensation as it is a Covenant of works?

A. If there was not a possibility on mans part to keep it, then it would seem hard that the Lord should command it and require it, and for not keeping it to judge and condemn for it; and there was some in ages past, that walked before the Lord with perfect hearts, and that under the administration of the

law, but the shortness of observing on mans part is the weakness and unprofitableness of the flesh, so that he many times cannot do the things that he would, and therein the first Covenant is found faulty, not in it self, but in the sinful flesh; and if it had not been so concerning the observing of the first Covenant, there could not be place for the second, and therefore the works of the first Covenant doth not obtain life and salvation, but the free grace in the second Covenant, that all people might dye to themselves according to the flesh, and live unto God according to the spirit, that so life and salvation may not be of works but by Grace, in the rich mercy of God through Jesus Christ, who in his full and glorious appearance in man is the end of the law for righteousness, and brings life and immortality to light by the Gospel, and then there is no more servitude or bondage under the law, because of the weakness of the flesh, but redemption wrought by the power of Christ from under it, into a more perfect state of freedom and liberty in his own life.

Q. what is signified by the Prophecies?

A. The nearer approaching or drawing nigh of Christ in his own fulness and perfect life, that whereas he hath been seen but darkly, as in a glass, under the law, he may be seen with open face in the compleat beauty of his own glory in the Gospel.

Q. Of what service are the Scriptures as they are given forth and recorded without?

A. Much every way unto those that have received the same Spirit from which they were given forth, for unto such they are profitable, and makes wise unto salvation, and are unto them of service for instruction, edification and comfort, the same Spirit in them receiving the Testimony of the Spirit as it is declared in the Scripture, and there is an agreement and union in the Spirit within, and also in the words without, and so there is instruction, edification and comfort by the Scriptures unto all that are in the same Spirit as gave them forth.

Q. But are they of no further service then only a Testimony of those things which was present in that time?

A. So much of them as was given forth by the holy men of God, through the inspiration of the Almighty, they testify of Christ, who was, and is, and is to come, and that is only their service in their place, that through the Testimony therein declared unto Christ, all people might come unto him, and have life.

Q. By what doth Christ manifest his life, so as that it may be known to be his life?

A. By his light he manifests it, and as the light is received by which it is manifest, so is life received in it.

Q. Is the light and the life distinct Principles?

A. Nay, the light is Christ, and the life is Christ, and they are not distinct Principles, but he is known to be light in manifesting, and life in quickning.

Q. what is the administration of Christ in the appearance of his own fulness and perfect life?

A. An administration of love, grace, and mercy.

Q. And doth he appear to salvation in that administration of his love, grace and mercy?

A. To

A. To as many as receives him in that appearance, he becomes their salvation, but such as reject him, he is their condemnation.

Q. *Is not that administration universal to salvation?*

A. The manifestation of it is universal unto all, but unbelievers have no part in it, as an administration to salvation.

Q. *What is his administration in that appearance of love, grace, and mercy, unto such as reject him?*

A. An administration of Judgment, to cut down and destroy the worker of iniquity, and the gain-saying and rebellious nature.

Q. *How doth he appear in love and judgment, in one and the same administration?*

A. He appears in love to the tender breathings which simply thirsteth after him, and in judgement to the obstinate and rebellious nature, that stands in opposition against him.

Q. *How is this administration of the love, grace and mercy of Christ to be attained?*

A. By his light in the conscience, for the light is manifest from his love and life, and guides up to his love and life all that obey it in its manifestation.

Q. *How doth the light manifest it self in order to the attainment of life?*

A. It manifests it self against all that in man, which alienates him from the life.

Q. *How is man alienated from the life?*

A. By the power of darkness which ruleth in him, and leads him captive.

Q. *What is captivity?*

A. The bondage of the seed of God.

Q. *What is that which causes bondage and captivity upon the seed of God?*

A. The seed of the evil doer, and the generation of its unclean nature from which is produced all the hearts lusts with which the holy seed of God is oppressed and burdened.

Q. *But doth the light of Christ in the Conscience make manifest the ground of bondage?*

A. Yes, for the ground of bondage is darkness, and the light makes darkness manifest, and appears against it, and all the deeds of it.

Q. *What is the state of man in bondage?*

A. A state of grief, sorrow, pain, anguish, tribulation, distress, sighing, mourning, crying, complaining, heaviness and groaning.

Q. *Is that the state of all people that are alienated from the life of Christ?*

A. Yes, for man in the fall and in the apostacy is under the power of darkness, and all the evil deeds of darkness genders together in a body, and that is the body of sin and death that lies upon him, and the seed of God travels in pain under it, and groans to be delivered.

Q. *But are not some people joyful whilst they are alienated from the life of Christ?*

A. The seed of the evil doer may rejoyce over the seed of God, but that joy is bondage and it is a joy that must come into mourning and end in sorrow, and in the midst of that joy there is sometimes a sense of trouble and pain.

Q. *What are the deeds of darkness particularly that do oppress and burden the seed of God?*

A. Fornication, uncleanness, lasciviousness, inordinate affections, evil concu-

concupiscence, covetousness, drunkenness, pride, anger, malice, envy, witchcraft, hatred, variance, strife, foolish jesting, vain communication, vain thoughts, idle words, praying in the will of the flesh, preaching in the wisdom below, self-righteousness, with all other things which are acted by the motion of the flesh, which are all of a contrary nature to the pure and holy seed of God, and is the oppression and burden of it.

Q. But how may such people know when they live in such things which doth burden and oppress the seed of God?

A. By the light of Christ in the Conscience, for the light doth make them manifest, and also reprove them.

Q. And doth the light of Christ make such discoveries in the Consciences of people?

A. Yes, for there is never a secret thought but the light shews it; if the heart intend any evil, it is seen in the intention, and that which makes such discoveries is the light; for the light makes all things manifest (mark) all things and if all things, then there is not any thing that is hid from it; and so people may know when there is an inclination or an intention in their hearts to do any thing that they should not do, they sometimes are sensible that they should not intend that which they do, and will say, They should not have such thoughts and intentions as is stirring in them, and so they see in secret what they incline unto, and many times are secretly convinced of the evil of their own intentions and inclinations, and are stopped from doing that which they have an intention to do; and that which thus secretly discovers, and secretly convinces, it is the light of Christ, and so the compassion of God manifests it self in the light, and he reacheth to the oppressor with rebuke, and to the oppressed in love and mercy.

Q. What is the ground of the manifestation of the light by which such discoveries are made?

A. The ground of its manifestation is the love of God, for he would not that any should perish; and all people in the fall are in a perishing state, and therefore he manifests his light to convince and reprove the sinner in his way, that he may turn from his way and live; and hereby he is manifest to be a God gracious and merciful, in that he would not the death of a sinner, but shews the sin to the sinner, and reproveth him for it, that he might forsake it and find mercy.

Q. But can man be freed from sin whilst he is in the body?

A. Yes, if he love the light which reproveth it, the light will free him from it; for in the light there is no sin, and therefore they that joyn to the light which reproveth sin, they with the light are guided out of sin, and so they come from under Satans power which is the ground of sin, unto the power of God which takes the sin away, and thereby the Conscience comes to be purged and cleansed from all iniquity and sin, and the righteousness of Christ comes to be revealed in a new life.

Q. But is not the grace of God free by Jesus Christ, and hath not Christ accomplished the work of salvation by himself alone?

A. The grace of God is free by Jesus Christ, and in his light it is freely manifest, and therein it appears unto all, and brings salvation unto all that receives it, and so it may be felt what Christ accomplishes for salvation by himself alone, which will not fall to an unbelievers part, either as to what he hath done, or is doing, in those that believe in him.

Q. But

Q. But if there be a believing in Christ for salvation, doth not his salvation belong unto such without any thing done on their part.

A. Christ is the Author of Faith, and there is none can truly believe until he give them Faith in his power, and he doth not give Faith to any but such as obeys his light, and therefore such as applies Salvation by Christ through their own belief of what he hath accomplished for Salvation, they are not in the faith which saveth, but contrariwise are in the unbelief to his light and power, in which he bringeth Salvation by the resurrection of his life.

Q. How doth the light within man manifest it self in order to salvation?

A. It manifests it self against the darkness, and all the deeds of it, it finds out all wandering thoughts, and vain imaginations, so that a man may see with the light that is within him, when the darkness tempts him, and when the lusts of the flesh are moving to any evil, and thus doth the light within man manifest it self in order to Salvation.

Q. And is the light an universal manifestation unto all men?

A. Yes, And that without respect of persons.

Q. And is the love of God universally tendered unto all in such a manifestation?

A. Yes, For the light being manifest from the love, it renders it self in the manifestation.

Q. And is the love received by all unto whom it is so tendered?

A. Nay, for many reject the light, and will not become subject to the reproof of it, and they that do so, they do not receive the love which in that manifestation is tendered unto them.

Q. But is there anything that lies on mans part in order to his salvation?

A. Yes, he is to obey the light and follow it, and then the light will teach him to deny himself, and to take up the daily Cross.

Q. And doth the light work in order to salvation if man obey it and follow it?

A. Yes, for he that obeys the light and follows it, he doth not abide in darkness, but comes to the light of life.

Q. Hath man power in himself to turn to the light, and to obey it, and follow it?

A. Nay, of himself he can do nothing that is good, nor turn from anything that is evil, but if he stand still when the light reproves him, he there answers it in obedience, as not joyning with that which the light reproves him for, and so by giving diligence to the reproof, and standing still when reproof comes, he is there in obedience to it, and then the love which is tendered in that manifestation, it casts it self about him, and with its strength it separates him from the sin, and begets a dislike in him unto it, so that he begins to abhor the appearance of it, and then in the strength of the love, he turns from the power of Satan unto the power of God, where the light becomes his leader and teacher, in the way of peace, so that Salvation is in the light alone, and not by any thing which is done by man of himself, yet the light requires man to yield himself unto it, and yielding himself unto it, he answers the requiring of it in obedience, and so becomes a servant to the light in all things.

Q. What doth the light work when man so yields himself to serve it?

A. It then rises in power, and is felt to be powerful to the pulling down the strong hold of sin, and unthroning the powers of darkness, whereby the

the unclean corrupted nature comes to be Crucified, and fleshly lusts condemned, and so the burdens, weights and loads are removed, under which man hath travelled and groaned.

Q. But is the light sufficient to save man from all sin, and to present him holy and blameless before God?

A. Yes, it is so; and they that love it know it to be so, for the light is Christ, and all power in heaven and earth is given unto him, and there is nothing impossible with him, nor too hard for him, if man do not reject him and rebel against him.

Q. And doth the power in its rising work contrary to man's own will, wisdom, and reason?

A. Yes, for the power is the Cross unto the will, wisdom and reason of man, and in all things worketh as a cross unto that nature, and stops it, and chains it, and yokes it down when it would be at liberty.

Q. And is that work of the power unto Salvation?

A. Yes, if it be obeyed that the opposer do not quench it, it puts a difference between the precious and the vile, and so rises as a hammer and knocks down the vile, and takes hold on it as a fire and burns it up, and so man comes into the furnace where God is a consuming fire.

Q. But can any abide the day of his coming in such a dispensation?

A. Yes, some there be that do abide it, who loves not their lives unto death, but trusts in the Lord though he kills them.

Q. And is Salvation wrought through such a dispensation of Christ?

A. Yes, for he is terrible whilest the wicked stand in his sight, and reveals himself in flaming fire to execute vengeance upon the rebellious nature, for his appearance unto Salvation is in judgment against all, and upon all, that would not that he should reign.

Q. And doth Christ work this work in man?

A. Yes, for sin is within man, and there must Christ work to purge his conscience if ever he be made clean.

Q. But do none know Christ to be Salvation, but such as feels his work within them?

A. No, for it is to be understood, that whilest man remains in the fall, he is under the power of darkness, and therefore the power of Christ must work within him to subdue the power of darkness that ruleth over him, and to save him from the temptations that the darkness entangles him in, and so man is ever to stand in the pure fear of God, and to wait for the appearance of his power to deliver him out of the snares in which he lyes entangled in the darkness, and then he will feel the work of the power in him, to cast out the strong man which hath kept the house, and the power will keep man in the awe that he dare not sin, for who have felt the judgement of the Lord for sin, they stand in the pure fear, least at any time their feet should slip into sin, and this is true love to God, when sin is decayed, with which his Spirit is grieved.

Q. And doth the power work effectually to Salvation as man yields himself unto it, and denies that which it doth reprove him for?

A. Yes, it works effectually unto Salvation, by destroying death, and him that hath the power of it, which is the devil, and so by the work of the power, the old man is crucified, and the old works, words, and thoughts, they all dye, and sin is condemned in the flesh, and the flesh is brought
unto

unto subjection and silence through death, and this man must know wrought in him by the power of God, if ever he come to eternal life, for no unclean thing that must enter into the Kingdome of God, and therefore it must be denyed and put off before the Kingdome can be obtained.

Q. But must man pass through death, and rise again whilst he is in the Body?

A. Yes, For except he be regenerated and born again, he cannot enter into the Kingdome of God, and therefore it must dye to the first *Adam's* flesh, and be quickned and raised again in the second *Adam's* Spirit, and so in the Resurrection and life enter the Kingdome as a little child.

Q. And doth the work of the Power bring death upon the first Adam throughout?

A. Yes, for no part or Property of the first *Adam* that must live before God, and as the second *Adam* rises in power, the first *Adam* is put to death, and so the quickning Spirit of the second *Adam* goes over the sinful flesh of the first *Adam*, and there is the Resurrection of the Seed, and the translation of man into its nature, where he receives a new body, and a new life, in which body and life he bears the image of the Heavenly, and then he is blameless in Body, Soul, and Spirit.

Q. And is that the way by which man must come to inherit life eternal?

A. Yes, for life eternal is only in the Son, and man in his own life is alienated from it, and therefore he must dye unto his own life, before he can inherit eternal life in the Son.

Q. And is there none that please God but who are thus regenerated and born again?

A. None in the flesh can please God, and therefore man is to wait in the power for a new birth, which is not after the flesh, but after the Spirit, which birth of the Spirit is the Fathers beloved Son, in whom he is well-pleased.

Q. How doth the Power dispose man in the death?

A. It disposes him in stillness, keeping all fleshly motions in silence, so as a little child he lies nakedly and innocently before God, and hath no will, nor wisdom, nor reason left in him, but all baptized down into the sufferings of Christ, where they are dissolved into nothingness, and there the power kills him and gives him life again, and so man laies down his own life and takes up life in Christ, in which life he comes to be raised in the Resurrection of Christ, and here is the passing from death to life, where man puts on Christ, and is made a new creature, and in a new life he then serves God, and pleases God, for his thoughts, words and works are all changed; and with a new tongue he then sings the new songs, and gives glory, and honour, and praise, and thanks unto him that sits upon the throne, who lives for ever, and ever, and this is in substance the whole matter.

Q. But doth not the birth of the Seed meet with much opposition in its Resurrection?

A. Yes, whilst it is in the Travail it is strongly opposed by a contrary nature, and many dangers that lye neer on every hand, until death hath passed upon all, as is said before, but when the power hath crucified the first *Adam* throughout, and that the Seed be raised into the glorious liberty of its own life, then the seed reigneth, and hath dominion and government over all oppositions, triumphing in victory.

H h h h h

Q. But

Q. But how are oppositions removed, and dangers escaped in the Travail?

A. By Faith in the power, and watching to keep close to the leadings of it, and so the power will remove oppositions, and defend from dangers, for the watch being kept to it, and the Faith standing stedfast in it, the enemy hath no power to prevail though he may tempt, for the living power is a wall on the right hand and on the left, to preserve from dangers, and it goes before as a Conquerour to remove oppositions, and comes behind as a safe guard to keep off the Enemy, for smiting the hindmost part of the Camp, and thus Christ by his power is all in all every way to the Travelling Babe, that cannot rest in any place below the freedome of his own life, and therefore let none enter into unbelief, as if oppositions could never be removed, nor dangers easily escaped, for he that quickneth and giveth life to breath after him, he is mighty in his Power, and he doth assuredly save to the utmost the birth of his own begotten, which abides in the simple tender breathings to possess more of his life.

Q. But may there not be captivity after the power be received, and that something be quickned by the power to breath after God?

A. That present state is captivity, for that which by the Power is quickned to breath after God, it is then in Captivity, and breaths in the Power to be delivered out of captivity, and as the Power is received, and Faith kept in it, the Power works in order to deliverance.

Q. But may there not be captivity after there be deliverance in some measure wrought by the Power?

A. Yes, there may be so, for if the mind err from the Power, and unbelief enter, there may be captivity again in those very places out of which the Power hath wrought deliverance, and so many may come to taste of the good word of God, and the Powers of the World to come, and yet may go back again, and here captivity comes upon many who have had a long travail out of Egypt, and have seen great and wonderful things wrought by the Power.

Q. But is not the Power sufficient to preserve from going astray, and returning again unto such a state, as to come into captivity after it hath wrought deliverance?

A. The Power is as sufficient to preserve as to deliver, and is not at all weaker in the one than in the other, but where such a state comes to pass, there is not Faithfulness to the Power, but temptations enter and prevail, and so the mind goes from the Power into the Temptations, whereby there is a way opened for the darkness to rise again, which in the day of tenderness and faithfulness to the Power, was kept in subjection under the yoke.

Q. And doth the Power follow after such again, after they err from it, and do not abide faithful in it, to recover them and deliver them out their captivity?

A. Yes, for the Lord waits to be gracious, and though there may be a backsliding, yet he doth not shut up his compassion, but condescends in bowels of tenderness to follow the wandering sheep which is gone astray, and by the word of his Power he calls to return, and if there be a yielding to the word of Power, and a joyning to it again, the Lord heals the backslidings, and loves as freely as ever he did, and so he brings the erring sheep again into the Fold, and gives it Pasture amongst his Flock, and here he shews his goodness in the Riches of his Mercy.

Q. And doth the Power preserve and keep all safe in their Travail that abide in it Faithfully?

A. Yes

A. Yes, for they that abide in the Power, and are guided by the Power, they do not err, but by the Power are kept through faith unto Salvation, and all the babes that live in power, they receive strength in the power, and do not faint.

Q. What are the dangers that may befall whilst the Seed is in travail?

A. There be very many which Light discovers distinctly, yet I shall name a few of them.

1. To glory in the flesh, with that which is manifest from God in the day of tenderneſs.
2. To gather the manifestation of Truth into the Wiſdome below, and to enrich the falſe birth.
3. To center in the form or praſtiſe of Truth, as it ſtands in appearance only.
4. To lie down at eaſe after ſomething of Truth be received.
5. To live upon the knowledge of what is ſeen afar off.
6. To enter into unbelief, in time of tryal and afflictions.
7. To run out of the preſent meaſure of Truth, and to hunt after the knowledge of it through the comprehension.
8. To feed upon any thing that flows not from the immediate openings, and ſpringings of life.
9. To draw any concluſion of ſecurity, and to lie down in it as a place of reſt.

Theſe with many more, which with the light may be ſeen, are all great dangers in the travail, and temptations lie very neer in them, which being joyned unto brings the ſeed into captivity, after there may be deliverance out of Egypt.

Q. How may ſuch dangers be eſcaped, and a ſafe way walked in through the travail?

A. By keeping in the everlaſting power, and living by Faith in it, for the Power is the cros unto mans own will, and ſtops Nimrod's hunting nature, and chains under all the unruly affections, and ſo the mind abiding in the Power, all dangers are eſcaped, and the innocent babe is ſafely preſerved out of the hands of all its enemies.

Q. What are the places particularly where the Power becomes ſuch a defence as to preſerve the birth ſafe in its travail?

A. 1. The lowneſs and humbleneſs of mind.

2. The poverty and nakedneſs.

3. The nothingneſs and emptineſs.

4. The ſimplicity and innocency.

5. The integrity and ſincerity.

6. The faith and patience.

7. The meaſure of the Power received

Theſe places with many more, which with the light may be underſtood, are places where the Power overſhadows the birth, and is a ſure defence unto it, whereby it is preſerved out of all dangers whileſt it is in the travail.

Q. But when there is a clear ſight through ſome opening of the life, may there not ſafely be a reaching to it, and a compaſſing of it into poſſeſſion?

A. Oh no, take heed in that place, for if there be a reaching forth to compaſs that which may clearly be ſeen through ſome opening of the life, that which openeth will preſently ſhut up by drawing it ſelf into its own perfect nature and fulneſs, and then the enemy ſuddenly preſenteth a transformed appearance

pearance in the likeness of that which was truly opened, and the reaching part being at liberty, it catches at the enemies presentation, as if it was the same thing which was seen in the openings of the life, and so laies hold upon it with an eager desire, and compasseth the false likeness into possession, but misses of the true substance, for when there is such a pure opening in the life, and that there be a clear sight, that it is the spring or fountain which the innocent thirsteth after, then there is to be a silence in the fear, that so, that which openeth may compass that which thirsteth, and bring it into a larger possession of its own fulness, and so it is the life which openeth, which must gather and compass that which thirsteth into its own opening, and that is a true and everlasting possession of endless riches, which none can compass to themselves, though there may be a clear sight in some openings, for the life is jealous of its own glory, and will not give it to another, and so shuts up it self again when there is a reaching to compass it through any opening.

Q. But do not some streams flow to the thirsty in such an opening of the life, by which it is refreshed and comforted?

A. If there be silence in the fear, the thirsty receives consolation, and satisfaction through that which is measured forth from the fulness in the opening, and so the streams of virtue do reach unto it; and there is not to be a reaching forth to compass the fountain, and here strength is renewed through the renewings of the mercy.

Q. Is not that which is tasted and felt to consolation and refreshing at one time, good for the same use and service at another time?

A. As it comes fresh from the spring, and so the same it is; but if the same as it hath been once tasted and felt, then it is not, for the babe must have the breast, and the fresh milk from it again for consolation and refreshing, when ever it stands in need, for that which once hath been tasted, and felt, and digested, is never good for nourishment any more, and therefore the babe is ever to depend upon the fountain of its natural generation, and in silence and fear waiting, all things good for food will be given unto it from time to time, according to its need, and so the new birth lives by new food, which is never corrupted, but in the fountain is preserved sweet and savoury, the feeling of which as it is ministred in the fresh openings of the life, is pure consolation and refreshing.

Q. And is rest and peace attained in the consolation and refreshing through such a ministration?

A. Yes, the babe hath rest and peace in it, for being consoled and refreshed through the ministration, it lies down in rest and peace, and so through nourishment and rest, it grows up into a more perfect stature of the measure of Christs fulness, and becomes strong in the Lord.

Q. How is the birth disposed when it comes into such a stature of the measure of Christs fulness?

A. It is disposed in love, mercy, gentleness, meekness, peace, justice, equity, uprightness, sincerity, innocency, and simplicity, in which it bears the heavenly Image of Christ in his own perfect nature, and in his heavenly wisdom is in all things disposed towards God and Men.

Q. And doth the pure Religion consist in the manifestation of such virtues and graces?

A. The pure Religion consists in the Power and Wisdom of God, and such virtues and graces are manifest from the pure Religion, and are the effects

fects of it, and so spread abroad as natural branches of the life.

Q. And do all things become new in man after he be so changed through regeneration?

A. Yes, for when all the old is dead and buried by the resurrection of the seed, then all things become new in man, for the new birth hath new thoughts words, and works, and a new tongue.

Q. And hath not the new birth any agreement with the old in any place?

A. Nay, that is not possible, for they are contrary one to the other in all things, and there is no agreement between them in any thing.

Q. But do those things which are in appearance manifest the natures of the two seeds?

A. Yes, for as they are contrary in nature, so they are contrary in manifestation.

Q. And doth the nature of the evil seed produce a manifestation according to its nature?

A. Yes, for every manifestation hath a conception before it be manifested, and the evil seed being in government, it sends forth a manifestation according to its nature, and so the tree may be known by its fruit.

Q. What are the manifestations that from the evil seed are produced?

A. They are generally included in those things which are by people unregenerated observed, who are called the world, or worldly people, and so the pride of life is not of the Father, but of the world, that is a manifestation of the nature of the evil seed which ruleth in the world; and so it is concerning all other things which are observed by people unregenerated, who are not of the Father, but of the World.

Q. And cannot those that are born of the seed of God, joyn with those things which by the world are observed?

A. Nay, there is an impossibility lies there also, for they are born of another nature, and there is no agreement in contrarie, either in nature or manifestation.

Q. And doth not the world, or the birth of the flesh, despise and hate the birth born of God, because it cannot answer what is observed in that nature?

A. Yes, and also persecutes it, and that is the ground of all envy, strife, and persecution outward, because the birth born of God, delights to do the will of God, and the will of God being contrary to the will of man, the birth born of the will of man, hates the birth born of God, and persecutes it.

Q. And doth the birth born of God endure persecution without resisting or revenging?

A. Yes, for it suffers in the will of God, and so lies down in patience and quietness, in which it hath true contentment and peace, through all things that come to pass by outward tryals and afflictions.

Q. Then is it not the birth of the flesh that strives and persecutes about Religion?

A. Yes, for the nature of its envy, and where it is not bowed unto, then it persecutes, and spoils, and destroys in its envious nature, and so revenges it self in cruelty upon such as cannot walk in its way.

Q. And doth not God wonderfully appear with his own birth in a state of outward tryals, and sufferings.

A. Yes, more wonderfully than can be expressed in words.

Q. How doth he appear with it in such a state?

A. In his endless love, mercy, and goodness, through which his bowels of com-

compassion breaketh in tenderness unto his afflicted Children, whereby they receive strength in him to stand in every trial that comes upon them for their faithfulness unto him.

Q. And do all born of God put their trust in him alone?

A. Yes, for they have not another to trust in besides him; therefore they wholly cast their care upon him in all conditions, and he forsakes them not in their adversity, but strengthens their faith, and keeps them in patience to endure unto the end.

Q. And what doth outward afflictions work for such as are exercised in them?

A. They work for much good every way, for thereby man comes to see his own nothingness and emptiness, and is brought into humbleness of mind to wait upon God, for the renewing of his strength in the present exercise, that he may not be weary nor faint in it.

Q. Then is it not good to be exercised in outward afflictions?

A. Man is not to make choice of any thing, but to stand in the will of God; and if for the exercise of his Conscience towards God, afflictions do betide him, then he will feel it work for much good; but the choice of it in his own will doth not bring any comfort.

Q. Are there any that chuse outward afflictions in their own will?

A. There may that come to pass through the will as may cause outward sufferings, but it cannot be truly said that the will chuses the sufferings, but may act or practise such things as may cause outward sufferings to be inflicted.

Q. How may it be known when a man suffers in the will of God, and when he suffers for any thing done in his own will?

A. It may be known by the motion of Gods power in him, for by the power the understanding is informed into the truth, as also, what is not of the truth, and so the power constrains a man that is joyned unto it, to bear witness unto the truth, and against that which is out of the truth? and whoever comes into outward sufferings for the exercise of their Conscience, in this testimony they suffer in the will of God, but such as are barely from the Scriptures conclude something to themselves, either to be truth, or not the truth, and so put their own conclusions into practice, and then for their own conclusions come to suffer, it cannot be truly said of such, that they suffer in the will of God, or that they chuse sufferings in their own wills, but in their own wills have concluded something to themselves, and have chosen their own conclusions, which in practise differs from the practise established by the Nations Laws, for which cause there are some that come into outward sufferings, but more in that place which chuses liberty rather.

Q. But may not a man in wisdom so order himself as to escape all outward sufferings, concerning the exercise of his conscience, by conforming to the requirings of the present times, and yet keep a good conscience towards God?

A. A man in his own wisdom may so order himself, as to escape all outward suffering in that place by conforming, but this is to be understood, that such a man doth not stand in the will of God, neither in so doing can he stand with a good Conscience towards God; for, he that conforms to any practise which man observeth, being convinced that such a practise is not according to the mind and will of God, and so would escape outward sufferings by conforming, and doth not stand in the power of God, to bear a testimony for God, that man is not born of the Seed of God.

Q. In what doth the testimony of God stand?

A. It

A. It stands in the Seed, which hath the mind of God, and delight to do the will of God.

Q. And do all born of the Seed, bear forth a testimony for God?

A. Yes, they have a testimony in the seed, and such stand in the power, and bear witness unto the truth, and are not ashamed of their testimony.

Q. What do such bear testimony unto?

A. To the truth as it is in Jesus, holding forth his life, power, wisdom, righteousness, holiness, meekness, and patience, with all the graces and virtues of his pure life.

Q. And what do they testify against?

A. They testify against all deceit and wickedness, vain customs, fashions, and traditions of the World, against all hypocrisy and double-mindedness, will-worships, and self-righteousness, with all things generally that are manifested by the birth of the flesh.

Q. And is that the ground why outward afflictions befall those that are born of the seed of God, and bear forth a testimony for God?

A. Yes, for the Seed of the evil doer being at enmity against the seed of God, it labours every way to suppress the testimony of it, and so the birth of the flesh hath always persecuted the birth of the spirit; and this is to be observed, that where there is no testimony, there is no persecution; for if the birth of the flesh can be answered in its way, and not testified against, it will not persecute, because it is answered by its own nature, and it is against its nature to persecute it self, and so it is, that the world loves its own, and hates such as are not of it, and persecutes them.

Q. And doth not God answer all such as are faithful in their testimony with peace and joy?

A. Yes, he is their strength and exceeding great reward, and they have much peace in him, and fulness of joy in his presence.

Q. Why do not such as are born of the seed of God, revenge themselves upon their adversaries when they have opportunities?

A. Because revenge is contrary to their nature, for they are born of the peaceable nature of Christ, in which they love their enemies, and bear good will to all men, and so they lie down in the will of God, and give their backs to the smiters, and cannot resist nor revenge, but are ready to do good to those that hate them and persecute them, not tendering evil for evil, but overcome the evil with good; and herein it is manifest that they are born of God, and know God, and so commit their cause unto him, as unto a faithful Creator.

Q. But are not such people in great bondage through outward sufferings and afflictions, and is not their sufferings grievous unto them?

A. As to their bodies they are in much bondage and sufferings, but they have inward liberty in God, and are free of all people, and they count their outward afflictions but light, in comparison of their inward joy and glory, for they are the living babes, out of whose mouths God perfects his praise, and this is the change wrought in man by the mighty power of God, in which power the everlasting Kingdome is known, and the riches of it inherited, in which the babes sit down rejoicing in the midst of outward tribulations, and they learn the new songs, and sing them with new tongues, with which they magnifie the Lamb that lives for ever and ever: *Even so, Amen.* Glory be to the most high over all.

Some-

Something concerning the Foundation and Principle
of the poor afflicted people of God, called
QUAKERS.

Quest. **W**hat is the ground and foundation which you (that are called Quakers) do lay to your selves, as the principle of your Religion?

Ans. Our ground and foundation is Jesus Christ, who is the only begotten of the Father, and God hath layed it for us, and not we to our selves; and it is a sure foundation in it self, and also sure unto us, as being laid of God for us, and this is the foundation and principle of our Religion.

Q. where do you hold forth this foundation to be laid, which you say is laid of God for you?

A. It is laid of God within us, and is the rock of our safety, and so we hold it forth to be a sure foundation, as knowing the strength and power of it, which defends it self that the gates of Hell cannot prevail against it, nor against us that stand stedfast upon it.

Q. How do you manifest this inward foundation, which you say is Christ to be the true and only foundation which God hath laid?

A. From the feeling that we have of it, by which we know that it is sure in us, and from that sure and certain knowledge which we have of it in the feeling, we manifest it from its own nature and being, unto its own nature and being in others.

Q. what is the nature and being of it?

Ans. It is unchangeable, in light, life, power, wisdom, and glory, full of all goodness, virtue and mercy, and in its nature and being is unmoveable.

Q. How do you manifest it to be the only foundation, and that there is not another?

A. From the unchangeableness of its own nature and being, for we know that God doth not lay any visible or changable things for a foundation, but that which is of himself within, and is invincible to the natural eye, and unchangeable in its own nature, that is the foundation which God layeth, and we know no man can lay another.

Q. And is that which is within you the only foundation upon which you stand, and the principle of your Religion?

A. That of God within us is so, for we know it is of Christ, and being of Christ it must needs be only, and principal, for that which is only admits not of another, and that which is principal, is greatest in being, and thus we know Christ in us, to be unto us the only and principal, who was before all things, and in whom all things consist.

Q. But do you hold that this foundation and principle within you is sufficient to give eternal life?

A Yes,

A. Yes, we do so, for as we know that it is Christ in us, so we also know the eternal life which is in him, and that he is sufficient to give eternal life from his own fulness, unto as many as receive him, in the gift of his grace manifest within them.

Q. *How came you to the knowledge of that foundation and principle, which you say is within you?*

A. By the light which is manifest from it, that in our hearts gives us the light of the knowledge of it.

Q. *How do you know that it is a true light which gives you such a knowledge?*

A. By the operation and effects of it.

Q. *How doth it operate unto such a knowledge?*

A. By the strength of its power in us, whereby that knowledge which was gained through comprehending comes to decay and dye, and a loſs comes upon all that which hath any way been fetched in by the motion of the earthly wiſdome.

Q. *And doth it effect ſuch a thing in you by its operation?*

A. Yes, it worketh effectually in us, to the crucifying of that nature which hath rebelled againſt God.

Q. *Doth it operate unto ſuch effects in you without Faith?*

A. Nay, for it is the foundation and principle of our faith, and as our faith ſtands in it, we know the operation and effects of it by our Faith, and in this Faith we pleaſe God, becauſe we believe that by his power in us, he is able to ſubdue all things to himſelf.

Q. *How come you to receive this Faith?*

A. By yeilding our ſelves to the manifeſtation of the light, whereby we come to be drawn and gathered into the nature of it, and ſo receive Faith in it as the gift of God.

Q. *But have you not ſome Faith in it before you yield your ſelves unto it?*

A. We have a perſwaſion wrought in us, that it is of God, and ſo yeild our ſelves unto it as being perſwaded that it is truth, and by yeilding our ſelves unto it, and receiving of it in its manifeſtation, we thereby come into union with it, and know it to be the author and finiſher of our Faith.

Q. *And doth that Faith give you aſſurance of eternal life?*

A. Yes, it doth ſo, for Chriſt is the author of it, whereby we are aſſured of his love towards us, and in the Faith that we have in him, we are ſure that he is Chriſt the ſon of the living God, and by this Faith we live in the aſſurance of eternal life.

Q. *But how may your Faith be known unto others to be true Faith?*

A. By the fruits and effects that is manifeſt from it, through which it may be known unto others to be true Faith.

Q. *What are thoſe fruits and effects by which your Faith may ſo be known?*

A. Love, Mercy, Meekneſs, Gentleneſs, Peace, Long ſuffering, Patience, Righteouſneſs, and Holineſs of life, which is the fruit of our Faith, by which others may know that it is true Faith.

Q. *But how do you believe unto ſalvation?*

A. By the Faith that we have in Chriſt Jeſus, our foundation and principle, through which we know that he is ſalvation unto us, and do believe

that there is not another name given under heaven by which any can be saved, but the name of Jesus.

Q. But is there no true Faith but what stands in a principle within?

A. There is but one true Faith, and that stands in a principle within, which is Christ, and the mystery of it is held in a pure Conscience, and this is a living Faith, in a living principle, and all other Faiths are dead.

Q. And can none have true Faith unto Salvation and life eternal, but such as are of your opinion?

A. We are not in any opinion, but in the principle of life, by which we are saved, and receives life; and in this state we stand not in any opinion, but in a feeling of life and Salvation, for all opinions are in notions and apprehensions, in which none feels the life and Salvation in Christ, but what they apprehend in the natural part, unto that they give up their own belief, and so errs from the life in themselves, and neither believes unto Salvation, nor receives life eternal.

Q. But do you judge all to be in the unbelief, that are not just as you are in all things?

A. Nay, we do not so, for we believe that in every Nation, he that feareth God and worketh righteousness is accepted of him, and we also believe that none can fear God and work righteousness to be accepted of him, but as they are in some measure guided by the principle of his light in their conscience, and have some faith in it towards God, and we believe that many in some small measure do thus fear God, and work righteousness, though they do not understand the principle, by which they are drawn to do it, and such we do not judge to be in the unbelief, but have unity with them in that measure of Faith in which they simply breath after God, and according to their understanding walks in his fear, and serves him in righteousness; and though such be not just as we are in all things, yet being in any measure guided by our principle to fear God and work righteousness, we truly love them, and have tenderness towards them, that in the principle they may grow in Faith, and be as we are in all things.

Q. And do you simply act from your Faith, in single love to God?

A. Yes, we do so, for we know that our Faith proceeds from his love unto us, and that is the overcoming power, by which we are constrained to love him, for he hath begotten us; and quickned us in his life, in which our Faith is kept fresh and living unto him: and by the same we act in simplicity and fervent love towards him.

Q. What is your Faith concerning Christ in you as a mediator?

A. We believe that Christ in us, doth offer up himself a living sacrifice unto God for us, by which, the wrath and justice of God is appeased towards us, and that through the offering end sacrifice of Christ for us, the hand writing of ordinances which stood against us is blotted out, and a mediation wrought betwixt God and us, and so we know the consideration of Christ unto us, and his mediation with the Father for us, and this is he in whom our Faith standeth as the one mediator betwixt God and man, the man Christ Jesus.

Q. What is your Faith concerning Christ in you, as an intercessor?

A. We believe that Christ in us doth intercede the Father in our behalf, and by

by him we do appeal to God in all our distresses, and we believe that all our breathings toward God have access unto him through the intercession of Christ for us, for as he knows what we want, so also he knows the Father's will, and according to our want and the Father's will he makes intercession, through whose intercession all our breathings are accepted of God, and not only so, but we have also boldness to draw nigh unto God, and by Christ our Intercessor we have access to the throne of Grace, and find grace to help us in the time of our need, so that we are relieved in our distresses and afflictions through Christ that loves us, who by his mediation and intercession prevails with the Father for us.

Q. What is your Faith concerning reconciliation with God by Christ in you?

A. We believe through the offering and sacrifice of Christ for us, that God is satisfied concerning our sins, which in our alienation was committed against him by us, for as then Christ bare our sins for us, so now by the offering up himself unto God on our behalf, our sins are blotted out and done away; and we through him are reconciled unto God, and having reconciled us, he is eased of the sins which he bare for us in our alienated state, and so he hath slain the enmity which was the wall of partition between God and us, whereby we that sometimes were strangers unto God, and enemies in our own minds by wicked works, are now reconciled unto him in Christ, so that we are no more foreigners and strangers in the enmity, but through the reconciling power of Christ in us we are brought nigh unto God, and in his Covenant of life and peace, we know his pardoning mercy in the remission of our sins.

Q. But do you now believe that you are now come to such a state as to be free from sin?

A. We believe that Jesus Christ the righteous doth make us free from sin, for in him there is no sin, and we being made free by him, we are free indeed; so that we now live by the Faith that is in him, and by our Faith in him we have obtained victory over the world, the flesh and the devil, and in the victory we are freed, and walk with Christ in the glorious liberty of the Sons of God.

Q. But do you believe that you are so freed from sin as not to commit sin whilst you remain in the body, or that there can be such a perfect state attained in this life?

Ans. We believe that with God all things are possible, and we also believe that whosoever are born of God do not commit sin, but are perfect as the heavenly Father is perfect, whose children they are; and we believe that such a state is attainable in this life, whilst in the body.

Quest. But is it so with you at all times; as that sin hath no power over you?

A. There is a state whilst the birth is in travail, as that temptations may at sometimes prevail; for in that state the birth is not come into full strength through the growth of Faith, and so may sin through weakness, but where it is so, there is a cry goes unto God to be delivered; and though there may be such an over-coming in weakness as that sin may have some power, yet that which cries to God in the sense of sin, it hath an advocate with the

Father, even Jesus Christ the righteous, and he is the propitiation by whom the atonement is made, and through whom the sin is pardoned and remitted; and so the birth grows stronger in the Faith, and goes on from one degree to another, untill it be made perfect in Christ Jesus.

Q. But do you believe that such of you as are grown into such strength, as to have victory over the world, the flesh, and the devil, are not lyable to temptations, and that the motions of the flesh do not sometimes move and stir in you to commit sin?

A. Yes, we find that daily, but we conquer over them through him that loves us, so that when temptations are proffered, we resist them in the power of Christ, and when the motions of the flesh do move or stir unto sin, we subdue them and keep them under, and by our faith in Christ we have victory over them, and though such temptations and motions may be stirring as alive in themselves, yet unto us they are all dead, and we are dead unto them; and though they may tempt us, yet they prevail not, for by Christ we are preserved in the hour of temptation, and the wicked one toucheth us not, and thus we are kept by the mighty power of God, through faith unto salvation, and know Christ in us to reign over sin, which sometimes hath reigned over us, and in the dominion of his life we are conquerors in victory, and so our perfection is in Christ in whom there is no sin, and we know that he is the finisher of sin, and the bringer in of everlasting righteousness unto us, and in his righteousness and holy life, we live to the glory of the father.

Q. But if all these things be done for you by Christ within you, then what do you believe concerning that great work which by the death of Christ was accomplished on the Cross in time past according to the Scriptures, or doth not this your Faith concerning such things done for you by Christ in you, make void his death upon the Cross, and the benefitts which is to be received thereby?

A. We believe that all things which are spoken by the holy Prophets and Apostles concerning Christ, are true according to the Scriptures: and we believe that all the dispensations of God which are manifested by the Scriptures are altogether true, and that they were all fulfilled according to the determinate will and counsel of God, so that our faith concerning Christ in us, and the work which he there worketh for us, doth not at all make void any of the dispensations of God, which in times past were revealed unto his holy Prophets and Apostles, and by them testified in the Scriptures; so that the work which the father then gave unto the Son to do: we believe that he fulfilled and finished according to the fathers will, and that all things pertaining to life and salvation were fully and perfectly in him, and that he humbled himself to the death of the Cross; and from death did rise again: and we believe that he is the resurrection and the life, and gives eternal life to all that believe in him, but that any do believe in him as he is Christ, who are despisers of his light and life in them, that is not our faith, for as we know him in us, and so have our faith in him; we likewise know the dispensation of God in times past, and the end of their manifestation, and the time of their finishing, and the Scriptures are fulfilled in us who live in the faith of Christ and walk in his Spirit: and we also know and believe that he is the same Christ

Christ in us, which in dispensations past did humble himself to the Cross, and doth perfect his work in us according to the determinate councell and will of the father, so that our faith concerning Christ in us, doth not at all make void what he hath done or wrought in times past, but doth fully and perfectly establish it as a true dispensation, and by our faith in Christ we know in a good understanding, the things that are past, present, and to come, and that Christ is yesterday, to day, and the same for ever, and of his life, nature, and being there is neither variableness nor changing, but an enduring substance of immortality, who is glorified with the father in the same glory that he had with him before the world began, who through every dispensation hath manifested his glory, and in this dispensation of his light and life he is come unto us, and we know him to be the first and the last, the beginning and the ending, for him hath God the father sealed, and in him our faith stands stedfast.

Q. And have you such faith in God, and love unto him, as that you have respect unto all his commands and to answer him in all things according to his will?

A. Yes, our faith is such in him, and our love unto him, as that we have respect unto all his commands, for as he hath loved us and given Christ for us, even so is our love begotten unto him, and in his love unto us, which is the ground of our love unto him, we in the same are made willing to run the way of all his commands, according to his will, and they are not grievous unto us,

Q. But whether do you not depend upon the things you do for life and salvation?

Nay, we do not so, for we have life before we have motion to act or do any thing that is pleasing unto God, and in the life we have salvation, and so life and salvation is freely given us of God, and by his grace we are saved, through our faith which we have in him, and that puts us upon motion and action to do his will in all things, and yet not to depend upon what we do for life, but to answer his will in all faithfulness, because he hath given us life; and so we do not act or do any thing for life, but do all things which he commands us from the motion of his life, and this is life before action, which moves us to action, and not action before life, thereby to attain life; and so we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, and this is ordained of God to be the fruit of our life and faith, and in these good works we walk to his glory, and depend upon him alone for the renewing of our strength to continue in them unto the end.

Q. But how do you manifest your good works which you say are ordained of God for you to walk in?

A. By our faith we manifest them, and the manifestation doth clearly demonstrate the nature and root to be of God, in which they are created, and the nature and root in which they are created being of God, they must needs be good, and so they are good works as being of God, and of God ordained that we should walk in them, and that of God in every conscience bears witness to the same, so that we know all our works to be wrought by him in us and for us, and we do walk in them who are born of him, and he alone hath the glory, though the natural man perceiveth not from whence they are, nor whither they go.

Q. And

Q. And is it your faith and love towards God that makes you such a willing people to serve God, and to do his will?

A. Yes, it is so, for the day of his power hath overcome us, and therein he hath begotten us unto a lively hope by the Resurrection of Jesus Christ from the dead, and in him our Faith and Love is increased and strengthened to run without weariness, for in his life we have motion and action, whereby we are willingly disposed to serve him, and to do his will.

Q. But how do you know all these things you act and do, are the Commands of God, and according to his will?

A. By the word of his power in us, through which we are made sensible of all his commands unto us, for as we are born of him, so we know his voice, and by his word we are instructed in his commands, and thereby put upon motion to act and do them, and in our duty he gives us his peace, by which we know that all those things which we act and do, are his commands unto us, and according to his will.

Q. But are you so constrained through your faith and love towards God, as to answer him in all things he commands you?

A. Yes, for if we should say we love him, and do not keep his commands, we should be lyars; but we do so love him, and our faith is so steadfast in him, as that we are thereby constrained to keep his commands in all things, for it is natural unto his own birth to delight to do his will, and to do whatsoever he commandeth, and hereby we know that his love is perfected in us, and our faith and love is single unto him; and as his good will is manifested unto us, even so are our hearts disposed in good will towards all men.

Q. What good will have you to such as you judge and condemn, because they are not like-minded with you?

A. Much every way, for that which we judge and condemn in any, is only that spirit which wrongs them, by which our good will is manifested unto that which suffers wrong, and this is our judgment according to truth; and knowing that the judgment of the Lord is according to truth, and having felt it so in our selves, through the condemnation of sin in the flesh, we judge sin in the flesh in whomsoever it reigns, that sin in the flesh may be condemned, and they in the spirit may be justified; and herein we manifest the universal love of God to be shed abroad in our hearts, in which our good will extendeth unto all men.

Q. And is that the love with which you love your enemies?

A. Yes, for as God had pity upon us in the day of our alienation from him, and followed us with many tender visitations, and also many righteous judgments; even so we know that he would not have a sinner to perish, and in this love we labour for the good of all people, and it is the greatest manifestation of love to an enemy when his destruction is not sought; but rather a condescending to recover him out of the state of his enmity, in a state of reconciliation and peace; and we know that there are none that are enemies unto us, but they are enemies unto God, and crucify his life in themselves, and therefore our love is in pity towards them, though they be enemies unto us, knowing that they cannot have peace with God whilst in that state they remain.

Q. And

Q. And are you so disposed towards your enemies as that you cannot seek revenge when they do you wrong?

A. Yes, that is the disposition of our nature, not to seek revenge, though we do suffer wrong, for the revenging nature is in the fall, in which people are enemies unto God, and one to another; but it is not so with us whom God hath redeemed, for though we may have many enemies, yet we are not enemies unto any, though in the power of God by which we are redeemed, we do bear testimony against the evil and the sin, and that spirit in us doth not seek after revenge, but in all long suffering and patience we bear the enmity of our enemies, and wait to see their conversion out of the enmity, whereby our good will is manifested in love to their souls.

Quest. But are you not the cause of the sufferings that comes upon you, as being contrary minded unto all other people, and so are enemies to your selves?

A. Nay, the cause of our sufferings are not from our selves, but from that spirit which cannot bear our testimony which God hath given us, which testimony being contrary unto the actions and workings of the spirit of darkness, it provokes the minds of such in whom it ruleth to enmity against us, and that is the ground why sufferings come upon us, and we are clear for being enemies unto our selves in it, as having our faith and love towards God in those things for which we suffer.

Q. But why can you not be conformable unto those things which other people observe and practice outwardly, and yet keep your Faith and love towards God inwardly, and so have your Faith in your selves?

A. Because we dare not deny, or own that outwardly which God doth manifest to us inwardly, either to be truth, or out of the truth, for so we should deny our faith and love towards him every way; and it is not possible that any should keep Faith and love to God inwardly, and conform to any practice outwardly which is contrary to their inward principle, for as the body without the Spirit is dead, so Faith without works is dead also, and they that have faith to themselves in the power of God, they also have faith in him to serve him in works of truth and righteousness, and so we shew our Faith by our works, for the Spirit of faith being lived in as the inward principle, the body is disposed by its motions, and it doth never dispose the body to conform unto any outward thing which is contrary to its own nature, so that the body is not to act the spirit, but the spirit is to act and govern the body, and where it is so, both the inward and the outward agrees in one, and there is faith inwardly and good works outwardly, and we have a good evidence of the spirit in our selves that so it is with us, whereby we are preserved upon our foundation inwardly, and for joyning with any practice that is contrary to it outwardly, and here our bodies are alive unto God in his spirit, and are acted and ordered by the power of it according to his will, and where it is not so, there is not the sense of the spirit in the body, and so a dead body which others may move and order in their own way.

Q. well, but demonstrate in some particulars your Non-conformity: as first, why you cannot conform to the Discipline of the Church of England, as it is now established outwardly?

A. Be-

A. Because we do not find that it is established upon our foundation and principle inwardly, and therefore we cannot have faith in it, nor love towards it; and if we should conform to it outwardly, contrary to the inward principle of our faith, we should commit sin, for that which is not of faith, is sin; and if we should do so, we should commit a great evil, and our faith and love unto God would be lost, and therefore it is why we cannot conform to the way and Worship now observed according to that Discipline or order, because the spirit of God, by which our bodies are alive to God, doth not so order and dispose us, and we dare not order our bodies in our own choice, for if we could do so, and not sin against God, we should rather chuse to conform then suffer, but we know, that if we should do so, we could not keep our consciences void of offence towards God (though we might in so doing please many men) but should come under his rebuke and correction for transgression; and so in our single faith and love towards God, we stand in the will of God, and dare not move to observe any thing outwardly, but as the motion of his power and life disposes us inwardly, in which we have true peace and satisfaction in our greatest tribulations, and hereby it may be understood why we cannot conform in this particular.

Q. *And why is it that you cannot swear at all?*

A. Because it is contrary to our inward principle, and our principle being the truth it self, we know that as we are acted and disposed by its motion, that all our words, promises and engagements are sure and stedfast, for they are firmly established in our principle and therefore we dare not swear at all, knowing our yea is yea, and our nay is nay, in a sure and stedfast principle that changes not, and our faith and love towards God is in our principle, and if we should swear at all, we should deny our principle, which is Christ the truth, who commands us not to swear at all, and our faith standing in him, and our love being towards him, we are constrained to keep his command, because we know that all his commands are according to truth, and we believe that if we should swear at all, we should go into transgression, and fall under condemnation, and then we should lose the answer of a good Conscience, and peace with God, which is of more value unto us, then the highest favours in the World.

Q. *But doth your faith and love which you say is towards God, lead you wholly into opposition to the ordinances of men, who are to rule and govern Nations and Kingdoms?*

A. Nay, our faith and love towards God makes us to be subject to the Ordinances of men for the Lords sake, and we do not despise Government outwardly, but do believe that actual subjection ought to be given in all things that pertain to the preservation and well being of such as are under the power of it, and for this cause pay we Tribute, and custome, and that not only for fear, but for Conscience sake, whereby our actual subjection is manifested, and our Consciences kept void of offence towards God and men; for as we know that our inward principle is just and righteous in it self, so we believe that every power in outward Government that rules in Justice and Righteousness between man and man is to be owned and submitted unto, and not in any wise to be resisted or denied; and this is something of our faith concerning this particular, whereby it may appear that we are not wholly in opposition to the Ordinances of men, as they act in Justice and

and Righteousness for the well being one of another, which is the main end of all outward government.

Q. But do you not believe that you ought in all things to be actually subject according to the institutions of Laws which are in being?

A. Nay, that is not our Faith, for where any Law concerns our Consciences, and that contrary to our inward principle, in that case we dare not be actually subject; for as our principle is the greatest in power, and so it is most worthy of our subjection, and our Faith and love constrains us so to do; and where any outward Law lies against our inward principle, and as to things pertaining to our Consciences, we in that case are passive, and patiently suffer under it, and so we believe and are sure, that the exercise of our Consciences, in matters of Worship and Religion, is to stand single unto God alone, and not to be restrained or limited by any Ordinance of men.

Q. why can you not give respect and honour unto persons that are in Power and Government, according to the customs which are used?

A. Because it is against our Faith to respect persons according to customs, for we have not the faith our Lord Jesus Christ in respect of persons; and yet we give honour and respect to all men unto whom it is due, but the Hat and Knee is a Beggarly Honour, and not worthy to be either given or received for honour, being far below the honour that comes from above, and we being born of the Royal seed of God, we cannot give honour to any thing below it; and all the customs that are in being, and given, and received for honour amongst men, they are all below the Royal seed, and the birth born of the seed can neither give nor receive such honour: and this is our faith in this particular, That we are to honour God, and all men in the Lord, but customs and observations with the Hat and Knee, we believe, and are sure that God doth not require us to give respect or honour unto any person after that manner; and we know that there is no honour due unto any man, but as he hath some union with the light and power of God in himself, which is the principle unto which all honour belongs, and unto such we can give honour with our hearts, though our Hats remain in their place of service, and our bodies stand without moving, and this is the honour which we do give unto whom it belongs, and it is the honour from above, and not from below.

Q. And why is it that you are so contrary minded unto all other people, both in your behaviour and language, seeing there are none beside you that behave themselves after such a mannern, and you being so contrary unto all people in your behaviour and language, it makes you ridiculous in their eye, and to become a reproach in your generation?

A. The reason why we are contrary minded unto all other people in such things, is this; we being come unto Christ the light, life and truth, we are come to a principle which differs from other people, and as we are regenerated and born again of incorruptible seed, we are not of the same minde as other people are, nor as we our selves sometimes have been when we lived in the vanities of our minds, and as our change is wrought by the power of God, so is the spirit of our minds renewed unto God, and our behaviour and language is from that which is pure in it self, and as is the root so are the branches, and in this lies the difference between us and other people, which is the cause that makes us ridiculous in their eye, not that our behaviour and language are so in themselves; but proceeding from a plain, simple, honest mind in us according to truth and righteousness: the heady and high minded look upon them

as ridiculous because contemptible in their eye, and so speak reproachfully and scornfully of us, for our behaviour and language is from another principle than other peoples are, and if it were not so, we should be as much esteemed and respected amongst them, as when we were one with them in behaviour and language, which now being made to differ in our principle, and to appear contrary unto them, their reproach and scorn falls upon us as a ridiculous people, but we know it is better with us now, that we endure such reproaches because of our difference, than in the time when we lived in the pleasure of sin, and had respect and esteem, and not reproach and scorn.

Q. But are there not some which hold an inward principle as you do, and yet do not behave themselves after your manner, but can observe the things that are in custome both in behaviour and language?

A. There may be some such, but they are not upon our foundation, and though they may hold an inward principle, yet they are not of us, for we know that the birth of the flesh hath an inward principle, and that will allow the liberty in behaviour and language, according to the customs used; but we say that such an inward principle that doth allow such an outward practise is not of God, but of the flesh, which answers the nature and will of the flesh, in behaviour and language, and we cannot follow such as our examples, though they may hold an inward principle, but are made to differ from them both in root and branch; for we believe and are sure that the Son of God is come unto us, and hath given us an understanding to know him that is true, and we are in him that is true, and being in him that is true, we know our behaviour and language is according to truth, and so we know that all our Works are wrought in God, and by faith in him we stand, and unto him alone give glory for ever.

Q. But how may people come to be satisfied, that it is so with you as you say, more than with others, who may say as much for themselves in their way as you do in yours?

A. There is no other Way for any People to be satisfied in this matter, but by taking heed to the Principle of God in themselves, for as we are born of God there are none can know us as to be satisfied concerning us either in Principle or practise, but as they come to the same Principle in which we are, for if People will only reason about things that differ, they may Weary themselves and yet never be satisfied; for we do not only say that so it is with us, and so press it upon others to believe it, barely from our sayings, but we press all People to a joyning vwith the Light and Power of Christ vwithin them, and if they come unto that, then vve knowv that vve shall be manifest in their Consciences, and be knowvn vwhere vve are, and so it is not vwhat vve, or any others may say in our ovvn case, that can give true satisfaction to any enquirer; but vwhat the witness of God in the Conscience saith: for if that does not seal to what is said, there is not any thing that is said, which can clearly evidence the matter in question, and if we be not found by the Witness of God to be as we say, then let us not be believed, but if we be so, then people may be satisfied that we are not only sayers, but also doers; and if we cannot be believed by our sayings, being others may say as much as we in their own case, yet let us be believed for our works sake, which from our principle is manifest to be of God, whereby we are distinguished from all fair sayers, who may have many good words, but not in the life, and so are fruitless in good works, and the witnesses of God will never answer with a seal unto their sayings, though they may speak

speake never so fair, but we know that whosoever doth the Fathers will, shall perfectly understand our Principle, Doctrine, and Works, by which they may come to be satisfied that we do not speake of our selves, nor act of our selves, but in the eternal motion of the power and life of Christ, who is our foundation and Principle; and they that would be satisfied concerning us any way, they must find us, and know us in the Principle of life where we are, and not in their own Reason where we are not, for it is not possible to find a man where he is not, or to know him until he be found and beheld in the place where he moveth, and so let none reason about us, for there they can never know us, or come unto us; but let all feel to that of God in them, and be faithful to it, and then they will not say, the Quakers Religion is not young in years, or lately come up, and we know them not, nor what their new Doctrine means, by which people come to be so altered and changed; but they will know and understand, that our life is hid with Christ in God, and that his life appears in us, and we in it, and so be put out of all doubts and questions in the reasonings concerning us; and receive satisfaction in all things that appertain unto us in life and godliness, in which our Religion is pure, holy and undefiled, and was before unholiness and unrighteousness was; and will remain in its purity when years shall pass away and be no more; and this is the meaning of our Doctrine, to bring people to the everlasting word of God in themselves, that they may come into rest and peace in the pure Religion, where God is known in his loves grace, and riches of mercy.

Q. If your Faith give you such assurance of your Principle and Religion to be true and right, then why cannot you defend it by force, and so free your selves from that outward bondage which you suffer for your Religion?

A. Our Faith doth give us such an assurance, but yet we cannot strive with our opposers, and oppressors, nor any way by force of carnal weapons seek to defend it, for we know that it is sufficient to defend it self, and also to defend us that live in it, and our weapons are spiritual and not carnal, and we fight the good fight of Faith in the power of the Prince of peace, and so we War against sin, but follow peace with all men, and can be ready in every office of love to do good to our greatest enemies, and herein we have been sufficiently proved to be a peaceable People under every power by which we have or do suffer, and we have never resisted, nor sought revenge upon any, but in all things commit our cause unto God, in whose sight we stand approved, and he knows that as we are in words or appearance, even so we are the same in heart, and unto his judgment and tryal we appeal in our innocency, and the principle of his life in every one doth bear Witness for us, and all that hearken unto it, will receive a true evidence in themselves concerning our innocent and peaceable life.

Q. And do you refer your tryal in all things to your own principle in others, which you say is Christ the Light, and Life, and Witness of God?

A. Yes, we do so, for as we know that all judgment in heaven and earth is committed unto Christ, so we know there is not another that can truly try, or judge of us besides him, and therefore we have boldness to refer our tryal in all things unto him alone, as knowing that his tryal and judgment is according to truth in every man, and as our Faith is in him, and our love unto him, so we know that he will not condemn the Works of his own hands, but justify the fruit of his own life, power, and virtue, and his tryal and judgment will clearly evidence for us, that we are his, and not our own.

Confession. It may now be perceived, that you do not hold or maintain the things

things that you do to be from your selves, or in your own wills but from Christ the Foundation and Principle.

A. Yes, it is plainly so, for our selves we can do nothing, but through Christ, in whom we have our strength, we are able to do all things; so that our sufficiency is in him alone, and by his power in us, all our good works are wrought for us, and unto him they all return, that he in all things may have the preheminance, and the glory for ever.

Resolved. It being so, there is no good ground why you should be called in question, or any way suffer for your Faith and Religion, seeing that what you do is from the power of Christ, and his Works are not to be denyed by any, nor you to suffer in any case for the Faith you have in him, and the love you have to him; and seeing that you deny your selves in what you do (which many hitherto have thought you did not) and that you are willing to be tryed and judged according to the judgment of truth in Christ, you ought not in any wise to suffer by any other Tryal or Judgment whatsoever, and all sober, moderate people may be well satisfied with this Demonstration, that your Principle is of God, and that your Faith and Love is unto God, and your good will unto all men, and none need not any farther stand in doubt of the truth of it, but may be fully perswaded that you have Salvation and Eternal Life by Jesus Christ, which may overcome all that are yet contrary minded unto you, to joyn with your Principle, that they may be of your Faith and Religion, who are a people that love God so singly, and live amongst men so peaceably, which indeed doth clearly manifest your Principle and Religion to be of God.

WILLIAM SMITH.

The End.

A Manifesta-

A Manifestation of Prayer in Formality, and Prayer in the Spirit of God.

IT hath been a common Observation through Ages and Generations, to perform something as a Duty unto God by way of Prayer, and this common Observation hath descended from one Generation to another (ever since the Apostacy entred) in a customary and formal way, still observing the practice in words, and continuing the same as a duty unto God in the same manner and form, not at all regarding or considering the present want or necessity of the present Age or Generation, nor the present states and conditions of particular people, but praying in the *same words*, and in the *same form*, from time to time, and so it from Generation to Generation, and flows, as a natural stream in common and customary practice, from one Generation to another: and hence it is that people continue asking but do not receive, *because they ask amiss*, not feeling the Spirit that makes intercession. And so the *Pharisees* made long Prayers, but received the greater damnation, because they prayed not in the Spirit, but in the customary Formality, which by the Spirit was condemned. And it is very sad that people should all their life-time be complaining and asking, and never come to receive satisfaction: And this is the common way of Prayer in this present generation, who have many Prayers in formed words, and with their mouths do often repeat them, and in the formality make a practice of them, and so at set-times, and in set-prayers spend away their dayes, but feel not the Lord nor his goodness. And this common way of Prayer, now used in the common Worship, never brings people to obtain, but keeps them always asking; where, in answer to the Commandments, they pray on this wise, *Lord have mercy upon us, and incline our hearts to keep this Law, and write all these thy Laws in our hearts we beseech thee*. Now, if they would encline their hearts to the Spirit of God in themselves, and obey it, then the Spirit would encline their hearts to keep God's Law, and the Spirit would write his Law in their hearts, and put it into their inward parts, and it would keep them that they would not depart from it, and there they would feel Gods mercies, and so come to receive an answer of their Prayers: For when the heart of man doth not encline to the Spirit of God, it is in Rebellion against him, and God doth not shew mercy to the Rebellious; and so people pass over their time in words, but want the life which should do them good; and when they come to finish their dayes, their hearts are as far off from Gods Law, as the first day when they began to pray, That he would encline their hearts to keep it, and they have no assurance that God will shew them mercy, though they have been praying in words all their life-time. And likewise in answer to the *Letany*, where they pray after this manner, *Good Lord deliver us: And we beseech thee to hear us good Lord*. And this is the same in their latter days, as in the beginning; and it is manifest that they are not delivered from those things as in words they pray to be delivered from, nor are not heard in those things which they beseech the Lord to hear them in, and so they spend their days in observing a customary formality, and never come to any assurance that they
are

are delivered, or that their requests are heard and answered. And again, in that which they call the *Creed*, they confess they believe in God; now they that believe in God, their hearts are inclined to keep his Law, and he shews them mercy, and hears them; and delivers them, for they that believe in God, they do his will, and if any man doth his will, him he heareth. And then again they confess, *That they are miserable Sinners, and do those things they ought not to do*: And if so, then not Believers; for they that believe in Christ are not miserable sinners, neither do those things they ought not to do, but by believing in Christ they are saved, and he takes away their sin that makes them miserable, and sets them free from their misery, and they do those things that are well-pleasing in his sight; for they that truly believe in Christ, they do not only confess their sins, but also forsake them, and so find mercy with the Lord, and they are not always complaining that they do those things they ought not to do, but know his Will and do it, and are blessed in their deed. And again, in that which they call the *Lords Prayer*, they generally say, *Our Father*: Now the Children of God are not miserable sinners, nor do not those things they ought not to do; for, *whosoever is born of God doth not commit sin*: And *whoever sinneth, hath not seen him, nor known him*: And there are not any that believe in God, or can call God *Father* in truth, but those that are born of him; for those that are born of flesh and of blood, and of the will of Man, they do not believe in God, neither can truly call God *Father*, for that is the nature in which sin is committed, which makes people miserable, and that is the nature in which they do those things they ought not to do, and that is the nature in which there is no saving health, and there is not any Prayer accepted of God, which in that nature is performed: for none in the flesh can please God, and whatsoever is offered unto him in that nature, he doth not regard it, for it is the nature from which all wickedness proceedeth, and *the Prayers of Wicked are an abomination unto God*. And though there may be many which may deny the common way of Prayer, as it is used in the common Worship, and set up some other way of Prayer, as more excellent, yet whilst the Flesh and Blood, and Will of Man conceives it, and performs it, there is no difference in the ground between that which they deny, and that which they set up and practise, neither does God regard it any more than that which they deny. And though such Prayers may not appear so formal, as those that are commonly used in the common Worship, yet they are conceived in the very same womb, and do not at all differ in the ground: for as the Wisdom of the flesh hath composed so many set-prayers in words, and hath prescribed a way to observe and practise the same, and that none is either to add or diminish as to what is so composed; even so the same Wisdom may deny that prescribed way, as being formal, and may invent something instead of it, in a higher mystery of iniquity; and though they may not speak in such formal composed words, yet in the same Wisdom their words are formal, and not at all differing in the ground or conception, but only in the expression and observation, and in their practise it is as formal as that which they deny, for they have a constant observation by way of Prayer, in what they practise, which in it self is as formal as the set-prayers commonly used in the common Worship, for they can set their own time both to begin and to make an end, and when they will can utter words, and when they will they can be silent, and they have their own conceptions at command, and can either perform or not perform in their own time, and this is the unclean part which offers unto God, which he doth not accept.

accept, neither is any Prayer regarded or accepted of God, but the Prayer which is offered to him by his own birth.

So that these few things being seriously considered, it is manifest, that the way of Prayer, as is now commonly used, observed and practised in the common Worship is not true Prayer, but a bare formality, and not only so, but also contradictory, and so is not performed with a right understanding; and it is as manifest that all other ways of Praying, which are conceived and performed in the wilddome of the flesh, is not true Prayer, neither does God regard it more than the other, because it is performed in the same nature, and differs in nothing but in the manner, and however they may differ in the practise, yet they meet in the ground, and are offered up in the unclean part, and so are not performed with an understanding, as Prayer in the Spirit of God is.

Now the Spirit of Life, which is manifest from God in every mans Conscience, doth so enlighten him, as to make him sensible that he is a sinner, and in himself is miserable, and eternally liable to the Wrath of God, without the Lord appear for him, and work his deliverance; and as man takes heed to that Spirit which doth so enlighten him, and makes manifest his condition to him, then the Spirit begins to quicken and stir up something in him that desires after God, and breaths after God, and the sighs and groans begin to arise in a true sence of misery, and the breathings go forth in the earnest of the Spirit unto God, and the cry arises for help and deliverance: and though that which is quickned by the Spirit, to breath in the Spirit, be but as a babe in youngness, and that it doth not know what to pray for as it ought, but stands sighing, and groaning, and mourning in the sence of burdens, weights and loads that lie upon it, yet the Spirit in that state helpeth its infirmities, and makes request for it according to the will of God, for the Spirit knows what the Babe wants, and with what it is burdened, and ~~for~~ makes intercession unto God for it; and in the Spirit the Babe hath access to God, and though it be but young, yet it cries *Abba*, Father, and so it breaths in the Spirit, and cries in the Spirit, and prays to the Father in the Spirit, and the sighs and groans do rise from a true sence of its own weakness, and the want of Gods Mercies; for it understands in the Spirit what it wants, and is sensible what burdens lie upon it, and in the Spirit it draws nigh to God, and submits it self to the Throne of his Grace, and there find grace to help it in its need, for the Spirit brings relief from the bosome of the Father, and supplies the Babe in all its wants, and every breathing is ministered unto by the Spirit; and here the Babe prays aright, and asketh according to the will of God, and he hears its complainings, and in his compassion he answereth its petitions, and so it comes to receive from his own hand, and he gives unto it daily bread, and nourishes it with his own virtue, after which it breatheth, and stands by it to help it in the hour of temptation, and so the Babe begotten by the Spirit, prays in the Spirit, and receives from the Spirit, and is strengthened with the virtue of the Spirit; and this is true prayer though never a word be spoken through utterance: for the Babe breaths in the Spirit, and cries in the Spirit, and prays in the Spirit, and as it so breaths, and cries, and prays in secret, even so the Father which seeth in secret, doth reward it openly, and by his power removes the burdens from it, and with his own hand lifteth up its head, and in his own time he delivereth it out of all troubles, and from its quickning and first breathing it goes on from strength to strength, and from virtue to virtue, even as by the Spirit of the Lord, and having received strength in the Spirit, then by the Spirit it hath utterance given, and can

can utter words by the help of the Spirit, and so prays in the Spirit, and prays with an understanding, and that which it expresseth in words by the help of the Spirit, and by the strength of the Spirit, that is a comfort to every babe that is breathing in the same Spirit, and so the babes begotten by the Spirit, pray in the unity of the Spirit, and their prayers return into their bosome, and are answered with a Seal of the same Spirit, for they ask in the Name of Christ, and in his Name they receive their satisfaction; and so here is a time of sighing, and groaning, and mourning, and complaining, and a time of breathing, and crying, and praying, and a time of receiving, and rejoycing, wherein the Babes of life do come to inherit that which they have breathed after, and so come to the living praises unto God, who hath answered their Prayers in the riches of his Grace and Mercy.

So all must come to the Spirit of God, by the Spirit to be ordered, and cease from their own words, and from their own time, and learn to be silent until the Spirit give them utterance, for the Lord is weary of all Formality and Hypocrisie, and he hath no pleasure in any such performances, for his Controversie is against the *Son of Perdition*, but he will exalt the *Son of his Love*, and blessed are they that are born of his life, for whatsoever they ask in his Name, their Petitions are answered, and their requests granted, and the Prayers of such are only accepted, and not the Prayers of those that think to be heard for their much babling, who have many words, but not in the life.

WILLIAM SMITH.

The End.

Joyful

JOYFUL

TIDINGS

TO THE

Begotten of God in all,

WITH

A few Words of Counsel unto

FRIENDS

CONCERNING

MARRIAGE.

By W. S.

THe Deliverer is come, let all that mourn wait for him, and let all Lamps be truly trimmed, and let all stand so prepared as that he may be known in his coming, and be received and followed into the Kingdom, for they that slumber are in danger to miss him, and they that are hasty cannot find him, and on these hands the kingdom is lost: therefore thou that mourn'st for him, and wait'st to be delivered by him, keep thou

thou in the faith, and in the patience stand thou still, and joyn not with the careless, or with the forward spirits, but be quiet in thy place, and keep thy eye in that which lets thee see thou wants him, and the necessity to be delivered by him, and there thou standing still in the watchfulness, he will come in an hour that thou knowest not of, for there is not a groan that rises from the innocent in thee, but he hath great regard unto it, and his compassion breaks in the same hour, but for the time of deliverance thou art to wait, because that hour no man must know, therefore let all be still, and eye the Lord, for his hand is at work, and they that keep their own hands quiet, will know his work to prosper, and in the stillness will feel his faithfulness to his own begotten, for where doth the Father leave or forsake his own child, and in what place is it beset, and he helps it not; and where is it in bondage, and he delivers it not: if the faith be kept, and the patience continued in, he fails not in his work untill he hath performed the counsel of his own will, for in his will the babe is begotten, and in his will in due time it is born, and none can add unto his work; and therefore all are to be still and quiet in the light, and therein watch and wait for his own hour, so will he draw nigh unto thee that mourns for him, and with his arms of mercy he will embrace thee, and take thee up, and heal thee, and carry thee forth of the land of thy captivity, then shalt thou return with joy indeed, when thou art inclosed in the arms of thy beloved, and this is his own hour which none can know until he come, and in this hour he binds up the broken-hearted, and saith to the weak, I am thy strength; and to the poor, I am thy helper; and to the mourner, I am thy comforter; and to the captive, I am thy deliverer; this is my hour, and I am come to set thee free, thou hast patiently waited, and hast not grudged, thou hast been still, and hast not repined; and in thy lowest state my arm hath reached to thee, and in all thy distresses I have drawn nigh to succour thee: but this is the hour in which I am come to deliver thee, O thou patient mourner, this is the voice of thy beloved, hearken not unto another, for his word is sure, and all his promises faithful, and behold he speaks comfortably to thee, and brings thee joyful tidings of deliverance: turn not thy face from him as if he was a stranger, for it is he, and it is his hour, he hath seen thy travel since the day he begat thee, and in all thy afflictions he hath been afflicted with thee, and he hath not delayed his coming though thou hast thought him long, and in the depth of thy misery hast secretly cried, why doth he not make hast to help me, and why are my afflictions so continued upon me, hath he not in that hour been neer unto thee, and hath he not in that time been thy comforter, and hath he not secretly relieved thee, though thou hast not known it, and here he hath been thy support, that thou might not faint untill his own hour came to deliver thee.

O that any who have been visited should miss of this hour, either by carelessness or forwardness, for that which saith he delay s his coming, that is the careless spirit, and that which saith, Behold he cometh, let us go forth and meet him, (mark) let us go forth that is the hasty forward spirit, it leads forth of the faith, forth of the patience, forth of the stayedness, forth of the contentedness, and so from waiting in the pure and perfect measure of light which cometh from him, and in which he cometh in his hour, and neither of these births are delivered in a right hour, but are both born out of due time, and the careless proves heavy and dies, and the forward proves a vapour, which in its rise was something, but suddenly mounts into the air, and after a while

while is no more seen; but the still quiet babe that waits in the true patience, it is safely delivered in the time appointed, and in the hour determined, and though it hath been long bruised, yet it hath patiently endured, and though it hath long sitten mourning, yet it hath been contented, and in the deepest of its misery, it hath fled for refuge to the throne of mercy, and hath not been without some secret faith and hope in God, yea in the very time when it could not see which way any relief should come, yet it hath breathed unto the Father, and hath put its whole trust and confidence in him, and so by a dependency upon the life of its generation, it hath layen under the arm of preservation, it hath not said he delays his coming, and I am weary of waiting, neither hath it said, behold he cometh, I will go forth to meet him, but here I lye bruised, and my mourning is not hid from him, and here I will wait for the hour of his coming, I have no strength to move untill he come and help me; and therefore he must find me where I am, and do all for me that is to be done, or here I must lye and mourn out my days. I dare not slumber least I should miss his coming, nor I dare not go forth to meet him, least I should not find him, but here will I sit and wait for his own hour.

O thou Babe of tenderness, that watchest for thy beloved with diligence, thou art the object of the Fathers pity, and he is not forgetful of thee, neither indeed can he, for thou art his natural child, a babe of his own begetting, and in thy travail he is with thee, and in all thy distresses he comforts thee, and in thy deep afflictions he is a support unto thee; thou art the bruised, and he is come to heal thee; the mourner, and he is come to comfort thee; the captive, and he is come to deliver thee; this is his hour, though the powers of darkness be strong.

Oh thou innocent babe, thou art deeper in feeling than words can express, there is none knows thy travail but who are of the same life with thee, neither can any eye truly pity thee but the eye which only hath compassion on thee, thou art the babe which in all thy afflictions lives by faith, and though thou hast not deliverance in thy view, yet through thy faith thou art stayed in him that loves thee, and in his strength thou standest in the time of thy adversity, and he in all things worketh for thee because thou art nothing in thy self, and whereever thou art his power defends thee, and in thy poverty his pleasure and delight is in thee, for his covenant stands sure with thee for ever.

Oh thou glorious birth of immortality, thou art well-beloved and highly favoured of God, yea in the womb he loves thee and favours thee, and from the day of his deliverance, and the hour of thy birth he delights to honour thee, for out of all earthly families he hath chosen thee, and from all false births he separates thee, and the Gentiles glory he will give unto thee, and the high places of the earth he will make thy foot-stool, the glory of thy rising vanisheth the night, the appearance of thy beauty makes a perfect day, all clouds scatter before thee, and all earthly fogs and mists clear up at thy presence, the lights of heaven withdraw at thy rising, for the lustre of thy brightness excells all borrowed lights, and thou swallowest them up into thy glorious body, and with the splendour of thy own breakings forth thou cover'st them as if they were not; there is no mixture in thee, no dross nor tin cleaves unto thee, for the furnace hath separated all earthly matter from thee, that thy life may shine forth in perfect purity, and thou alone may rule

the day which belongs unto thee. Oh thou art the precious pearl of unity, none can be bound up but in thee, none can inherit the Kingdom besides thee, for the Father hath prepared it only for thee, and thou shalt not dwell alone, and thou shalt be numbered with the glorious angels, and thy glory goes over the earth, and thy renown ascends above the heavens, and both Earth and Heaven must give up unto thee, for thou art the Son, and thou must worship thee, all below thee is earthly, all above thee is airy, but in thy life is perfect temperance, and everlasting substance, and there is nothing endures or remains besides thee, all the Virgins are in love with thee, the sweet favour of thy ointment draws them after thee, and they cannot deny thee nor forsake thee, but where ever thou goest they are constrained to follow thee, and in thy love they joyce in union with thee, and sing thy praise in the heavenly harmony.

Oh Zion put on thy strength, and cast thy mourning garments from thee, for the most High Remembers thee in everlasting mercy, he hath seen the time of thy widowhood, and the days of thy long captivity, he hath beheld thy solitary places, and the years of thy great adversity, and now he is drawing nigh to work deliverance for thee, and to gather thee out of all places, where thou hast been scattered, and from amongst all strangers by whom thou hast been oppressed, and to advance thy holy hill over all the earthly glory, that he alone may dwell in thee and delight himself in thy lovely beauty, therefore let thy mourning be turned into joy, and thy sorrow into songs of praises, for thy deliverer is come, and he smiles upon thee with a lovely countenance, and the praise of the whole earth shalt thou be, saith the Lord, who doth all these things.

Let the Tongue of the Dumb be loosed, and read the Joyful Tidings within, where the Lord is redeeming his chosen, and raising up his seed which obtains everlasting blessings.

A few

Few words of Counsel unto F. I. E. N. D. S. CONCERNING MARRIAGE.

The Honourable Marriage is in the Seed of God, Male and Female in the seed are one, and lies down together in the bed undefiled, where God blesteth them and their Seeds Seed for ever, therefore let all friends eye the Lord in this his day, and keep faithful to the leadings of his power, lest the sons and daughters of strangers entice any of your minds to joyn with them, and so you go into the defiled bed and lose the honour; and be watchful that you run not forth in a hasty eager mind among your selves, but wait that ye may have cleareness in the counsel of the Lord, that so ye may understand that it is of God in the beginning, for if you keep not stayed in the light, with the light to be guided; you may either look at the world or at the party, as the first thing upon which you fix your eye; and so may labour to compass the party either for the love of the worlds riches, or the persons comeliness, or both, will be the object of your eye, and whoever begins in this ground, the Lord will blast it, and if any come to feel that they have a real moving in the truth and in simplicity one to another, then wait to be preserved and kept in Gods fear and counsel; for here the enemy will stand to present some temptation to entice and entangle the minds, and if ever you open your eye into the world, and begin to look at the glory and honour of it, that part will presently over ballance the real simplicity, and then the eye being fixed upon the worlds riches and glory, the enemy hatches a secret design which way to compass it, and attain it, and then the temptation becomes a cloud and a vail over the excellent glory of the beautiful seed, and if that eye which looks into the World, and lusts to compass it, be not answered in its desire, then the love which hath been professed vwill decay, and cool, and die, but and if that end can be obtained vwhich the eye looketh after, then the love vwill seemingly increate to a joyning in the Covenant of Marriage, and this is not honourable though outvvardly it may be brought to pass and effected, and vvholsoever goes together in this ground, they vvill suffer loss in the truth, though they may gain the vvorlds substance, and death vvill surprize them in the earth vvhere they center, and

how are many tossed about and cannot find where to settle, nor where to come into a liking to satisfy their wandering eye, but sometimes will draw a conclusion one way, and instantly turn from it again, and presently joyn with some new presentation which in its appearance seems to shew fairer unto their liking, and thus many stagger up and down in the marketplace of their own thoughts, and never wait to feel the Lords power to order them, but through the wiles of the enemy are hurried in a restless state and lose their conditions in the truth, and do not well perceive it, for if either stranger, be joyned unto, or the world or beauty be first looked at, or the world catch the mind from the real movings in the simplicity or whatsoever end any lay to themselves in this matter, they through the same will come to great loss in the truth, whether the thing which they aim at be effected or not effected, for if the mind be drawn into any visible appearance as to have a lust after it, and to prescribe ways and ends to accomplish what is intended, there cannot be a clear standing in the truth, where the mind is exercised about the attaining or effecting any such things, for they all stand in the liberty of the will, and not in the power of God which crosseth it.

Therefore this is the counsel of the Lord God unto all friends, look not at the sons and daughters of strangers, lest you become one with them, neither look at the worlds riches amongst your selves, but wait low in Gods fear to receive his counsel in every such motion, and feel his hand to open the way for you, and when you feel a clear way opened of the Lord, and that in his eternal power & wisdom you can reach the Seed one in another, then wait for his time, to make you up as one in the counsel of his own will, and when thus you feel his hand at work, then do not you begin to say, we have clearness from the Lord in this matter, but now we would know how it must be as to an outward portion or estate, and so begin to look into the earth, and conferre one with another about the things of this life, for if any do so, the Lord will draw back his hand, and hide his counsel from you, and will leave you in the dark to grope in your own way, and though you may obtain those things which your eye in that place looks after, and may effect the thing which you aim at, yet there you cannot obtain the Lords favour and blessing, not that the world or the riches of it is hereby denied in their places, for if the Lord joyn any together in the Seed, and that the things of this life be enjoyed by either party as an outward portion, there they may prove serviceable as in Gods wisdom they are used, & the increase will be blessed, but where the world is chiefly looked at, and that the joyning or not joining dependeth upon it, in that place it is denied and not otherwise, and let not any Friends make way one for another by speaking to any party, except they feel a necessity laid upon them from the Lord, for thereby some may be wronged in their simplicity, by giving up their belief unto another, but let all wait to feel their own movings in Gods counsel and leadings, and so to manifest their own mind in his fear and wisdom, that it may be felt on both sides to be of the Lord, and then lay it before some weighty friends that are endued with heavenly wisdom, that the ground of the motion may be ballanced in sound judgment, and so to wait for the Lords hand to carry it on and finish it in his pleasure, and where it thus comes to pass in a single heart to God, and one another, there will be true contentment with what the world affords on either part, and whether it be more or less, it will be enjoyed in its place with comfort and peace; and though parties may differ much in age, or in outward substance, yet the marriage is equal, because it is of the Lord, for equality

equality stands not in age or vvealth according to the Worlds account, but in prosperity of the seed, in vvhich both age and youth becomes one flesh, and is made to flourish in one perfect beauty, and hath an equal portion of vvealth in the enduring substance, and who are thus joyned together of the Lord, and abides faithful with him, his blessing rests upon them every way; and he preserves them fresh and living in his truth, for where death runs over any in that state, it is because the thing is not brought to pass in Gods counsel, or otherwise not abiding faithful with him when it is effected by him, and so the world becomes a trap and a snare to entangle, and fond affections becomes a hinderance for following the Lord fully. Therefore let all friends be exceeding careful in this weighty matter, which in the ground lies beyond the reach of the earthly Wisdom, and can never be effected by it, to the glory of God, or the honour of his truth, nor to the peace and happiness of such as so obtains it; but where it is begun and finished in the counsel and will of God, and that there be an abiding faithful with him, he hath the glory in it, and his peace and blessing remains with such as a continual portion of endless joy.

Oh this is the day wherein the Lamb espoules the undefiled Virgin which hath followed him through great tribulations, and is vvashed vvhit in his precious blood.

The 5th. day of the 11th. moneth, 1663.

The End.

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A BRIEF

A N S W E R

Unto a Book Intituled

S H E T I N A H.

O R

A demonstration of the Divine Presence in places of
Religious Worship ;

Published by *John Stillingfleet*, who styles himself
M. A. Rector of Beckingham in Lincoln-
shire, and late Fellow of St. Johns
Colledge in Cambridge.

In which Book he hath declared many perverse
things against the people of God (called *Quakers*,)
and for so much as is considerable, wherein that
people are any way concerned, it is in the power
of God here Answered.

By one who is set for the defence of the Gospel,

WILLIAM SMITH.

*But the wicked are like the troubled sea when it cannot rest, whose waves cast
up Mire and Dirt, Isai, 57. 20.*

M m m m m

A BRIEF

ANSWER

unto a Book intitled

CHRISTIANAH

OR

at the end of the Divine Service in places of

Religious Worship
as well as in the Church
of England in the
House of the Lord
in the City of London

By the Rev. John Tillotson, D.D.
Bishop of Exeter
in the Year 1673
Printed by J. Streater

TO THE READER.

READER,

I *It is my love to Gods precious Truth and People, that doth engage me to this undertaking, for I am not a man of strife, though at this time constrained to make a just defence against the force of an open enemy: and though the battel hath been long, and enemies many, that hath appeared against us, and that the Answers which hath been given to several opposers might be sufficient on our behalf, yet seeing that they still rise up against us in open view, we have strength in the Lord to fight the good fight of faith, for the truth of God hath ever met with many and great oppositions in every manifestation through all ages, and it hath always been opposed as error and delusion, and such as have lived in it as hereticks and seducers, and so the truth not being known as it is, it hath been censured by strangers to be the greatest delusion, who in darkness and blindness hath always oppressed and persecuted the birth born of it, and so it is at this day, as by the great opposition, oppression, and persecution of those that live in it, doth clearly manifest; and whereas John Stillingsfleet hath endeavoured to cloud the Sun in a clear day, yet his darkness cannot remain upon the glorious truth, but with the light and power of God is removed as airy vapours, therefore Reader be equal in thy judgment, and let Gods witness determine the matter, and though many answers be but short, yet if thou reads with that of God in thee, thou wilt find them full to the matter stated, and if thou by diligent reading reap any profit to thy soul, the end of my labour will be answered, who am a lover of all souls.*

READER, thou mayst take notice that *John Stillingfleet's* Book was Answered more at large in the 10th. Moneth, 1662. but through miscarriage at the Press, some part of it was lost, and the remaining part is but lately come to my hands, which is the reason that this came no sooner to view.

Given forth the second time in the 11th. Moneth, 1663.

A

A Brief Answer, &c.

John Stillingfleet, I shall collect some heads out of thy Book, wherein the truth and people of God are most concerned, and briefly answer them.

Thou hast directed an Epistle to one whom thou callest Right Honourable Anthony Lord Ashbie, one of His Majesties most Honourable Privy Counsell, and thou acknowledges his goodness and favours, and upon such considerations thou sayest, thou prostrates the Treatise of thy Book at his Honours feet, not with any hopes to equallize his worth, or merit his patronage with so slender an Essay as it is.

Ans. Such gratuities for favours, manifest but little kindness, and if well considered, will not be found worthy of any acceptation; for it being a Treatise against the truth and people of God, it is not to be received or entertained as a seasonable gift, and being but a slender Essay, it is in the lowest and weakest manner offered in thy own way, and so altogether unworthy of reception by him, at whose feet thou hast prostrated it.

Thou sayest, the Majestick Shetinah, and the divine presence in Gospel worship fills both pages of thy ensuing discourse.

Ans. The majesty and glory of God is in himself, and cannot be engraven or printed in pages, and as for thy matter with which thou hast filled thy pages, it doth not favour of the divine presence, as presently will appear, but thy pages are filled with thy own conceptions, and thou offers them as divine truths.

Thou sayest, all thy ambition is, by this slender Essay, to act the part of Socrates his staffe.

Ans. Socrates staffe, and the divine presence is not alike, and thou hast soon forgotten that thou said thy pages were filled with the divine presence, but it is here manifested what thou filest them withal, and what thy Essay tenderth to, and what thy ambition is to act, which indeed is more like a Heathen then a Christian.

Thou sayest, too too many want such a staffe to correct them for their errors, and that the Ministers of the Gospel are looked upon as the Pursuants of the great whore of Babylon, and are set at open defiance.

Ans. Wouldst thou be correcting error with thy staffe before thou hast shewed what error is, and who they are that live in it, and did ever Gospel-Ministers correct errors with a staffe, though too too many have lived in manifest

nifest errors, and if errors be so to be corrected, then I am sure the staffe vould fall to thy ovvn share, vvho calls truth error, and vould be correcting it vvith a staffe, vvwhich manifests that thou art a Pursivant of the great Whore indeed, and vve cannot but pity thee, though vve set thy staffe at open defiance, but Gospel Ministers are ovvned and honoured, and that in love unfeigned.

Thou sayest, the Spirit of life, the light within, the everlasting word, the everlasting Gospel, are the choice Rarities that will relish only in the curious pallates of our Quakers, and in the mean time, thou sayest the Church of God lies destitute and forlorn.

Ans. Yes, these are the things indeed which is choice food unto us, and therein we relish the sweetness of the heavenly virtue, by which our souls are abundantly refreshed, and this is our wine and milk without mony or price, and therefore we cannot buy and trade with thee, and can the Church of God lie destitute where these things are loved, and wouldst thou be accounted a Gospel Minister, and would not have people to love and feed upon the everlasting word, and the everlasting Gospel. What Gospel dost thou preach if it be not everlasting? but with the light of the Gospel thou art comprehended, and art found out of the Spirit of life, and light within, and so thou preachest thy own words, and not the word everlasting.

Thou sayest, they cry down all stipends of preachers as the hire of the great whore of Babylon, and the legal maintenance by Tythes, as an Introduction to Antichristianisme.

Ans. Yes, we do so, for the Whore hath set them up, and they are nourished in her lap, and we say that legal maintenance by tythes are not only an Introduction to Antichristianism, but is practised in Antichrists Kingdom, and wouldst thou be a Gospel Minister, and art pleading for stipends and tythes, thy doctrine demonstrates thy principle, and thy practice doth manifest that Christ never sent thee, for none of his Ministers ever took stipends or tythes for their labour in the Gospel, and therefore thou art found out of their way and practice, for which cause thy ministry is denied.

Thou also hast directed a Preface to the Reader, wherein thou sayest, the main scope and design of thy present undertaking is to vindicate the publick worship of God, and his sacred ordinances from that undervaluing contempt which hath been thrown upon them by Quakers, &c.

Ans. Thy scope, and design, and undertaking is for desolation, and as for the Quakers, they neither undervalue nor contemn the publick worship of God nor his sacred ordinances, for they have not so learned Christ; but thy undertaking is to vindicate those things which God hath not appointed nor ordained, and such things we do deny, but we worship God in the Spirit, which is the publick worship, for it is without limitation, and it is thy worship which is private, who creeps into a house made with hands, and wouldst limit the holy one unto it to be worshipped; and thus thou ravlnes about in thy own way, and calls evil good, and undertakes to vindicate it.

Thou sayest, Hereticks are the greater Foxes, and the lesser Foxes, and hunting and taking of such are not only a noble recreation (adequate) indeed for the vast ability of the most generously spirited Christians, but also a very charitable undertaking

undertaking for the Church of God in those that can but any way help forward so serviceable a design.

Ans. Thou thirsts to have thy design promoted, and so presents it to others as a noble recreation, and a charitable undertaking for Christians, but true Christians did never recreate themselves after that manner, nor never were found in such an undertaking, for *Paul* saith, after some admonitions a Heretick is to be rejected, if he refuse to hear, but he doth not say hunt them, and take them, and destroy them, and *Paul* was a good Christian, but thou art promoting thy design against the innocent, and under the name of Foxes would have them hunted and taken, by which it is seen what is in thy heart, if thy hands had power, for it is to be understood, that a lamb never hunted a Fox, but it is the nature of a Fox to hunt the Lambs, and if he can come to his prey he devours and destroys them, and a Fox hath his hole for the day, and ravines in the night (mark that) and that is the hunter and devourer which is thy secret design, but thou art chained, and the lambs preserved.

Thou sayst, where could we find the Proverb more fully verified then in the subtle deluding Schismatics of our age, and for bloody cruelty can we find a parallel of these where they get power, and is it not high time sayst thou, to endeavour the reclaiming and reformation of those whose main intendment is, to ruine the Church of God, and deny the precious Truths and Ordinances of the Gospel.

Ans. These things are certainly thy own, and it is high time for thee to reclaim and reform thy unruly spirit, which is found in the highest degree of enmity and cruelty, which the Quakers were never guilty of, for their principle leads them in love and peace, and good will to all men, and that line doth not parallel with blood-thirsty men, who are destroying one another, about their worships and Religion, and it is high time that such were reclaimed and reformed from their iniquity, of which the Quakers were never guilty.

Thou sayst, the wolves were destroyed out of the Land by a victorious Prince; oh! sayst thou, that we could see the like deliverance from the Foxes.

Ans. Here the bottome of the pit is come up, and a murderer is seen, which would destroy the innocent as Foxes, and would have the help of a Prince to do it, by which thou shewest the nature of a Wolf, and the Land is spread over with too many such as thou art, that the Lambs can hardly find an outward place to lie down quietly amongst you.

Thou sayst, for Justice, that puts thee upon looking well about thee at home, since in that little spot of ground divine providence and goodness hath called thee to be resident upon in the work and calling of a Minister of the Gospel, thou hast found many, even too many, sayst thou, of these little Foxes to have their fixed abode, being sadly perverted by the gross and strong delusions of the Quakers.

Ans. Thou hast already manifested thy Justice, and it is seen to be in the enmity and thy residence in that place, as a Gospel Minister was never so ordered by Gods providence and goodness, but a great Living called thee, and in it man hath placed thee, and it is for thy gain that thou looks so well about thee, and if such as thou callest Foxes could put into thy mouth willingly, as thou takes it from them unlawfully, then it is like thou wouldst blot

blot out the name of Foxes, and give them the name of Christians, and in this stands thy Justice, to feed upon the fat, and to live at ease in thy residence, and for such whose fixed abode is there, whom thou callest Foxes, they was converted to the faith of Christ before thou came'st to be resident amongst them, and it is the truth of God which they have received, by which they are turned from error and delusions, and their fixed abode is their natural right, and they are a people whom I very well know, and I know that they live peaceably and soberly, and are of an honest conversation, and thou hast nothing against them justly, saving this one thing, that they worship the God of their Fathers, after the manner which thou callest Heresie.

Thou sayst, they are hurried to a high degree of contempt of publick Prayers, Preaching, Sacraments, &c. And these by right, saist thou, are part of my charge, though they have withdrawn themselves from being any part of my flock.

Ans. They are established in the truth, and publick prayer, and preaching in the spirit of God they never denied, and they are not by right any part of thy charge, for since thy coming among them they have denied thy practice, and therefore they are not withdrawn from thee, for they never belonged unto thee and if it should be granted, that some of them were part of thy charge, and of thy flock, then hast not thou been a careless shepherd to let thy flock go astray and be lost, how canst thou say, if it be so, that thou hast kept all thy flock together, which is the care of a good shepherd?

Thou sayest, to attempt the best means, and to use the most likely ways and method for their recovery, seems not onely truly charitable, but highly just and equitable.

Ans. Thy attempts and means are far unlikely to recover them, if they were in error, for thou attempts to be delivered from them and destroy them, and so thy words are wind and confusion, first crying out for help to be delivered from them, and then saying thou attempts the best means to recover them, but that which a man seeks to be delivered from, he doth not attempt to recover and regain, and so thy justice, charity and equity, stands in the ground of enmity.

Thou sayest, considering therefore how industrious the little Foxes are, and how studiously diligent seducers all along hath been, by continual prating in their canting language, and by publishing unintelligible fancies, out of a deep sense of that dangerous and ruinous course, many sayest thou, not only in my own Parish, but throughout the whole Nation are seduced into, have I adventured the publication of this small Treatise, as an Antidote, through Gods blessing, against that Corroding and Spreading Gangreen of Heretical and Diabolical delusion.

Ans. An industrious Christian is commendable, and to be diligent in that which is good, is worthy of encouragement, and herein we labour in the work of the Gospel, and we speak in an intelligible language to that of God in all, and here thou hast uttered confusion again, first saying, they are deluded, and then saying the language is unintelligible, and so it is plain that thou understand'st not our principle, for nothing can be understood but by true intelligence, and though thou understand it not, but in thy ignorance callest it delusion, yet we know that it is the truth of God, and spreads abroad to the Glory of God, and the comfort of many souls, and by it the Serpents poison

Poison is Expelled out of the heart, but thy Antidote is unwholesome and unfavoury, and where it is received, it will infect with deadly poison.

Thou sayest, what remains, shall be only to implore an effectual blessing from heaven upon these weak endeavours of mine, that they may promote piety, prevent Apostasie, raise those that are fallen, confirm those that stand upright in the ways of God, and contribute somewhat or other to the further nce of souls in their progress towards the new Jerusalem.

Ans. God bleſſeth his own seed, and it is blessed for ever, but the breath of his mouth blaſts thy endeavours, for thy voice is in the Apostasie, and with it thou labourest to prevent people for coming out of the Apostasie, and to keep them in the fall, where none can stand upright in the ways of God, and thy endeavours are weak indeed to promote piety, but strong in subtilty, to pervert the right way of God, if it was possible, and so thou art not a furtherer of souls towards the new Jerusalem, but keeps them in Jerusalem below, vvhere they are in bondage.

Thou hast divided thy Books into fourteen Chapters, which would enlarge a volume to answer every particular matter, for thou hast drawn such long discourses touching one and the same thing, that by answering one part may fully answer the whole. The first part of thy Book is generally composed Philosophically, and though thou hast stated their sayings hiddenly, and so would pass them for thy own, yet I well know their language, and with the light of Christ can see a Thief at midnight.

In the first Chapter thou statest two things more generally, self-reflection, and divine revelation, and thou sayest, mans rational reflection upon himself, if faithfully improved, would with convincing evidence secure him both against atheism and irreligion.

Ans. This is a false assertion, for as people lie in the fall they neither know God, nor believe in him, and howver they may improve any rational faculty, yet they cannot thereby vvork their ovvn security, for it is not possible that man should secure himself by any thing of himself, or that he should know God, and believe in him from such a principle, for it is self that sinneth, and that vvwhich sinneth doth never reflect upon a man for sin, but all such reflections are by the principle of God, in vvwhich there is no sin, and thereby man comes to see himself in the fall, and if that principle be faithfully improved, it vvill redeem out of Atheism and irreligion, and bring to Christ Jesus the sure foundation of the pure religion.

Thou sayest, that self-reflection may easily discover that there is a God.

Ans. This is false again, for none knowvs the Father but the Son, and he to vvhom the Son reveals him, and thou not knowing by vvhat vvay God discovers himself, thou art not fit either to speak or vvrite of him.

Thou sayest, if the soul be immaterial, it cannot be generated or made by any material production, it remains, sayest thou, it must have its being immediately raised out of nothing.

Ans. No, supposition is a good ground for a conclusion, and thou first sayest, if the soul be immaterial, by vvwhich supposition it is manifest that thou hast no certain knowledge what the soul is, and yet thou drawest a conclusion, saying, it must have its being immediately raised out of nothing, so that by vvhat thou hast declared concerning the discovery of God, and the production

of the soul, it is evident that thou art a stranger to the things of God, for God is the chiefest good, and the only fountain from whence all good things are produced, and man became a living soul by the breath of his life, not immediately raised out of nothing, but breathed from the nature of life and immortality, and this might fully answer all thy Book.

Thou sayest, the chief matter is Gods omnipotency, and immensity, or omnipresence, and biddest consider these jointly, so they are a solid foundation, sayest thou, for that religious worship that is due to God.

Answer. Neither thy imaginations nor stolln words will make a solid Foundation for that Religious Worship that is due to God, but his own Foundation is sure, and the true Worshippers are built upon it, and his Almighty power and presence is with them and they bow before him.

Thou sayest, if we do again consider the manner of discoveries of these two forementioned Attributes (viz.) that it is by the very light of nature, and by the improvement of right reason, and understanding that common benefits, that Christ enlightens every man that comes into the world, and thou margints the name Quakers, & saist, this may let that fond Generation of people know, who are so highly enamoured with, and do so superficially dote upon their so much adorned and adored notion of a light within, that there is other work that God hath designed that inward light for them by its native strength, lustre, and radiancy, infallibly to guide us, if faithfully followed, as they, no less, sayest thou, prophanely then ignorantly do imagine, to the place of Bliss and Happiness.

Answer. Thou art proved to want the knowledge of God and his Attributes, and so art improving thy own Wisdom against him, and by the discovery thou makest of the light of Christ, that enlightens every one that comes into the world, and it doth appear that thou remainest in darkness, and thou shouldest have distinguished if thou could'st, between the nature of man in the fall, and the nature of Christ that never fell, for we own the light which is manifest from the nature of Christ to be the true light which enlightens every one that comes into the world, but they that rebell against it, can never come to the place of bliss and happiness by it, but we are in love with it, and know the work which God hath designed for it, which is to destroy the work of the Devil, and to be Salvation unto the ends of the earth unto all that in it believe, and its native strength, lustre, and radiancy, is an infallible guide, if faithfully followed, to bring to the place of bliss and happiness, and though thou be in the unbelief, yet this is our report concerning the true light, and we know it is neither prophaneness, ignorance, imaginations, nor notions.

Thou sayest, this inward light, which the wise man files the Candle of the Lord, and at the best, sayest thou, burns but in the socket of a corrupt mind with very much dimness, should ever discover the right and ready way to the new Jerusalem, is the product only of mens foolish fancies, their Pride and ignorance.

Answer. The inward light which the Wise man files the Candle of the Lord, is broken forth of the socket of a corrupt mind in many, and now shines upon

upon the house top, and vvhhat vvould thou have to discover the right and ready way to new Jerusalem, if not the Candle of the Lord, which is his light within, but this is not thy guide, and so thou remains in Jerusalem below, where *Hagars* Seed ruleth, but we have found the right and ready way to Jerusalem above, the City of the great King, and are set down under his Government in peace.

Thou now comest to speak of Divine Revelation, and saith, that God is every where present, filling all places and spaces both real and imaginary by his immensity.

Ans. Then stand thou in his fear, for he is near thee as a swift witness against thee, and however God is present with other things in their kind, yet he doth not reveal himself unto man by any other way, or by any other thing then the light of Christ, and we know how God manifests himself in every particular place, according to mans present state and condition, and what his hot displeasure is revealed against, and what his loving kindness and mercy is revealed unto.

Thou sayest, but though God be every where present, and so with every creature equally, in regard of his infinite essence, and of his immensity, yet as to the special and peculiar efficacy of his presence he is not with all, either things, or places, or persons, after the same manner present.

Ans. If God be equally present with every Creature, in regard of his infinite Essence, then all things have the same proportion of it, but all things have not the same proportion of Gods infinite Essence, therefore not with every creature equally, for an equal proportion is the same to all, and doth not admit of any thing special, but his infiniteness is in himself, and he measures forth so much as his pleasure is to give, and it is an equal proportion unto all according to his pleasure, yet some have more and some less, but all some, and that measure so manifested in man, hath a peculiar efficacy as to its operation, through the obedience unto it, and this is equal in it self, and special by it self, and yet in the infiniteness of Essence without any distinction.

Thou sayst, that God is present with all his creatures as the preserver, guider, and governour of them.

Ans. Whosoever sinneth are not preserved, guided, nor governed by God, but some do sin, therefore God is not so present with all, but they that come to the effectual working of his power, they know an immortal birth quickned and raised, with which the preserving, guiding, and governing power of God is present.

Thou sayest, thy design mainly intended is against those, who because they are wise in their own conceit, do neglect publick Sermons and Sacraments.

A. Thy main intendment and design is against those that God hath re-deemed from the earth, and from all false ways and worships, and gathered them into the publick worship of his spirit, where they hear Christs voice and follows him, and cannot own thy Church, or Sermons, or Sacraments.

In the second Chapter, thou seemest to hold forth a general presence of

God with all things, and more especially with some things, but hath not shewed what thole things are, though thou intend it to the worship now generally practised, but hast never come close to the matter thou aimeſt at, but hast multiplied thy own words and thoughts about the Saints Worship in times paſt, which according to the Scripture we own in their diſpenſations, but thou hast not proved that the place which thou calleſt a Church, or the worship that is there obſerved is either of them true or warrantable according to any Scripture Precept or Preſident, or the mind of God at this day, ſo that thy whole Book may ſilence it ſelf as to the matter thou aimeſt at, for where a thing is not rightly ſtated, and truly proved, it is a ſufficient proof againſt it ſelf, yet I ſhall briefly answer a few things more.

Thou ſayeſt, had there not been a peculiar People, a Royal Seed, even the Church of God, to be raiſed out of the ruines of fallen man by the interpoſing of Chriſt, firſt proffered and propounded for the worlds reparation in that fundamental promiſe the ſeed of the woman ſhall break the Serpents head.

Anſw. Thou haſt confeſſed that the Church of God is the Royal ſeed, then it is ſuch as are born of the ſeed that are Gods peculiar people, and true members of his Church, therefore mark thy own words; for if the Royal Seed be the Church, as thou haſt confeſſed, and in it ſelf is true, then neither wood, nor ſtone, nor people in the fall can be the Church, and the ſeed is known in which the Church flouriſheth in this day of her reſtitution out of the wilderneſs, and the promiſe is unto us fulfilled who are born of God.

Thou ſayeſt, but among all the manifeſtations of Gods preſence and favours, there are none more remarkably ſignal for conſtant reviving and comforting the hearts of his people, then thoſe that have been truly experienced in his Ordinances, enjoyed by his ſervants in thoſe places, which either by divine appointment, or at leaſt by divine approbation have been ſeparated and ſet apart for religious worſhip, and the ſervice of God.

Anſw. This is a place in which thou haſt come as near the matter thou aimeſt at, as any place in thy book, therefore I ſhall ſpeak more fully to it, thou haſt ſo ſtated the matter in general terms, as that it may lye which way any will bend it, and is it reaſonable to ſtate things in general terms, as to what hath been, and not to diſcover the things that are, which is the matter thou undertakeſt to vindicate, for as to the appointment, or at leaſt approvement of God concerning the Sanctuary, Tabernacle, Temple, and Synagogues, we do not deny but Chriſt is come the fulfiller of all figures, and he ſaith, neither at Jeruſalem, nor at this mountain ſhall men worſhip the Father, but the true worſhippers ſhall worſhip him in ſpirit and truth: and thou ſayeſt, it was but the ceremonial part that was aboliſhed, but thou mayeſt know that it was the very place in which their worſhip was performed in that diſpenſation, for Chriſt ſaid concerning the Temple, that there ſhould not be left one ſtone upon another which ſhould not be thrown down, which thing came to paſs, ſo that the place once appointed of God was thrown down, and he did not command that it ſhould be ſet up again for a place of worſhip, and the true worſhippers that followed Chriſt, they worſhipped in the ſpirit, and they were not bound to time, place or perſon,

person, but as they were ordered in the spirit, so they were instant to serve God and worship him, without regarding either place or time, so that it may be understood, that there was never any particular place appointed or approved of God since that time as a place set apart only for a place of worship; and as for those places which are now called Churches, they were never set apart by divine appointment for any such service as is practised in them; and therefore the hearts of such as wait to be revived and comforted with the refreshings of Gods presence, must turn away from them, and turn to the light of Christ within, where the streams of life run sweetly, for God is no other way known in that place which thou wouldest have to be a Church, nor in that worship which is there observed but by manifesting himself against them, and when thou comest to be truly awakened in thy conscience, thou wilt know that neither thy Church, worship, or ministry are either appointed, approved or ordained of God.

Thou sayest, do you count it your priviledge, your perfection to throw off Gods publick Ordinances, with an admiration of your silent and dumb Congregations in private, must it not needs argue, saidst thou, a very sleepy, not to say a benumbed and besotted conscience, thus to throw away the wholesome milk of the word in a disdainful pet, and yet never complain of the hunger and thirst of your souls.

Answer. Our priviledge and perfection is in Christ, vvhom God hath ordained to be our salvation, and he gives us the milk of his Word, and feeds us with meat in due season, and that is our food in silence, by which we are kept fresh and living unto God, whilest all false worshippers are asleep in the first Adam, and benumbed and besotted in the earthly nature, where they have no sense nor feeling of the virtuous springs, and our tongues are not our own, nor our wills at liberty, and yet the Gospel is unto us committed, and in the word of life we publish the glad tydings of it, and though we do not speak words, yet vve feel the presence of God vvith us, and that satisfies our hunger, and refreshes our thirst, and he answers all our complainings in secret, but thou wouldest have us complain to such as thee, and to buy thy words for food, and to receive them for satisfaction which we turn away from, knowing it is but a dry breast in which there is no vertue at all.

Thou sayest, a Quaker once told thee, he got more good by their silent meetings, then ever he got by hearing the Ministers in publick.

Answer. As to thy publick Ministry, his words might be true, yet who are sent of God, and preach the Gospel of God, we do get much good by their publick Ministry, for thereby we are informed into the life and power of God, which in silent waiting upon him we taste and feel, and all our fresh springs are in him.

Thou sayest, God ordains not our immediate address to Heaven, we must live by Faith, and not by Vision, but he commands us to use ordinary means.

Answer. God doth ordain our immediate address to Heaven, and that in the work of our faith, and we live by it, and have the holy visions of God opened in it, and by this means we find comfort to our souls, and whether would

would thou have people to make their address, if not to Heaven, would thou not have them address themselves unto Christ, and is not Christ in Heaven, and what faith would thou have them to live by, and what means wouldest thou have them to use, if they must not address themselves to Heaven, for true faith and means goes to Heaven, and all that lives by the faith of the Son of God, and uses those means that he appoints them, they address themselves immediately to heaven, and in all their distresses and afflictions, they find grace to help them in their need, and by his faith we live in the power of an endless life.

Thou sayest, well, however Sampsons Foxes may have their heads looking divers ways, yet they are joyned together with firebrands in their tails; and howsoever those that desert the publick means, may tend some of them to prophane-ness, others to a Schismatical, not to say an Heretical separation, many Heresies going currantly for new lights, yet, sayest thou, this is the firebrand, or rather the Devils dead coal.

Ans. We are gathered in the unity of the Spirit of God, in which our faces are turned Sion-ward, and looks all one way, and after the manner which thou callest Heresie, so worship we the God of our Fathers, and thy words belongs to thy self, and the sons of Adam in the fall, who are looking, some to one thing and some to another, and yet the firebrand joyns your tails, with which you would burn up the fruitful field, and consume Gods heritage from the earth; and this is a coal of Cains nature, which the Devil blows up sometimes into a heat, and sometimes into a flame, and so thou mayest read the next Chapter (which is the third) to be thy own state, in which thou speakest of Cains going forth from the presence of the Lord, and sayest,

They which voluntarily leave Gods instituted worship, and his commanded Ordinances, put themselves into a wandering condition.

Ans. Yes, they do so, and therefore it must needs follow, that they that forsakes the will-worship, and vain worship, and comes to Gods instituted worship in his Spirit, that they come into a stayed and settled condition, and so it is thou and old Adam, sons in the fall, that are in Cains country, sometimes wandring after one invention, sometimes after another, and this is your worship which God never instituted, but the children of light are in covenant with God, and rests in peace.

In the fourth Chapter thou sayest, the sons of men which are of a mixt nature, partly spirit, and partly body, are by their very being determine both to time and place, in their rendring actual worship unto God.

Ans. The mixture is in the fall, but who are regenerated and born again, they live in the spirit, and knows both time and place to render actual worship unto God in the order of his spirit, and yet are not determined to time or place by limitation.

Thou sayest, if the God of this world would have all Professours enjoy a total immunity from the Law of God, and all manner of licentiousness allowed without check of conscience, let him then make an every day Sabbath.

Ans. Christ is the Lord of the Sabbath, and Christians enjoys an every day Sabbath in Christ; of vvhom the Jevvs Sabbath vvas a figure, and

and they are in his righteousness, and do not allow any licentiousness, for their rest is holy, and they lye down in it without check of Conscience.

Thou sayst, publick worship speaks a joint concurrence of several worshippers for the performance of the same action of Religious worship, so that the very light of nature, sayest thou, gives it clear suffrage for the necessity of convenient places of meeting for the performance of the publick worship and service of God.

Ans. Christians do joyntly concur in the spirit in which they have unity, and that in the same action of Religious Worship, but Apostates cannot do so, and though they meet together in one place, yet not having unity in the Spirit, they cannot joyntly concur in the worship of God, and so the place and Worship (which thou callest publick) being set up in the Apostasie, and not after Christ, the Christians cannot own them, for Light and Darknes hath no Communion together.

Thou sayest, is not this to cry up inward light, and yet plainly to live in darkness.

Ans. This is to cry up inward light, and to live in it, and therefore it is that we deny all fallie worships which is set up and practised in the darkness.

Thou sayest, I have neither faith to believe, nor any reason to see that there is any Separated, I adde, and Consecrated places for divine worship, any such legal or ceremonial kind of holiness, which renders duties performed there more acceptable unto God, then if performed by the same persons, and in the like manner in any other places.

Ans. Thou hast all this while been pleading for that separated place to be the Church, and hast been holding forth a special preience of God in that Worship which is there performed, and now thou saist, that duties performed there are no more acceptable unto God, then if performed in any other places, and if thou hast neither faith to believe it, nor reason to see it, as thou sayst, then thou might'st have spared thy pains in writing thy Book, for thy chief aim is to bring people to conform to the worship there observed, as the worship of God in his Church, which if duties be no more acceptable unto God which is there performed, then if performed in any other place, then such as withdraw from it may perform duties as acceptable unto God in other places, according to thy own faith and reason, and so it is not a true Church, nor a true Worship, for the Worship and Duties performed in the true Church which is in God are only accepted of God, and in no other place or places whatsoever, and here thou hast pulled down thy own building with thy own hands.

Thou sayest, here then arises that ample provision that Christ hath made for his special presence in the places of Religious worship, (viz.) from the Communion of Saints meeting in convenient separated places for publick worship, and from the promise annexed thereto, and not from any peculiar holiness, in those places where they thus meet to worship God.

Ans. The Communion of Saints is in the light of Christ, and so saith John, If we walk in the light as he is in the light, then have we fellowship one with

with another ; and this is not the state of *Adam* in the Fall, neither can his Sonnes and Daughters perform a Religious Worship unto God, and so no Church either by Communion of Saints, or the place it self, and therefore such Worshippers have not the promise annexed.

In the fifth Chapter, thou seemest to hold forth the special presence of God in publick worship, by his Train or Retinue of Angels, to which I answer generally,

Ans. That God is present in his publick worship which is performed in his spirit, was never yet denied by us, but thou hast not proved thy worship to be the worship of God, and therefore we say that Gods presence is not in it to the comfort of the worshipper, and this may answer all thy Jumbings about the Angels, for thou art not come to the Angelical Ministration.

In the Sixth Chapter thou seemest to hold forth the Practical Inferences drawn from the presence of Angels in the places of publick worship.

Ans. When he bringeth forth his only begotten Son into the world, he saith, and let all the Angels of God worship him, and this is a full answer to this whole Chapter.

In the seventh Chapter thou seemest to hold forth Gods presence in publick worship by his word, with some other particulars relating to that matter, which I might mention and answer, if I did intend largeness, but finding the whole matter of thy Book to lye chiefly as to Church, worship, Ministry, and Practise, as they generally now stand, I shall not make needless repetitions, by answering the same thing over and over, yet this I say unto this Chapter, That Gods presence by his word is in his worship, and all that worship him aright he teaches them by his word, but that thy Preaching is the word of God, or that the word of God is in thy Preaching, or his presence by his word in that publick worship, through thy Preaching, that thou hast not any where proved, and therefore it falls of it self.

In the eighth Chapter thou seemest to hold forth Practical Inferences, that teachers of the word must not corrupt the word of God, and that it must be owned as Gods word, and received and mingled with faith, and practised in obedience.

Ans. I answer generally, that they who are born of the word which is immortal, they do not corrupt it, but are true and faithful ministers of it, and many have received it as it is indeed the word of God, and they mingle it with faith, and practise it in obedience, and such are doers of the word, and are blessed, but thy tongue must learn silence, and thou must know a new birth, and a new tongue, before thou canst truly Minister the word of God.

In the ninth Chapter thou seemest to hold forth the presence of God in his worship by his ministers, and that the truths of God must be heard, though from ungodly Preachers, and that Ministers are Gods Embassadors, and Stewards of the Mysteries of God, and that God and man work together in the conversion of souls, and production of saving Faith.

Ans. Thou said'st even now, that teachers of the word must not corrupt the

the word, then how can an ungodly man preach it, and not corrupt it, and this matter being reduced out of thy general terms, and stated particularly into such as it doth properly belong, then we can truly say, that Gods presence is in his worship by his ministers, and that they are his Embassadors and Stewards of his mysteries, but we dare not say, that so it is with ungodly men, or that the ministry of ungodly men doth work to the conversion of souls, or production of saving faith. Some few particulars of this Chapter I shall answer.

Thou sayest, it is so certain a truth, that if the minister be bad, yet if he preach the pure word of God, we must receive the word, because we are not so much to regard the man preaching, as the word preached.

Ans. No lye is of the truth, for it is as possible that the East and West should joyne together; as for a bad man, or an ungodly man to preach the pure word of God, for God doth not make use of such men to be his Embassadors or Stewards, neither can such work together with God in any service for him, because it is inconsistent with the pure nature of God, to be a co-worker with an ungodly man, for an ungodly man is against God, and God is against all his ungodliness; and these cannot possibly work together in man, being that they are contrary in nature one to the other; and yet thou fearest not to go about to prove this ungodly assertion from the ministry of Judas, and saith, that of all of them Christ said, he that receiveth you, receiveth me; and yet one of them was Judas Iscariot who also betrayed him. *Then thou sayest, we may plainly see by Christs own words we may receive Christ by the ministry of Judas a Traitor, nay, sayest thou, I might say a Devil.*

Ans. Thou art gotten into high prophaneity, for when Judas was sent forth with the rest, he had part in the ministry, but when treacherous thoughts did rise in him, and that the Devil stirred him up to act his treachery, he was never a minister of Christ after that, and it may be read in the first of Acts, where the Disciples prayed, and said, shew which of these two thou hast chosen, that he may take part of this Ministry and Apostleship, from which Judas by transgression fell, mark it, and consider thy assertion.

Thou sayest, that every Saint should have their garments dyed White in the blood of the Lamb, much more Christs Stewards, they should be clothed with the White Robes of Sincerity to act unfeignedly for God.

Ans. These are only words, as if one proud man should bid another be humble, or one drunkard bid another be sober, and tell them it should be so, but view thy self, and the rest which thou lookest upon to be stewards, and see if thou can find it so indeed, and if not, then you are not as you should be by thy own confession, and if Christs Stewards should have their garments so dyed, then surely no bad man, or ungodly man, can stand in that office, neither is it possible, that any should act unfeignedly for God, but who are his Stewards indeed; through the sanctification of the Spirit, they are clothed with his righteousness, and are approved in his sight.

In the tenth Chapter thou seemest to hold forth practical deductions from

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Gods presence with his Ministers; and saith, God is affronted by any indignities that are offered to his ministers, and how can any have so impudent a face, sayest thou, as to pretend they are sent of God, who makes railing and reviling of others to be their work.

Ans. This is the work which thou art found to be in, who calls the ministration of the Spirit canting language, and Christs Ministers Foxes and Hereticks, which surely are great indignities, and in the highest manner of railing and reviling by which thy prectical deduction is found to be out of Gods presence, and railing and reviling of others were never our work, though we do give righteous judgment against the Seed of the evil doer.

In the eleventh Chapter thou seemest to hold forth Gods presence in his worship by the holy spirit, and sayest, the word and the spirit goes together, and thou sayest, thou shalt begin with the Evangelical Prophet Isaiah; as for me, this is my Covenant with them, saith the Lord, my spirit which is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seeds Seed saith the Lord, from henceforth, and for ever.

Ans. This was the word of the Lord unto the Prophet, and he had the spirit in the word, my spirit which is upon thee, (mark) here was the spirit upon him, and the word spake in the spirit, and the word put words into his mouth, (mark again) and the word said, my words shall not depart out of the mouth of the Seed, nor out of the mouth of thy Seed, (mark again) the word was in the Seed, and was not to depart out of the mouth of the Seed, nor out of the mouth of the Seeds Seed, from henceforth and for ever saith the Lord: And this is the word that lives and abides for ever, and it is in the mouth of the Seed, and from the Seed are the words of the word spoken, and there is the true miniftry, if thou hast an ear to hear; and here is the word and the spirit joyned together, which is the word of the Gospel that we preach.

Thou sayest, all Gods Children shall be clearly taught by the spirit of God.

Ans. Then is man laid wholly aside in that work, and why art thou so offended at silent meetings, when thou sayest all Gods children shall be clearly taught by his spirit; and if clearly, then it doth not admit of any conjunction in its teaching.

Thou sayest, mans preaching may fill the head full of notions, but the spirits teachings must fill the heart with real motions of grace and goodness towards God.

Ans. Then let all flesh be silent, that notions may dye and wither, and that the heart may come to be exercised towards God in his spirit, and then people will not be always learning, as now they are amongst notions, but will come to the knowledge of the truth in the spirit, and so come to the joy of Gods salvation.

Thou sayest, take a Christian without faith, and you unchristian him.

Ans. Every true Christian lives in the faith, and therefore cannot be taken without it, and so cannot be unchristianed, as being without it.

In the twelfth Chapter thou seemest to hold forth the spirits teaching five ways, 1. By removing impediments, 2. By Suggesting Gospel Truths to the soul. 3. By enlightning the mind. 4. By strengthening the soul. 5. By raising Truths.

Answ. Thou art quite beside the matter, for these particulars do not so belong to the spirits teaching, as to its working; only the third particular is as to its manifestation, for to remove, suggest, strengthen, and raise, is a work of the spirit, but the teachings of the spirit is in checking, reprovng, and convincing and as the obedience is yielded to it, so it teaches to deny the evil which it doth convince of, and reprove for, and teaches to live in that which is good that comes from God, and so it teaches to deny ungodlyness, and teaches to live soberly, mark it well.

Thou sayest, concerning the enlightning of the mind, that all the lights in the world is never able to make us see divine truths savingly, till we are enlightned of the Lord.

Answ. Then why art thou contending against the light of the Lord, seeing thou sayest that none can see divine truth savingly, till they be enlightned by him, would thou keep people from that which will let them see divine truths, but divine truths may be seen in the light, and yet not savingly, for salvation is not in the sight of truth, but in the union with it, for there may be much seen to be truth, and yet the error not forsaken.

Thou sayest, none are truly Enlightned but those that are in Christ.

Answ. The light of Christ doth enlighten every one that comes into the world, and yet every one that comes into the world is not in Christ, but as the light which is manifest from Christ is obeyed, so it worketh death upon the old man, and raises up life and immortality, and regenerates man into the nature of it, where he becomes a new creature in Christ, and is light in the Lord.

Thou sayest. There is no true light that leads to salvation, but what comes from Christ the Son of righteousness.

Answ. Then to preach that light is neither canting nor delusion as thou hast termed it, for it is the light which comes from Christ the Son of Righteousness, which we Preach, and we know that there is not another name given under heaven by which any can be saved.

Thou sayest, let others therefore sit down and embrace that so much admired darling of an inward natural, yet saving light in all, we know, sayest thou, that it is but a changeling, and not the genuine off-spring of the spirit.

Answer, Thou hast said, no light for salvation but from Christ, and now saith the light within is a changeling, and this is not agreeable with the Apostles doctrine who said, the light that shines in our hearts, gives us the light of the knowledge of the glory of God in the face of Christ Jesus, and thou cryest inward naturall, yet saving light in all, and that it is but a changeling, but we say, the inward natural as it is of man is not saving to any, but the inward spiritual light as it comes from the nature of Christ, is saving to all that believe in it, but the condemnation of such as believe not, and therefore we say, that the light of Christ

within, is not a changeling, but the *Alpha* and *Omega*, yesterday and to day, and the same for ever.

In the thirteenth Chapter thou seemest to hold forth the qualification of the spirit's teachings, by teaching fully, pleasantly, seasonably, certainly, and profitably, and that it brings in no new lights objective; and thou sayest, what makes souls to quit their comforts in this life, their friends, their estates, their liberties, yea their lives themselves rather than part with those truths the spirit hath taught them.

Ans. Why this is the reason that makes them do all those things, because they love Christ more then all, and prize the truth which he hath taught them more than all the world, but that thou art of the number of those that are so given up to God, and love his truth, doth not any way appear, for thou enjoyest thy friends, thy estate, and liberty, and life, thou hast fulness, and art at ease, thou art not come to travel in Hunger and Cold, and Perils, to make known the glad tydings of the Gospel, thou art not in Bonds and Prisons for the Truth of God and the Testimony of a good Conscience, these things comes not near unto thee, but thou art reviling the Innocent, who have received the teachings of Gods spirit, and loves the truth above all the world, or the enjoyments of it, for which cause we suffer as to our liberty and estates, and our lives are in jeopardy, yet in the comfort of truth we have our rejoycing, though thou add afflictions to our sufferings.

Thou sayest, we have no foundation for such gradual teachings as to expect the spirit should teach more truths afterwards, then are written in the word of God.

Ans. The spirit of God is not limited, as to what may, or may not be in mans expectation, for God manifests the truth by his spirit according to his own pleasure, and in his own time, and the spirit opens the Scripture in fulfilling of them, and also manifests the mind of God in what he will further reveal and make known.

Thou sayest, though the spirit teaches in the word, that there can be no absolute perfection in this life, telling us in the words of S. John, that if we say we have no sin, &c. and yet sayest thou, the spirit teaches the soul gradually to breath after perfection.

Ans. The word and the spirit is perfect, and all born of the spirit are perfect, and the words of John in that Scripture doth not relate to the birth born of God, for when he comes to speak of that birth, he saith, whosoever is born of God sinneth not, &c. and that which sinneth not is perfect, and what good doth thy ministry if thou do not bring people to that which is perfect, or where would thou have people to be perfect, if they die imperfect? surely thy message is sad to that which breaths after perfection, and thou hast not received the gift from Christ, which is for perfecting of the Saints, and so thou art teaching another doctrine, then the true Ministers teaches, who labours that they may present every man perfect in Christ Jesus.

I now come to thy last Chapter, wherein thou seemest to hold forth practical deduction from Gods presence by his spirit; and thou sayest, coming unto God

in a way that God never owned nor prescribed, is a direct turning away from him.

Ans. Christ is the way unto the Father, and there is none can come unto him by any other, and they that walk in this way are preserved out of all by paths, but they that walk in their own way, they turn directly from God, and if thou truly try thy self thou may find it so to be with thee.

Thou sayest, Gods Spirit teaches none to continue in the practice of known sins, he doth not allow them to sin, and then teach them that is to be spiritual to deem nothing sin that we possibly can commit.

Ans. The Spirit of God teaches to deny all sin, and all that obeys the Spirit they come to the Cross which Crucifies to the death the sinning nature, and so brings into righteousness and holiness of life, for the birth of the spirit sinneth not, neither doth the birth of the flesh work righteousness, and so he that commits sin, is of the devil, and doth not yield himself a servant to the Spirit of God.

Thou sayest, he that is taught by the Spirit, by that knowledge is carried out to purifie himself, and that the office of the Spirit is to sanctifie the soul; impurity of life, sayest thou, is no Livery for the Disciples of Christ to wear.

Ans. He that purifies himself from sin by the power of the Spirit, he doth not live in sin, and he that doth not live in sin, is perfect, but thy livery hath not the shew of a true Disciple of Christ, but the children of light are clothed with his righteousness, and follows him in the dayly Cross.

Thou sayest, we may hear how excellent a thing it is to hear no ministers at all, but to sit still in silence, and to expect Heavenly Raptures, as if all were possessed with a dumb devil.

Ans. We hear Christs Ministers, and yet are taught of God, to wait upon him in silence, where we feel his presence with joy, and are gathered into the heavenly raptures of peace and blessedness, but thy tongue is unbridled, by which we know what is at liberty in thee, who shoots thy arrows against the righteous.

Thou sayest, the Martyrs that submitted their necks to the block, and their bodies to the flames, yet never suffered for those things, which these obstinately maintain, who have fallen from hearing the word, and have left the ordinances, which we have good ground, sayest thou, from the word of God, to brand as errors, and gross delusions.

Ans. The Martyrs of Jesus have ever suffered for his names sake, for they have always had a sure testimony in the truth, against all deceit and false worship, for which they suffered, and for the same and no other thing doth bonds and afflictions betide us this day, so that we have good ground to brand the persecuting spirit, as a spirit of error, and gross delusion.

Thou sayest, that they are taught of the Spirit of God, are taught love both to God and men, they then love God for himself, and men for Gods sake; 'tis true sayest thou, love, (not envy, nor malice, nor reviling, nor hatred, nor back biting and slandering others that are not just of our opinion) that is the fruit of the Spirit of God.

Ans. Then behold from what spirit thy fruit is made manifest, for thy own work bears witness against thee, that thou art not in the love of God, without which none can truly love him, nor men for his sake, for thou
that

that callest the light of Christ within delusion, thou lovest not God, and thou that wouldst have men hunted, and taken, and destroyed, thou dost not love them, but art in envy and hatred, and malice against them, and thou that callest them Foxes and Hereticks, thou raillest and revilest them, and all this because they are not just of thy opinion, but we are in the love of God, and have fervent love to him, and one another; and we do pity all people that abides in darkness, and though by such we be evil intreated, yet we cannot render evil for evil, but overcomes the evil with good, and herein we bear good will to all men, as our lives do sufficiently manifest, and so having briefly cleared the truth, and the innocent, I shall shut thee up in thy own conclusion, desiring that thou henceforth may be warned, and do so no more; for certainly the hand of the Lord hath dealt gently with thee, and his love hath covered a multitude of faults; and for what thou hast done amiss, I desire thou mayest be truly humbled before the Lord for it, and come to repentance, that he may pardon it, and remit it, who still waits that he may be gracious; and herein my love is to thy soul, though I have born a clear testimony against thy spirit, and in the power of God do judge it and condemn it, and shakes it off as a wanderer in the earth, and so in the seed immortal of God I go over it, for the Lamb reigns in his dominion, and the glory is his for ever.

WILLIAM SMITH

The End.

SOME
P R O V E R B S
 OF
T R U T H.

1. **T**hey that fear the Lord understandeth his way, and the glory of an Idoll turns not their feet aside.
2. The Power of the Almighty saveth the Soul, but many Inventions are the Snares of Darknes.
3. To search after many things is an endless travel, and they that pursue them meets with a Viper.
4. A fair speech by flatteries directeth the Simple, but an upright heart is a precious Jewel.
5. The multitude of Words afflicteth the Just, but a quiet mind increaseth Peace.
6. A vain babler uttereth folly, and a froward Spirit is never at Rest.
7. The Rich are attended with divers Temptations, and many sorrows perisheth their Souls.
8. Self-Reputation puffs up the mind, but God regardeth the humble in Heart.
9. The cup of fornication maketh drunk, and the drunken staggereth out of the Way.
10. A hasty conclusion erreth in Judgement, but an equal ballance trieth all things Right.
11. Sound wisdom Instructeth the Simple, but fools Rashness turnes the feet a side.
12. Whisperers and talebearers stirs up strife, and the fire is enflamed by their fuel.
13. The upright standeth in Gods Counsel, but the double-minded are always waving.
14. A wise Man inclineth to Reproof, but fools turns their back and hates Instruction.
15. Fury and fierceness distraeth the senses, but meekness and gentleness inherits life.
16. An Evil eye darkeneth the Body, and by its Surmizing's proceeds false accusations.
17. The gazing eye gadeth abroad, and layeth its own Sin as a guilt upon others.
18. The poor and needy trusteth in God, but the heady runs on and will not be Stayed.
19. The pride of flesh burdeneth the Seed, and the glory of it will end in Sorrow.

20. The death of the body is the dissolution of flesh, and in the Resurrection a new body is put on.
21. A promptuous mind exalteth it self, and the self-conceited runs in their own way.
22. A good consideration in due time is safe, and every wise man weigheth his own.
23. The off-Spring of the Righteous are pleasant branches; and the generation of the Fast possesseth life.
24. A stayed mind findeth great treasure, but every prodigal spendeth his portion.
25. A good man lyeth down in rest, and his latter end is full of Peace.
26. The seed of God is the heir of blessings, and all born of it are blessed in it.
27. Every virtue is of great worth, but the life is the only good.
28. The light of Christ is the way to life, and the leadings of it brings out of death.
29. The help of the helpless is in God, and with his arm he lifts them up.
30. The sighs of the poor ascendeth unto heaven, and the contrite spirit is raised unto Honour.
31. The water of Life nourisheth the plant, and with its Virtue it makes the branches Blossom.
32. The way of the Lamb is perfect Peace, and all the Righteous are therein ordered.
33. The Kingdom of God is everlasting Rest, and in his Love his Children Rejoyce.
34. Love is the Original of all good things, and into their center they all return again.
35. The Works of God are Glorious to behold, and he alone is praised in them all.

27th. of the 7th.
Month, 64.

W. S.

Some

SOME
Clear TRUTHS

PARTICULARLY

Demonstrated unto the KING and COUNCIL, and both Houses of PARLIAMENT, with all *Judges, Justices, Merchants, and Ship-Masters*, why the Innocent and Peaceable People, called *QUAKERS*, ought not to be banished out of their Native Land, or any other way exposed to Sufferings.

ALSO,

The LAW described in its Nature and End.

With a *Postscript* to all honest, sober, and impartial JURORS.

By W. S.

1. **B**ecause they are people that believe in the Name of the Lord Jesus Christ, and are regenerated into the Nature of Christianity, and their life answereth the same in all Godliness and Honesty.
2. Because they worship the Living God *in Spirit and Truth*, and are of a tender Conscience towards God and all men.
3. Because their Principle and Practice was never proved erroneous by sound Doctrine, neither doth the late Act disallow it in the ground, for *four* may meet besides the Family; and the number is but a circumstance, and not the matter: And it is not a Christian practice to Banish men for being in Error, that are really so, much less such as cannot be proved erroneous.
4. Because Nature abhorreth such unkindness, and is afflicted with such hard dealings; for Nature is outwardly friendly to her own generation.
5. Because they have not at any time forfeited their Just Liberty as *Englishmen*, by contriving any Plots or Insurrections against the present Government; as experience all along hath shewed.
6. Because they have a right in the Kings Word and Promises, concerning Liberty unto tender Consciences, for they have lived peaceably, which was the only Exception to make his Word and Promises void; and that they have kept and not broken:

7. Because

7. Because they are an Harmless People, and give no just occasion of offence unto any, neither can any true proof be given against them concerning any evil committed or done by them.

8. Because they are a Serviceable People in their places, ready to do good upon all occasions, and unto all persons, and do not abuse the Creation in vanity and excess.

9. Because they are good Examples in Righteousness, and a sweet Savour in their Generation, by following that which is good.

10. Because they do not transgress any Just Law, neither give any Just occasion for any Law to be made, or executed against them, neither can any Law that is for the punishment of Evil-doers justly take hold upon them.

11. Because they never acted nor intended any such things, as in the late Act is expressed, and against which it only provideth; neither can any misdemeanor be justly laid to their charge.

12. Because their outward dealings amongst men are just, and equal, and in all things free from variance and strife.

13. Because they do not wrong any mans Person or Estate, and are Free-born *Englishmen*, which *Magna Charta* preserveth in their outward Liberty.

14. Because many Families will be left outwardly distressed, and the Nation distracted and disordered.

15. And chiefly, Because the Lord God of Heaven and Earth is grieved and vexed with it, and the prosecution of it will kindle his Wrath in a high degree.

Now let these Truths be well considered, and the heat of Violence stayed, for there is no just cause given by us why it should be so done unto us: and we are very clear in the sight of God, that we have not forfeited our Just Liberty in our Native Land, but have as good Right to continue and abide therein as any People whatsoever, and there is not any thing can be truly said otherwise of us, but things are wrested that are prosecuted against us, and our Cause is presented after another manner than what it is in itself: And divers things are charged upon us from bare suppositions (and many of you know it) and thereby we are exposed to hard Sentences by men, when we can appeal to God, with clear consciences, in those cases wherein men render us Offenders: For we are not a willfull, stubborn People, neither do we any way seek the subversion of the Government, or the harm of any mans person upon the Earth; these are only suppositions by our Judges and Accusers; and no supposition is a good ground to proceed against us in a matter of such high concernment; for our not submitting to the Requirings of men in cases of Conscience, is onely in obedience to the Doctrine and command of Christ Jesus; And our Testimony is in Meekness and Fear, and not in willfulness and stubbornness; and we are wronged when such Reproaches are cast upon us, though such as fit to be our Judges, have their liberty to speak, and to interrupt our answers: And what would you have from us that you have not, to give you better assurance of our Allegiance to the King? Can any thing more evidently demonstrate it than our peaceableness? A thousand Oaths imposed (if we could swear at all) would not be so binding unto our Consciences, as the Love of God in which we live, and by which we are constrained to live peaceably, for it bindeth our consciences into peace, and maketh us subject unto Christ as Supream, and unto the King in his Civil Government: for
what

what can more clearly manifest our Subjection to his Kingly Power, than our willingness to render unto him our Tax and Tribute? and having these things rendered by us, you may conclude, that it is enough, and as much as you are reasonably to expect from us; and it doth sufficiently clear us from all supposition concerning our seeking to subvert the Government; and herein we manifest our subjection to the King, in living *peaceably*, and giving him that which is his due: But the Rule and Government of our Consciences we cannot give into his hand, nor into the hand of any man; for that is peculiar unto Christ Jesus, and he alone hath the preheminance in our Consciences; and no man ought to call his power in question, nor to punish us for obeying his Doctrine and Commands; for by Faith in his Doctrine and Commands, we live, and we dare not make Shipwrack of it, but in his Love are constrained to keep it, and his Reward is our unspeakable Joy. Very much of this nature, hath been published in tenderness of heart for your good, and therefore I shall not at this time be large, for I know, that Love, Patience, and Meekness must prevail: And the Lord God hath abundantly furnished, and adorned his Children with the virtues of those heavenly Graces, in which they stand as so many *Innocents*, that think no ill; and their behaviour and holy Conversation, may even overcome you, to be pittiful and merciful towards them; and also, to be in love with them; which you would assuredly be, if you had a right knowledge of them. Oh it is a Christian, and a Manly-state, to be in Love, for therein was Man created: And though the Fall hath Separated, yet by Christ Jesus every true Believer is again restored, and therein are we disposed towards the whole Creation; And what ever may come to pass concerning us outwardly, yet in Love we shall remain inwardly, and in Love lye down in Peace, which no man hath power to give us, nor to take away from us. And so it is desired, that every one of you concerned, may seriously consider this short *Presentation of our Innocent Cause*, and let the Just Witness of God in your consciences determine the matter, and then we shall not be deprived of our Just Liberties and Birthrights, nor of the outward comfort of our near Relations; then we shall not be forced from our tender Wives and Children, and leave them mourning and weeping behind us; nor thereunto constrained for any evil done by us, but in the kindly affectionated nature of unfeigned Love, in which we are bound together, and ought not by any man to be parted, or put a sunder; and it lieth contrary to the nature of Love to part and separate outward Relations after such a manner. And if you will but receive the counsel of Gods Witness, that Principle which pleadeth in your consciences on our behalf, it will determine the matter equally, and then we shall not be found worthy to be deprived of our Right, Liberty, and outward Comfort, but shall be found worthy to sit in peace with our Families, & follow our honest Callings, and so continue serviceable in our Generation; within our Native Land. And that will free your consciences of much vexation and trouble which otherwise will come upon you; for if you proceed to prosecute the matter unto the end, the *Cry of the Widows and Fatherless*, will so eccho in the Nation, as to be a continual Terror unto you; nay, thousands will make a doleful Lamentation on the behalf of their honest Neighbours and Friends. [Oh let not such a Lamentation be taken up in England, as to have a poor destitute Wife, mourning and weeping for want of her Husband, and poor young tender Children mourning and weeping for want of their Parents, and one Neighbour and Friend mourning and weeping for want of another] and you the cause of it; this will be a heavy burden upon you, and a terror in your consciences, if you do

occasion it: for there are many tender hearts in *England*, though some be grown into hardness, and in hardness sit rejoycing, rather than pitying; but the Lord seeth and knoweth the secrets of all hearts, and the hardest of hearts he will break and fill with sorrow. O do not cause these things to come to pass by any of your means, lest you draw upon your selves a burden too heavy to be born; but let Pity and Mercy stop the violence of Fury and Cruelty, that instead of Mourning there may be Joy, and instead of Heaviness there may be Gladness, and that will give you ease in your own consciences, and peace in the latter end: Which is desired, that ye all may walk worthy to know fulfilled; for the Power of the Lord God will break all that stands against it, and that is his Living WORD.

By a True Friend unto all Native *Englishmen*.

The 13th day of the
8th month, 1664.

W. S.

The LAW described in its Nature and End.

THAT which may properly and truly be called Law, is that which standeth in Mercy, Justice and Equity, and by its Power and Force preserveth People in safety, as to their Life, Liberty and Estate; that where any Wrong or Injury is offered or done by one man unto another, there Justice and Right may be done in Mercy and Equity, for relief of the Grieved: For every thing that is instituted in its proper place, hath also its proper Object unto which it pointeth, as to the End for which it is instituted: and divers Cases and Sentences might be asserted out of the old Law, which answereth this very End, which being Law in its self, as being instituted for the preservation and well-being of all Free-born English-men, and its power yet standing & continuing in force, and also being counted the Foundation upon which all ensuing Acts ought to stand, and so to be compleat and perfect in one Body; if any thing be Enacted that cannot be settled upon this Foundation, or united to this Body, which is counted the *Body of the Law*, it cannot properly and truly be called Law, but is rather holden for Error; so that the Foundation, or Body of the Law, standeth as a Rule unto all future and succeeding Ages, that they may be directed in their Acts and Institutions, wherein they are concerned: For if it was not so, there could be no Error; but it appeareth that there may be an Error, and so consequently a Rule that is erred from, when an Error is committed; and the Error must needs be this, When any thing is enacted or executed that cannot be united to the Foundation, or Body of the Law: For if the Body of the Law stand in Mercy, Justice and Equity, to the preservation and safety of Life, Liberty and Estate; and future Ages do enact against such as do not wrong any man in Life, Liberty, or Estate, such an Act cannot be united to the Foundation, or Body of the Law: And it appeareth that the Body of the Law is so intirely composed in Mercy, Justice and Equity, that no future Age could yet find it defective, but have allowed it to be good and right in its Institution; so that it standeth and remaineth in its power and force, and is generally accounted the Rule to walk by, for the good Government of all People: And as it remaineth in force, so there is nothing to be enacted and counted for Law, but that which will clearly unite to its Body;

Body, in Mercy, Justice and Equity, whereby all People may have their outward Rights and Privileges preserved unto them; and that is also agreeable to the Rational Part in Man, because it answereth that which would not be exposed unto danger: for it is a thing generally concluded, That Reason is the Mother of Law; forasmuch as no unreasonable Act or Deed should be done by one man against another, and so the Law is powerful to keep the unreasonable part in subjection, and when it is transgressed, to inflict equal Punishment upon Offenders; and hereby it becomes *a terrour to evil-doers, and a praise to them that do well*; because it sheweth Mercy, Justice, and Equity, unto the Wronged by righting their Wrongs, and therein is the Terrour unto the One, and the Praise unto the Other. Now if any Act be instituted that doth not answer this End, then it is not reasonable in the ground, and consequently no Law; for it is improper to call that Law which is unreasonable, being that Reason is generally accounted the Mother of Law; and whatsoever Act doth err from the Foundation of Law, it doth not unite with the Body of the Law: And it is very clear and plain, that if there be no Wrong-Doers; as the Object of Law, that then the Law in it self is silent, as having nothing to operate upon that offends it; and if there be no matter for the Law to operate upon, then no punishment to be inflicted.

Now as the Lord God of Heaven and Earth created all things in good Order, and every individual good in its place and service, without Offence in that day, but through the Fall is gone into Disorder, which remaineth unto this day; so the highest degree wherein men are concerned in the Institution of any Act, is but to reduce into that comely outward Order again, that so no man may be grieved or offended by the wrong that another may do unto him, but that he may walk safely in his Person, Liberty and Estate; and this is the furthest End which the Law serveth unto, an that which is enacted in such a service uniteth with the Body of the Law, and is in it self properly Law, because it operateth upon a proper Object, and reacheth with Power and Force to suppress it; and by this Rule he that doth wrong suffers for it, and he that is wronged comes to be righted; and so good Order is kept amongst men, by the Power and Force of the Law; and that is a reasonable thing, unto which the Law only serveth; and so the Law is merciful, just and equitable in every point, forasmuch as the Institution of it tendeth to the preservation and well-being of Men; for that which is ordained and instituted for the preservation of Man, is merciful towards him, it standeth as an outward Defence to his Life, Liberty and Estate: For the Law would not that any man should suffer wrong, and therefore it sheweth Mercy to the grieved, by doing Justice and Right, and that is properly the nature of Law; forasmuch as it is unreasonable in such as do the wrong, and reasonable to right such as are wronged: And Reason being the Mother of Law, it strengtheneth the Law to operate upon all unreasonable things, as the proper object which it is to take notice of, and thereby the end of the Law is answered in Mercy, Justice and Equity, which is agreeable to its nature. And the case may be put thus for more clearness; What would there be to punish according to Law, if all men lived peaceably, soberly, and righteously? if nothing (as certainly there would not) then is there any other end in the Law, but only to punish such as live vainly, forwardly, and unrighteously? If a man be a Freeborn *Englishman*, and pay his Taxes and Tribute as a Subject, and neither Plot, Contrive, nor Conspire against the person of the King, or subversion of the Government, What Law

here against him in that case? the Mother of the Law, saith, *None at all, forasmuch as he hath done no wrong to the King, any way, but is a peaceable Subject.* Again, If a man do not offer any violence to his Neighbour, or any way do him wrong, What Law is there against him in that case? he is not an object which the Law takes notice of for punishment, forasmuch as he hath not wronged his Neighbour, but is a Sober man. Again, If a man be wholly disposed in Righteousness, What Law is there against him in that case? Righteousness is not an offence against the Law, for the Law is not destructive to the Righteous, and so in all other things, which are peaceable, sober and righteous, the power of the Law doth not operate upon such for punishment, neither will any rational man affirm it, therefore the object of the Law, must needs be the *wrong doers*; and the power and force of it doth only extend to suppress them, because they are injuries to the well-being of peaceable, sober and righteous People; and the Law in Mercy, Justice and Equity protecteth them from injuries, and doth them Right when they are wronged, and this is properly Law, and the end of its institution. Now these things being granted, which indeed are so really true, as not to be disputed or denied, then it must of necessity follow, that when any Act is instituted, that maketh peaceable, sober, and righteous People the object of its power and force, *That cannot properly be called Law*, forasmuch as it doth not unite with the Foundation and Body of the Law; for it is not a reasonable thing, that peaceable, sober, and righteous People should be disinherited, or exiled, or any other way destroyed or punished, there is neither Mercy, Justice, or Equity in it, which are the only qualifications that the Law is settled upon: Therefore it is fully concluded, that the peaceable, sober, and righteous People, called *Quakers*, are under the protection of the Law in every point, forasmuch as they neither wrong nor injure any man, which draws the Mercy, Justice and Equity of the Law over them; and so whatsoever Act is, or may be made against the People, or however it lieth as to titles and terms for preventing and suppressing their Godly Meetings, or any other matter or thing which pertains to their Consciences, yet it cannot make them Transgressors of the Law, though they continue their Meetings or other Godly Exercises, contrary unto such an Act; because their Meetings and Godly Exercises are in tenderness of Conscience towards God, and not to wrong or injure any man; neither can any Experiences demonstrate that the practice of those People have at any time, or in any place, been any way hurtfull to the Life, Liberty or Estate of any People; Therefore the Mercy, Justice, and Equity of the Law is on their side, and standeth in it self for the protection, and not for their destruction; and whatsoever is enacted against them cannot unite with the body of the Law, because it doth evidently appear that they answer the Law, when they meet together, as meeting peaceably, soberly and righteously, which wholly tendeth to the well-being of all People; and therefore by the Law they are to be defended from injury and wrong, and *not to be disinherited, exiled, destroyed, or any other way punished, by any Act whatsoever; for as they give no just occasion for any Act to be made against them, so none in Power is to make any Act to punish them, but to extend the Mercy, Justice, and Equity of the Law towards them, who in all things answer the Law in the holy and peaceable life, wherein they walk in all Godliness and honesty, as becometh Christianity.* Thus in obedience to the Lord God of Heaven and Earth, I have given forth my Testimony concerning these weighty matters, that none
may

may endeavour to promote any thing against those dearly and well-beloved People of the Most High God, who reproachfully, and scornfully are called *Quakers*, but in the Power of God are truly *Christians*, with whom I am united in the *Bond of Peace*, and therein rest, a true Lover of all mankind.

The 10th day of the
9th month, 1664.

W. S.

A Postscript to all Honest, Sober and impartial Furors.

FRIENDS,

I Have much tenderneſs in my heart towards you, forasmuch as I believe, that many of you are of a grave and ſollid diſpoſition, and deſire to perform your places of Truſt in honeſty and ſobriety as becometh men; and you it is; that I deſire may well conſider the whole matter, and chiefly theſe particulars following: (1.) Whether the Priſoner ſtands upon his Tryal according to Law, that is, whether it be properly and truly Law, that he is tryed by. (2.) Whether the Law and the Witneſs agree together in every point, as to the matter in queſtion. (3.) Whether the thing done, be really an offence againſt the Law, and ſo a Fact puniſhable by the Law; for there may be ſome Acts that will not unite with the Body of the Law, as before is mentioned; and alſo there may be ſeveral interpretations of the Law, and the Judges may wreſt the Law by ſuch interpretations; as for inſtance, there is an *Act to prevent and ſuppreſs Seditious Conventicles*: Now according to theſe expreſs words, this Act will unite with the Body of the Law, and in that ſence may properly be called, Law, becauſe it is to prevent and ſuppreſs ſuch actions and practices as tend to diſcord, ſtriſe, and ill things, and thereby renderth to the preſervation of peaceable People. Now mark, If any be tryed by this Act; becauſe they only *meet together to Worſhip God in his Fear*, and the Evidence can prove nothing farther, than only a *Meeting*, and the Judge tell you; *that ſuch proof is ſufficient to make ſuch guilty of an Offence, that are taken at a Meeting, though it be not apparently Seditious*; ſuch an interpretation makes the Law to be no Law, becauſe it will not unite with the Body of the Law, according to the ſence of the Judges interpretation; for the Interpretation quite alterieth the matter, and ſo maketh ſuch to be the objects of their Interpretation, that are not proper objects of the Law; and whoſoever are found guilty, as Offenders, from any ſuch interpretation, they are wronged and injured according to the Law: for where the Inſtitutors of Laws do ſignify their minds in expreſs words, if their minds and words will unite with the Body of the Law, then no Interpretation is to wreſt their minds and words from their proper ſence and ſignification, for ſo the Judges may interpret the Law to answer the Witneſs, and thereby make an Innocent man to appear guilty of an offence, when the Witneſs is to answer the Law, by proving the Fact to be an offence againſt the Law it ſelf, or otherwiſe the Law in it ſelf, doth not operate upon any man to Condemnation.

Weigh and ballance theſe things in the juſt Principle of God, in which is the pure Wiſdom that gives to diſcern the Precious from the Vile, and ſo put a difference

rende between those that serve God, and those that serve him not; and let each condition be answered with a just measure; and therein you will find your peace and happiness both present and to come: And the Lord give you Wisdom and Understanding, that with boldness and courage you may stand in Mercy, Justice and Equity over all the fear of men.

VV. S.

A FEW
PLAIN WORDS
CONCERNING
CONFORMITY
IN

Matter of Religion and Worship; And also concerning Evidence and Judgment in Cases of Conscience.

Published to all Magistrates, Jurors, and People, within the Nation of England.

SEeing that the main thing now intended by the late Act of Parliament is to bring people into Conformity unto the Lyturgie of the Church of England, as appears by the said Act, in providing Remedies against all other Assemblies and Meetings as seditious Conventicles: Now the main Question will be this; *Whether the Lyturgie of the Church of England be the true Reformed Religion and Worship, according to the purity in Primitive times? And whether such as discent from it do yet remain in the Apostasie?* This is the main Question now to be considered; for the Lyturgie-worship, as now practised in the Church of England, is generally taken to be the *best Reformed, and nearest to the Apostolick Order*, and so is pressed and judged as the *most Refined Religion and Worship to be observed*. Now how far it is *Reformed*, and how near it is brought unto the *Apostolick Order*, I shall not at this time compare or distinguish; but if it were truly and rightly *Reformed* into the *Primitive Purity*, and that the same *Spirit of Truth* had the ordering of it as the Apostles were ordered by, then no Persecution would rise out of it, for in the *Apostolick Order* there were never any, therefore the *Reformation* is yet a far off from that *Religion and Worship* which was in the *Primitive time*, and so the dissenting from it, or not conforming to it, doth not conclude the

the dissenters to be in Error, because something may lie nearer the truth of the *Apostolick Worship* than what the *Lyturgie* of the Church of *England* is reformed into. For if such as have received the *Spirit of God*, and therein worship him, have found something nearer to the *Apostolick Practice*, than what is observed by the *Lyturgie* of the Church of *England*, then they are to be allowed the liberty in their Worship without restraint or prohibition, for the true Worship is in the Spirit, and they that worship God in the Spirit, they are truly Reformed into the *Apostolick Order*, and they cannot persecute any, but walk in love and meekness towards all, which is the clearest Evidence of the best Reformed Religion, and that which lies nearest unto the *Apostolick Order*: For the word *Lyturgie* signifies, *The Publick Service of the Church*. Now if the *Lyturgie* of the Church of *England*, do not agree with the *Lyturgie* of the true Church in Primitive times, then it is not transgression to dissent from it, and there is nothing doth more infallibly demonstrate the disagreement, than Persecution by it, and suffering under it, for the Publick Service in the true Church, is by the Spirit of God, and none can order the Church in things pertaining to God but by the Spirit of God, and the Spirit of God never persecuted any, nor such as worship God in the Spirit cannot be of that mind, for that is not a good service in the Church, neither do such as are guided by the Spirit of God dissent from the *Lyturgie*, but may be truly in the publick Service of the Church, though not in the publick Service of the Church of *England*. So then it remains to be enquired by such as yet know not what Religion and Worship is best Reformed and most agreeable to the *Lyturgie*, or publick Worship of the Church in Primitive times? and something may herein be said to answer any enquirer.

1. That is the best Reformed Religion and worship, which is Reformed by the Spirit of God, because that hath power to Reform and Change the heart, and so to order the heart in the fear of God, and in the publick service of the Church.

2. That is the best Reformed Religion and Worship which stands in the freedom of the Spirit, in which there is no binding or limitation, but a free Service in the Church.

3. That is the best Reformed Religion and Worship, which stands in love, peace, and good-will, in which there is no Restriction nor Persecution, but a serving one another in love, which is the publick Service of the Church.

4. That is the best Reformed Religion and worship, when every man doth to another as he would be done unto himself, in which there is no envy, hatred, or malice, but a peaceable and a holy life in all godliness and honesty, which is the publick service of the Church.

These few things being well considered, it will appear, that the people who are called Quakers, do not dissent from the *Lyturgie*, but are due observers of it; for as they are guided by the Spirit of God, so their service is a publick service of the Church, but the service of the Church of *England* is a private service compared with the many Religions and Worshipes that are in the world: For nothing can be a publick service of the Church, but that which is performed in the publick Spirit of God, because the Spirit is an universal principal, and in every Nation it guideth such as receives it and believes in it, into one way and service, and that is publick in every Nation, and not tied or bound unto one Nation only, for that which may be observed in one Nation

tion, is but a private thing compared with other Nations in the world, that differ from them in matter of Religion and worship: But the Spirit and power of God reforms Nations, and gathers them into unity and peace, in which they are true members of the Church, and set in the publick service of it; and if the word *Lyturgie* may be allowed to the *Quakers* according to its proper signification, then they are in practice the best observers of it, for their service is a publick service in the *Church*.

Now let all Magistrates who are commissioned to give judgement touching offences, seriously consider, for the matter is of such weight & concernment, as worthy to be deliberated, and not hastily to fall upon it in any rash conclusion; for it is only seditious *Conventicles* which the late Act provideth Remedies against, and gives this reason, because at their Meetings they contrive Insurrections, as late experience hath shewed: Now the *Quakers* are not any way guilty of offending in these cases; and that it may be the better understood, I shall explain the signification of the words unto the Capacities of all sorts of sensible people. *Sedition* is discord, strife, and debate. *Conventicle* is a small Assembly commonly for ill things, or as the Law expounds it, where many do impart with others to kill a man, or to take anothers part in ill things; *Lam. 173*. *Insurrection* is a rising of men in Arms: Now concerning all these things, which is the very ground of the said Act, there cannot any thing justly be laid to the *Quakers* charge; for if experience in these cases be taken for good evidence, then the *Quakers* Meetings are wholly cleared by the said Act, for no such things hath ever been experienced to rise from their Meetings; and therefore the said Act not lying against them in the ground, no Penalty or punishment is to be laid upon them by vertue of the same. And this is written unto you Magistrates, who are commissioned to give judgment in cases of offences; for it is a plea generally used by Magistrates, That they are bound to put the Law in Execution: well, if it be so, and that you are so careful to discharge your trust, yet you must find an offender before you can legally execute the Law, and the offence must arise by good and sound evidence to be a transgressing of that Law, and that according to the purpose of the Law: So that you may be in a capacity to judge and determine Causes equally, according to good evidence, in things pertaining to men; but as to things pertaining to Conscience, they are too high for you, for you can have no evidence to inform you concerning the offence, and so cannot judge or determine the matter equally in that case: And if in this case of Meeting, there nothing doth appear of discord or strife, or any ill things, then there is not any thing for you to take knowledge of as an offence, or that can be charged as transgression upon such as so meet, though they meet in greater or lesser numbers; for the Act is not against peaceable Meetings, nor against the true Worship of God; but where there is Religion and Worship pretended in Meetings, and some ill thing intended by that Meeting, and according to the intention break forth into a publick manifestation, then, upon good evidence, in that case you may proceed to Penalties and punishment of the offenders, and so every apparent offence may have a witness (without) to give evidence to the Fact, by which Judgment may be given according to the offence. But if the Conscience offend against God, that must be left to his witness within, and to his Judgement alone, who both sees the offence, and knows how to punish it according to the nature of it: and therefore all such cases as relate to the Conscience, is to be left to God alone, who seeth secrets,
and

and judgeth secrets, and gives to every man according to his deeds, without respect of persons.

And now a few words unto you that serve upon Juries, seeing something in the said Act may come within your enquiry; for the third offence in order to Transportation, is to be tryed by Verdict: Now where you come to be concerned in any such case, wherein the matter lies in point of Conscience, be very careful what you do. And first, you that serve upon grand Juries, the matter lyes of very great concernment unto you, forasmuch as you are the finders and accusers of offenders, and so prepares the way in order to conviction or Judgement: Now if there be not some evidence, that can make good proof that there was some appearance of discord or ill things at such a Meeting, for which any Party or Parties may stand indicted, then you are not in a capacity to find the Bill to be true, forasmuch as you cannot be informed whether such a Meeting was pretended to Worship, and some ill thing intended by it, or whether it was a Meeting to worship God singly in Spirit and in Truth, which the Act is not against; and so if it lye as a case of Conscience, without any appearance; you can have no true evidence in it, and therefore you are not to find it, nor accuse any in that case as guilty of an offence worthy of punishment.

Object. But some may say, We only enquire for the King, and therefore upon good evidence to the Indictment, we are bound to find it, and let the Party clear himself upon his Tryal.

Ans. As you stand only to enquire for the King, so you are to enquire what wrong the King sustains by the Fact, of which the Party stands indicted for; if the evidence to the Indictment prove not some wrong done to the King in matter of Fact, then you cannot know the Bill to be a true Bill, and so is not to put the Party upon his Tryal: For if the Indictment do not lye, as to some wrong done by the Party Indicted, either as to Life, Estate, Peace, or Liberty of another, and that it be not so proved by your evidence, then the King is not wronged, and you may clearly acquit the Party on the Kings behalf, and leave things that pertain to the Conscience unto God alone, for none besides him knows what is in man. And you that are ordered upon Juries for Conviction, your places is of the greatest weight and concernment, forasmuch as you try the Life, and may either save it, or destroy it: For though the grand Jury do enquire and find the Indictment, yet it is you that either casts or clears a man upon his Tryal; for you are Judges of the Fact, and if you Judge the Party guilty of the Fact, then you expose him to the Judgement of the Law, in that Case. Now forasmuch as there is a late Act of Parliament made, which doth refer the Tryal of the third offence punishable by it, unto a Verdict, if it so come to pass, that any such Tryal be brought before you, ponder well what evidence you have to prove it, for there lyes the main thing on your Parts, who according to your evidence doth either find the Party guilty, or clear, concerning the fact; and if you find him clear as to the Fact, then you free him as to the Sentence of the Law. Now it may be in such Cases, you may have some Evidence that will prove a Meeting above the number of five besides the Family; but then consider whether such Evidence be sufficient to prove any people offenders against the said Act, except it be also proved, that there was discord and strife, or any ill things practised in such a Meeting, which is the very signification of the words upon which the said Act is grounded; now if no such thing can be proved unto you, then there is not any

Meeting that doth amount to transgression against the said Act, though there be a Meeting to the number of five hundred or more; for it is the thing done that makes the Fact, but if no such thing as before-mentioned be done in the Assemblies of people in the way wherein they worship, then the Act is not transgressed; and if not transgressed, then such as meets together are not to be punished as offenders: therefore consider well your places, for your service stands in judging the Fact according to your Evidence; but wherein any case of Conscience is brough before you, there can no Evidence prove the matter truly to you, and therefore you are to leave it unto God, and to his Witness in the Conscience, and by your Verdict to acquit all People in things relating to their Conscience, and let them account unto God before whom they must stand or fall.

And now a few words unto all People, for seeing there is Information and evidence to be given in the aforesaid cases, before there can be any proceedings as to Conviction or Judgement, it doth concern every one to be careful what they do, for the Act doth not impose any penalty or punishment upon any for not informing, and therefore where any do set themselves to do it, they will but manifest a forward mind in the thing wherein they may keep themselves free; and if any do put themselves upon it, as to Inform against any peaceable meeting of the people called Quakers, they will manifest more envy and malice to their neighbours than love and good will: For the Acts is not against the Quakers Meetings, being their Meetings, are peaceable, and no peaceable Meeting is a seditious Conventicle; and how can any truly Inform of unlawful Meeting, when the Law is not against it? for that makes a thing unlawful when the thing done is against the Law in that case; but the Quakers Meetings are not against the Act in that case made, for it is made to prevent and suppress seditious Conventicles, and pretenders of Worship, and not peaceable Meetings, and the true Worship. And so to meet peaceable, as the Quakers do, and all along have done on their parts, above the number of 5 besides the Family, is not an unlawful Assembly or Meeting, for the Law is not against it, but to meet to the number of five besides the Family, under Pretence of Religion and Worship, and at such Meetings to enter into discord and strife, and do ill things, as to rise in Armes, and be tumultuous to the disturbance of the Nations peace, then it is a Seditious Conventicle, and an unlawful Meeting, because the Law is against it, and they that meet in that manner, runs the hazard of the penalties and punishment that the Law in that case provideth against offenders, and it is onely such as are dangerous Sectaries, who at their Meetings contrive Insurrections, or to raise up strife, and ill things, which makes a Seditious Conventicle, as is before explained: Therefore let all people be careful how they inform and give evidence in this case, for the Act doth not prohibit any peaceable Meeting, where people meets together in the fear of God, and truly worships him in tenderneffe of Conscience, this is not only a pretended thing, but a real true thing, which the Act doth not prohibit. Therefore all people be in love with your Neighbours, and then no hasty Information or evidence will be given against any for their obedience unto God, and for worshipping him in Spirit and in Truth, according to his mind; for if there be no Informers, there can be no proceedings: and therefore as Information is the cause that gives motion to the Wheel, so there ought to be great care and tenderness in it because one Neighbour may thereby expose another unto great sufferings; and where any do so, they do

do not love their Neighbors as themselves, which is a sure mark of the true Religion. And now if any should have it in their mindes to inform and give Evidence in the case aforesaid, I ask you, what you will inform touching the Quakers Meetings? will you Inform that there was a Meeting of five besides the Family? and will you say that you will give Evidence of it? you shall not need, for we confesse it; but will you inform that there was strife and discord amongst them, or any ill thing in action, or any appearance of rising in armes, and so a Seditious Conventicle, according to the Act? if you say nay, we cannot give such thing Information in the truth, nor we dare not give Evidence to any such thing; it may be that some may be thus honest, and it may be some again, that will not fear to inform, and evidence the matter by the Act intended, though they neither see nor know that so it is amongst such against whom they Inform; and therefore, as to the first, that honestly confesseth the truth, there needs not any thing be said, being their own confession clears us; but unto such as wilfully and obstinately resolve to do us harm, if it be in their power; unto such we say, that your Information and evidence is not to be regarded by sober Magistrates or Jurors; for our practice is so generally known, that it will be apparently manifest to be envy and malice, where any such Information of Evidence is given against us.

And further, consider this one thing more in general, which I shall offer to you by way of question: Was not the Christian Religion and Worship in primitive times a true Religion and Worship? and was there not both *Jews* and *Gentiles* gathered in it; and was there not many *Jews* and *Gentiles* that differed from them in Religion and Worship; and did the true Christians endeavour to force the Dissenters by arourward Law to joyn with them? You do not read in all the Scripture, that the true Christians did ever practice any such thing, either to inform or punish any in matter of Conscience. Therefore let not this Nation of *England* give occasion unto other Nations, to upbraid them with persecution, for it will be much to the dishonour of it, if not to the ruin of it, by the hand of the Lord. Oh surely it cannot but touch many tender hearts who are observers of the Lyturgie of the Church of *England*, to see such persecution rise out of it, and that against an innocent people; for we that are called *Quakers*, are a people well known in our Countries, and the Witness of God doth bear a sure testimony for us, how ever men may witness against us, or however they may accuse, judge and condemn us, yet doth the Witness of God clear us from the guilt of any just offence against the present power, and the Peace thereof; and whatsoever may come to pass concerning us in this matter, yet there is no Fact worthy of condemnation: Much might be said in these things, but I shall leave all with the Lord, and to his just and righteous Witness in every conscience which will plead with all for us, when Tongues and Pens are still and silent; and let not any think it strange that I have used such plainness of speech in this matter, for it is in the behalf of Gods precious Truth, and all that live in it. And being that our liberty, Estates, and lives are herein concerned, the plainness of my speech may well be allowed; considering also, that it is no lesse than true love to all your souls who are or may be any way concerned in this matter; for we that are called *Quakers* do truly love the Lamb, and follow him, and the Lamb and the Saints must have the Victory; and in the Lambs Love, Meekness, & Patience we have Rest and Peace.

Written the 27th. of the
4th. Moneth, 1664.

W. S.

A

ASHROT

Manifestation

OF

the Main End of Outward Government.

O *H England*, how great is the Love which the Mighty GOD of Heaven and Earth doth manifest towards thee! how doth he withhold his Judgements from thee for his own Names sake! Surely he would not that thou shouldst utterly perish, but graciously waits that thou mightest come to Repentance, and turn from the evil of thy doings, that he might shew thee Mercy, for the Love which he hath towards thee is in sparing thee, and not in delighting in thee, because thy wayes are grievous to him, and thy Abomination provokes him daily, and he hath raised up his Seed within thee to bear witness unto the Truth, and all that are born of it they travel for thy good and welfare, that thou mightest be a Land of Righteousness, Justice and Equity, and bear the name of *Christianity* in the nature of it above all Nations in the World; this is the kindness of the Lord towards thee, who for these several years hath warned thee to forsake thy sins, and to put away the evil of thy doings, but thou kickest against his Counsel, and growest worse and worse: and though he hath beheld the deep Sufferings and Afflictions that his People have endured under thy Cruelty, and how thou hast made thy own Natives the Object of thy Severity, yet he hath not speedily executed his Judgments to the full upon thee, but unto this day had rather that thou wouldst turn from thy wickedness and live; O therefore be not still rebellious against so gracious a God, but hear and obey his Counsel, that thou mayest *love mercy, do justly, and walk humbly with God*; for whilst thou art at enmity against his Light, thou exercisest thy self in cruelty, & walkest proudly, scornfully and disdainfully, and with that spirit art striving to banish Truth out of thy Dominions, and to rid the Land of Innocent People, whose holy Conversation in all things is *blameless towards thee*; for we that are called *Quakers* have a Witness in the Consciences of many that bears a sure Testimony to our peaceable life; and did not the Execution of the late Act manifest the Intention to be *against us*, we could not have believed it from the express words of it, neither are our Meetings any more concerned in it, according to the form of it, than the children that are yet unborn; but seeing that the Execution is laid upon us, by which it appears that it is Intentionally against *us*, we have clearness in the power of God to manifest our own *Innocency*, that the *Cruelty* of such as put it in execution against us may lie upon their *own heads*; and for this end it is that we are moved thus to write, that all people may see and understand that our Meetings are free from any guilt according to the form of the said Act, and that we ought not in Reason, Truth or Righteousness to be suppressed or banished, or any way disturbed in relation to our Meetings, being that no manner of evil can be proved to have risen from them at any time,

time, but contrary wise very much good, as many are witnesses; and whosoever set themselves to act against us in this matter, they out run the form of their own Law, and transgress the Righteous Law of God, and unto God they must give account for such their doings: therefore let none reject Counsel which tendeth to their eternal good, for they that would be regulating others before they be regulated in themselves, and clearly understand by the Inspiration of the Almighty, what they ought to suppress, and what to encourage, they may in their undertakings suppress the Truth and encourage Error, and so run themselves into irregular actions and proceedings, and yet count them legal; therefore to consider the ground which first caused the necessity of outward Laws, is of great concernment, for if all people were guided by the principle of God in themselves, then they would not need any outward Law to govern them, but the Principle of God being transgressed, then the Enmity got up and governed, and *because of transgression the Law was added*; and *Cain* who was of the wicked one, he transgressed the Principle of God, and slew his brother about Religion, and the just Law of God took hold upon him as a transgressor, and his punishment was greater than he could bear; and think you to escape, whose hands are doing the same work? do not deceive your selves with your Law, for the Righteous God is just in all his ways, and your Law will not be a defence unto you, when the Law of the Spirit of Life takes hold upon you in Judgment. Now Religion is not a thing that falls within the compats or power of Nations Laws, but wholly belongs unto God, to order as he seeth good, and man is only to extend his power unto such things as he is in a capacity to understand, and that which appears to be transgression in Civil things he is to lay the Law upon it for the terror of evil-doers; for what soever is ordained of God there is an end for which it is ordained, and the End is only to be answered; and so Outward Government hath its End, and if it keep in its place, and answers its end, it is good, and ought to be submitted unto for Conscience-sake; if it relieve the Oppressed and judg the cause of the Widow; if it preserve the Nation in peace, and the People in their well being; if it do right to those that are wronged, and keep down vanity and profaness; which is in the transgression, then it answers its End, and is to be submitted unto: And as this is the main End of Outward Government, so it is to be faithfully answered by all that are entrusted with it, and they are not to intrude into any thing beyond it, for where any do so, either in making Laws or executing them, they do that for which they were never ordained of God; and so unrighteous Decrees come to be made and executed, and that against an Innocent People, that answers the End of the Law without the force of the Law, and against whom there is no-Law; for *the Law was not made for the Righteous, but for Sinners*, (mark) for *Sinners*: but to worship God in his Spirit is not sin; to live peaceably, righteously, and soberly, is not sin; to speak the Truth and not to swear is not sin; the Law was not made for such as so live, but for sinners; (mark again) for Thieves, Murderers, Drunkards, Adulterers, Swearers, Lyars, Sporters, Players, Rioters and wrong-doers, proud, heady, high-minded, vain, and prophane people, here are the sinners for whom the Law was made; and have you any thing of this nature against us? or, doth not the Witness of God in your own Consciences clear us? Now where doth your Sword fall, do you not miss the Sinners, and smite the Righteous? Is not your Sword in your left hand, that makes you strike so far wide of that which you should hit? must our peaceable Meetings be suppressed, and we afflicted

and punished, and such as meet to exercise vanity and prophaneſs eſcape and go free? if you govern not over ſuch things, what do you govern over? Truth governs it ſelf, and all that live in it are well governed by it; therefore govern over the Evil, and let not it govern over you, for thereby you are drawn to delight in it, and ſo cannot ſmite it, but ſmite the Righteous, that are well-governed in the Power and Wiſdom of God. O it is a ſad thing, that ſuch as repreſent the Nation ſhould act againſt the Body of their Representation, and ſuch as are in power in the Country ſhould put ſuch Acts in execution, and thereby endeavour to baniſh out of the Nation their own Neighbours, and ſo leave Wives, Widows, and Children Fatherleſs, and Families deſtitute of outward ſuccour! Surely God never ordained you to do ſuch things, neither doth God or good men approve you in it, and you are happy that have or do avoid the evil of it: O return to your places all you that are out of them, that you may be found doing ſuch things as are well-pleaſing unto God; and let your care be to answer the End of your places in things that you underſtand, that the Nation may be kept in peace by your means, and do not run things into diſtraction and confuſion under pretence of Reformation and Regulation. Now look over your proceedings according to your own Law, Can you proceed to Judgment in any offence criminal, or in any caſe of difference, without ſome Evidence to make proof unto you of the matter in queſtion? and is not every Witneſs engaged to ſpeak the Truth, the whole Truth, and nothing but the Truth? and are not all Juries engaged to try all Cauſes according to their Evidence? Now conſider whether this can be done in a Caſe of Conſcience, being that no Evidence can ſpeak from a true knowledge or underſtanding of the matter; and though the Act be brought forth in ſuch terms as ſomething may be taken notice of as an offence, that is to ſay, *Seditious Conventicles*; but no Evidence can prove a *Peaceable Meeting* to be a *Seditious Conventicle*, if they ſpeak the Truth, the whole Truth, & nothing but the Truth; & ſo a *Peaceable Meeting* to worſhip God in tenderneſs of Conſcience is not an offence which the Act takes notice of, neither is it tranſgreſſion againſt it, for no Evidence can prove ſuch a Meeting to be a *Seditious Conventicle*; and the matter not being proved, no Jury is in a capacity to find it, nor Judge to condemn it. O therefore conſider, and be ſerious in your places, who are concerned in Authority this day; for the main End of Outward Government is to *ſuppreſs evil*, and to be a *terror to evil-doers*, and a *praiſe to them that do well*: Now if you ſay, *We look upon you not to do well, in that you will not be conformable with us unto the Worſhip which we obſerve, but meet together contrary to our diſcipline, and in that ſenſe we do ſuppreſs you as evil-doers*: Well, this is your perſwaſion; but God hath otherwiſe perſwaded us: and if it ſhould be an evil in us in this caſe, yet it is not for you to condemn, but to leave it unto God who is a righteous Judge of the Conſcience: but we are fully perſwaded in the Lord, that our not-conforming with you, and alſo our Meetings in that way wherein we worſhip God, is according to his mind; for he hath opened our underſtandings by his Light, in which we ſee that your Worſhip is not grounded upon a true foundation; and he hath called us to Separation: and though ſeparated from your way, yet we truly worſhip God in his living Spirit, which is his own way; and he hath called us ſo to do; and in obeying the Lord we do well, and not evil: and therefore it is not what you may be perſwaded concerning us in this caſe, that makes us Evil-doers in the ſight of God, neither are you to force us into your perſwaſion, or from our own, but to ſuppreſs every manifeſt Evil, as before

fore is mentioned, and not to make a thing evil from a supposition according to your own perswasions, and then to make a Law against it to suppress it, this is besides your places, and doth not belong unto you: therefore if you will do that which properly belongs to your places, cut down the sin that abounds this day before your own eyes, and then you will answer the End of the Law in Truth; for we desire that all in Power may be kept out of this great Evil of *Persecution for Conscience-sake*, or being in it, may be plucked forth through Information to their understandings, which is the main End why we write after this manner; for if it was not in pity unto such as are herein concerned, we could be silent, and in patience lie down, knowing the determination of God concerning our Cause: And as for such whose Resolutions are to carry it on to the height against us, unto such I say, Let not Enmity over-sway Justice and Equity, and we are ready to make our Defence; but if in Enmity you will prosecute contrary to Justice and Equity, then I say unto you in the Word of the Lord God, That when you have filled up your measures, the dregs of your own Cup you must drink, yea, and drink them off, and none shall pity you; for the Lord God is on our side, and his fresh-Springs are our Consolation, and from his Presence you cannot banish us: though you may be permitted to force some out of their Native Land, yet when you have done, they will be at home with the Lord, and in the Land of the Living possess unspeakable Joy; therefore let all your thoughts cease concerning us, for we are of good courage in our Innocent Cause, and knowing that in this matter we have not wronged any man, we can boldly appeal to the Witness of God in all men, for Justice and Equity, and with him alone we leave our Cause, who is our Helper and Deliverer, in whom we trust, the Lord God of Heaven and Earth, the Righteous Judge of all the Earth, whose living Spirit is our weapon, and his Salvation our walls and bulwarks.

W. S.

The beginning of the 7th month, 1664.

THE

THE
Ravenous Beast
 DISCOVERED,
 AND THE
DEVOURER
 PURSUED.

*In a Short Account, truly stated of the unjust Proceedings
 and Cruel dealings, by Dove Williamson Priest of
 Elton in the County of Nottingham, against Wil-
 liam Claytor of the same Town.*

William Claytor being a Farmer, painfully labouring to provide for his Family, and to pay such Rent as was due unto the Owner of the Farm, the Lord gave an increase to the labour of his hands, and blessed it, and his corn and cattel increased, of which increase the said Priest demanded a Tenth part, which he calls his Tythes, but unto his demand the said William could not consent, knowing that it was the fruit of his own labour which God had increased unto him, and that the Priest had neither been at any charge nor taken any pains about it; And being also convinced by the light of Christ in his own conscience, that both the Law and the Priest-hood was changed, under which Tythes were paid and received, and that the Substance being come, all shadows are to cease, and that the Gospel is free, and to be preached freely, the said William could not for conscience sake satisfy the Priest, to give him that part which he calls his Tythes. So the Priest sent for a *Sub-pena* out of the Exchequer to cause the said William to appear in that place in his own person, to answer what the Priest should object against him; and the said William appeared to have answered in the Truth, but his appearance would not be taken without an Attorney to appear for him, though he was commanded to appear in his own person upon pain of a great sum of money, and he having performed on his part what was required, and being there he was commanded to answer for himself, he had not freedom to employ another to do that which he was commanded to do himself, & was free to do it, and for that end went near upon an hundred miles; But deceit not receiving Truth, the said William was sent to the Fleet, (a prison in London) and

and was kept a prisoner for the space of two years, during which time the Priest made spoil of his goods, and took and carried away his corn from off his ground by a cart load together from one land before it was set on the cock, so greedy was the the beast of his prey, and the devourer to make spoil, neither regarding God nor man. Let the Scripture be searched, and this man tried in the spirit of Truth, and it will be plainly seen unto whom he is like, not like a Minister of Christ (who laboured with his own hands to make the Gospel without charge) but like a greedy dumb dog that can never have enough, seeking to devour and destroy and murder the innocent; and after all this is done, and that the said *William* had been a Prisoner two years, the Priest procured a *Habeas Corpus*, and removed the body of the said *William* to the Common Pleas Bar, and there declared against him for 38 *l.* 10 *s.* debt, when he had made spoil of his goods at his own pleasure, and the said *William* answered that he did not ow him any thing. So he was returned into the prison again, and did from that time continue a prisoner about a year and a quarter longer, and then the Priest proceeded against him at the Common Law, and brought down a Trial which was tried at the Assizes held at Nottingham in the year 1659. and thither the Priest brought a man whose name is *Richard Horse-pole*, and he swore that the Priest was damnified for want of his Tythes to the value of 7 *l.* So the Jury who was to try the matter, they gave unto the Priest 20 *l.* and there could be no witness heard of the said *Williams* part, though there were some ready to have given true evidence, who knew well the spoil of goods the Priest had made in taking and carrying them away. Then the Priest proceeded upon this unjust verdict, and was now minded for his prey, and two Bayliffs came on the Priests behalf, whose names are *George Miller* and *Robert Miller*, who are like minded with the Priest to devour at once, and these two men upon the 14. day of the ninth month, 1659. seised upon the goods and chattels of the said *William*, and took and drove away eighteen head of Cattel which the said *William* valued truly to be worth threescore pounds. So the Bayliffs procured one *William Bartrum* and *Bryan Goodwin*, *William Oliver* and *Thomas Rick*, who were ready to be like minded with them, and these men valued the goods so taken by the Bayliffs to be worth but six and twenty pounds, at which rate they passed, and the Bayliffs proceeded to make sale of them, and sold them at Ale-houses, and never came at any Market with them. And after they had thus finished the mischief of their hearts as far as they were suffered, they brought 7 of the cattel back again when they had wronged them seven or eight dayes, which the said *William* valued to be worth eighteen pounds; So that they kept eleven Cattel which were worth two and forty pounds. Let all who have the sence of Gods fear in their hearts consider this soberly, and weigh it coolly, and it will appear to be the Devils work from the beginning, for a man to be sued for denying an unjust demand, and then cast into prison, because he could not answer deceit, and then kept a Prisoner three years and a quarter, and during that time the Priest spoiling his good, and then declares against him for eight and thirty pounds ten shillings debt, and when it came to be proved, could not prove any debt, but a man falsely swears to seven pound damage for Tythes, and the Jury made that up twenty pounds for the Priest, and the Bayliffs made it up too and forty pounds: and thus is the innocent made a prey unto the teeth of the ungodly; And both Priest, Judge, Jury, Swearer, lyar, Bayliffs and

Praisers all devouring by consent, and all like-minded in exercising cruelty, and all must perish together without speedy repentance, for a wicked and an ungodly generation you are, whom the Lord is spewing out, who delight your selves in committing such filthy and horribly things as these are; what will ye do in the end which is hastening upon you all, when the Lord will enquire after all your doings, and that you must come before Him to give an account, what then will ye do, and where will you hide your selves to escape the wrath of Him who Judges in Truth and righteousness? there will not be a hiding place found for you, neither amongst the Rocks nor under the mountains, but the terrible day of the Lord will come upon you, and the fierce wrath of the Lord will overtake you, and his indignation will take hold upon you, and a just recompence of reward will he give unto you according to your deeds, and this is to you all from first to last who have acted thus cruelly without shewing mercy: You may here read what is brought forth by you, O ye Priests of *England* here is your fruit, and by it are you known to be a Troop of Robbers, false prophets and Deceivers; We do not delight to lay open your filthiness, but that you may see your selves and be ashamed, and for the sake of the simple who are following of you and deceived by you, that they may come out from amongst you, and escape the judgement that is coming upon you. And thou Priest *Williamson*, there needs no proof be brought against thee, for thou hast uncovered thy self to thy shame for ever, & hast made thy self manifest what thou art, and the fruits brought forth by thee do witnesse against thee that thou art not of Christs sending, He sends forth his as Lambs among Wolves, but thou art come forth a Wolf among Lambs, Therefore repent of the evil of thy doings, and restore that which thou hast wrongfully caused to be taken away by violence, for the cry of the oppressed and the Family of the Innocent will rise up in judgement against thee, and the Judge of all the earth will do right unto thee, and repay thee according to what thou hast done, and judgement without mercy will the Lord give unto thee, and heavy will his strokes fall upon thee because thou hast shewed no mercy.

O ye Rulers of *England* who have now power in your hands to remove those oppressions, and take off these burdens which lie so heavily upon the innocent, the cry is exceeding great, put it not from you, nor do not neglect it any longer, but set your hearts to do the work of the Lord, and take off the yoke from the necks of his People, and then will the Lord be with you, and his Arm will he make bare for you, and all your enemies shall fall before you, and none shall prosper that rise up against you; But if you be double minded, and neglect the work of the Lord, and seek to exalt your selves and fear the faces of men, the Lord will withdraw from you, and your enemies will prevail over you, and you will be rooted out as others have been before you, for cursed are all that do the work of the Lord negligently; Therefore with boldness shew your selves in the face of all your enemies, and arise in the Power of the Lord God, that your hands may be strengthened to take off all these burthens which make the innocent to groan under them, and let not any thing stand that is contrary to the Truth of God, but strike it all down, that all whose faces are *Sion*-wards may walk on their way rejoicing, being freed from all oppression, and by your Government defended from all injury and cruelty either to their Persons or Estates, That so the exercise of
their

their tender Consciences may not be bowed down, or any come into sufferings for it; But all may stand in their Freedom towards the Lord; and that none may exercise Lordship over them, And so all being peaceably affected towards the Nation, all may stand in their Freedom towards the Lord, and that no Law may stand to compell or force the tender Conscience of any; This is that which is your great work which in the integrity of your heart you are to perform unto the Lord without delaying, and then will the Lord be on your side and justifie you, and what then need you fear who rises up against you to condemn you; so let not your hearts be feeble, nor your hands slack, but be you faithful unto God, and in his strength go on and prosper, and the Lord will be with you, and he will stand by you against all that shall oppose you, and give you the heads of all your enemies to Reign over.

This is published for no other end but to manifest Truth and lay open deceit, that the Rulers of the Nation may see the Government, and what it is, and the Laws, and how they are executed. And that all people may see what a Ministry there is; and what their way is; and how they are upheld and maintained, and in what cruelty they do compell it, that all these abominations may be rooted out from the earth, that such a Government may be changed, and such Laws disannulled, and such execution of them repealed, and such a Ministry removed, that all such ways may be altered, and such a maintenance rased out, never more to be remembered, that so all cruelty, Tyranny and oppression may cease, and Truth and equity set up and exalted, that he alone may Reign over all who will not give his glory to another.

W. S.

A

A Free Flowing

OF THE

FATHER'S LOVE

TO THE

Heirs of the Kingdom,

WITH

All that are seeking the Peace and Righteousness of it.

YE little Flock of the Heavenly Power, who are raised unto newness of Life by the Resurrection of Jesus Christ the Righteous, in whom ye have obtained Grace and Mercy with God the Father, and have the full assurance of Life eternal sealed unto you by his holy Spirit, whereby ye feel all things added for your consolation and rejoicing; so that outward Persecution or Tribulation cannot separate you from the Love of God which ye possess in Christ Jesus the Lord, but in his Love you are so rooted and grounded, and stedfastly stayed and fixed, as that the Powers of darkness cannot move or shake you to pluck you up; ye are the glorious Off-spring of Almighty God, and the shadow of his Power is over your branches for your preservation, in which lye ye down in stillness and quietness, for the Lord God worketh mightily for you.

Dear Brethren, the deep sence of that Endless Love which God the Father hath bestowed upon us through Christ Jesus, doth mightily abound in my heart towards you, and in all brotherly kindness I therein visit you, as being a partaker of the Afflictions and Sufferings which any of you endure this day; for I do assuredly believe that God is with you, and that his Love doth freely abound in you over the Afflictions that do betide you, and in this Faith I am comforted, knowing that the Arm of the Lord is underneath you to support and succour you; the sence of which constrains me to visit you with these lines, that ye may be strengthened unto all long-suffering and patience with joyfulness, holding forth the holy Testimony of Life in full assurance of Faith unto the end; for you are an unknown People in the hidden life of the immortal Seed, and therefore it is that you endure grief by aliens and strangers, who are not of the same household of Faith with you; and do not marvel why these things come

come to pass, it being no more than what he endured before you, who is the Captain of your Salvation; for had they known him, they would not have crucified him; and you being born of his Life, you are as far out of the sight and knowledge of every stranger, as he was, who by wicked hands was crucified: and this is not a new thing which happeneth unto you, but is the same that he endured, who is leading you in his own footsteps, that ye may obtain the Inheritance with him: and this day is not come upon you unawares, that you should be amazed at the approach of it, or affrighted at the terror in it; for the Lord God hath been preparing you for it, and furnishing you with strength to stand with boldness in it, so that ye are as armed men well prepared for the battel, being filled with might by his Spirit in your inner man, and your backs are as ready for the Smiter as the Smiter is to smite you, and you shrink not their blows though they be many and furious, but stand with the Helmet of Salvation over your heads, and feel your safety in the Arm of your Keeper; for assuredly the mighty Lord God, who is the God of your Salvation, doth arise in his Power, and according to your Afflictions so doth he proportion his Strength for your Preservation; and though the wicked be permitted to do something of what is in their hearts, yet God will restrain them for accomplishing their fury to the full, and they shall never be able to bring it to pass though they have decreed it; for when so much of their wrath is gone forth as shall turn to the praise of God, then will he restrain the remainder, by pleading the Cause of his Chosen, and appearing in his Power for the Deliverance of *Sion*, and all his enemies shall stand amazed and confounded within themselves, for the day of trembling shall come upon all flesh, and then shall your Glory shine forth as the Sun in the Kingdom of the Father, and many shall take hold on your skirts, with a desire to be called by your Name; and from that day shall *Israel* possess their own Land in peace, and quietly sit under their own Vine and Fig tree, and none shall make them afraid; then will the Lord comfort you for the years wherein you have been afflicted, and for the dayes wherein you have seen adversity: Therefore ye little Flock of the heavenly power, be not afraid nor terrified because of your Adversaries, for it is your Father's good pleasure to give you the Kingdom; and though you endure many Tribulations, yet through the same you draw nearer the Inheritance; and you that endure Tribulations in patience, you have a good part in the Joy of the Kingdom; and herein is your Comfort in the midst of Tribulation, feeling a possession which the world cannot give, nor take away, in which stand ye stedfast without wavering, and never look back again to fading things, but still press forward in the Drawings and Overcomings of the Heavenly Love, that the Eternal Life may wrap you up in it self, and mould you into the nature of its own being: for dear Lambs, I know the manifold temptations that may assault you in such a day of trial; & I also know the manifold Mercies of the Lord God to overcome them; and as ye cleave to the Lord, and resign up all into his Will, the appearance of his Power will scatter Temptations and drive them away; but if you begin to listen to the Enemy, and to enter into thoughts and reasonings about the things of this life, then a Vail will come over you, and weakness will seize upon you, and your dayes and nights will be wearisome to you: therefore, my dear Friends, keep your Consciences clear in the sight of God, that as the streams of his living water hath purged out that which once did defile you, even so to keep your selves unspotted of the world; for you are to give up all in the freeness of your minds, and the Lord loveth a chearful giver; and where all is given up in chearfulness, his

Love doth answer the Givers seven-fold into their bosoms: for you give him nothing but his own, and why should any murmur when he requires it, or keep back any part when he calls for the whole? O give all up freely and cheerfully, and his gifts will be enlarged unto you more abundantly, and you will feel his strength to carry you in pure delightings to do his Will, and to follow him whithersoever he goes. I know that many of you are in the true sence of it, and have your Rejoycing in it; and though you endure a great fight of Afflictions, and go through Tryals and hard Tribulations, yet you cannot say much of them to glory in them, or any way seek to be esteemed or set up by them, but you secretly rejoyce in God, whose Presence you feel to be your strength, and so return him the Glory in his own strength, by which you are preserved to do his Will: and I know there are many that cannot express much in words, that are freely given up to serve the Lord, whose Offerings in their breathings are acceptable with him; and I also know, that many are truly seeking the Peace and Righteousness of the Kingdom, that yet are sore beset with divers temptations, and are not grown into that strength as to be able to resist them, but secretly cry unto the Lord that he would help them, and by his Power to sever all from them that letteth or hindereth from following of him.

O ye dear Brethren, who stand in the strength of the Eternal Power, be ye tender over the weak and crying Babe, and help it forward with an Arm of Love; for there can be no more expected than there is strength to perform, but as there is a willingness begotten, and a true seeking after the Peace and Righteousness of the Kingdom, the willing mind is accepted according to what it hath, and God will encrease strength to the willingness, and in due time make it able to perform: therefore let the strong bear with it as a Babe that is willing to the utmost of its strength; and if through its weakness it should at any time fall, be ready to help it up again; leave it not behind you because it is weak, but take it on with you though it walk slowly; for it is an Heir of the Kingdom, though many things yet lye in its way and it want strength to remove them and get over them; O condescend to it in bowels of tenderness; and if it slip, hold it up and heal it; and do not beat it, but take it by the hand and lead it, until it have received strength to walk with you that are strong; and so in the Eternal Unity and Fellowship of the Kingdom you will be all knit together as one man; and truly serve one another in every Office of Love, which is good and well-pleasing in the sight of God.

So all dear Friends every where, whether bond or free, feel your *Unity in the Spirit and Bond of Peace*, and then you that yet have your outward liberty will help to bear the burdens of your Brethren that are in Afflictions; for all that are in the Life they are in a sensible feeling of the Sufferings of the Body, and it is unto them as their own in the *Unity of the Spirit*; for the Spirit gives the sence of the Afflictions and Sufferings of Brethren, and also of their Joy and Consolation; and here the true Love aboundeth one towards another, which the Waters cannot quench, nor the Floods drown: therefore as the Lord God hath chosen you to be a People to himself, so do you walk worthy of his kindness, and honour his Name and Truth in the blessed *Unity of the Immortal Seed*; for many eyes are upon you, and many that watch for evil and not for good, whose tongues are as ready to accuse as their eyes are to watch; and there are also many that have a true love and favour in their hearts towards you,

you, and a secret cry in them to be with you; and when the Cloud dissolveth which at present lies over them, they will run: therefore walk circumspectly in the Light, and preach to all in the Life, that you may be a sweet Saviour unto Life in all, even as I know many of you are, in whom the Virtues of Life do sweetly abound, which is a sure Testimony for God in the hearts of all people; and so all feel the Springs of Life to your Refreshment and Comfort; for the Lord hath great regard unto you, and his Promise doth assure a great Deliverance for you; for thus he hath spoken, *Jacob shall not always be in trouble, nor Sion in heaviness; for I will glorifie my Name in Sion, and Jacob shall rejoyce*: Therefore be of good comfort ye dear Children, and think not the time long, but let *Patience have its perfect work*, and in the living Faith and Hope stand ye stedfast, and anchor into the depths of God's Eternal Love, so will you be stayed upon him, and strengthened by him, and no weariness will come upon you, but a fresh delighting in the Seed which over all must reign, and as Heirs of the Kingdome inherit your portion to the glory of the Father, where I dearly imbrace you, and in pure Love and perfect Peace salute you all.

Your dear Brother in bonds,

W. S.

*The beginning of the
7th. month, 1664.*

SOME Q U E R I E S

proposed to the

MINISTERS of ENGLAND,
FOR THEM

Or any of them, to Answer; that there may be understanding why Persecution is so violently Prosecuted.

QUERY. I.

W Herher was not Man created Good, and whether had he not Power in that state over all creatures? and whether did he oppress or afflict any creature by his power, or whether was not the Creation in love, peace and unity together?

2. Whether did not the Fall disorder the Creation, and whether was not the

the Serpent the cause of it; and whether doth not the Serpent govern over all People in the Fall; and whether any in that state be in a right capacity to govern others?

3. Whether was not the Serpent the original of sin? and whether is not Persecution, Sin? and whether did *Cain* well in killing his brother, and for what cause did he kill him?

4. Whether is there not a day of Restauration to be expected, and by whom is all things to be restored? and whether is that day past, present, or to come?

5. Whether is not the Serpents head to be broken in the day of Restauration? and whether must not his Government fall when his head is broken, and whether is not that come which is to do it?

6. Whether is there any Persecution in the Restauration, or whether doth not Love, Peace, and Unity grow again? and whether such as persecute, be in love, peace, and unity with those they persecute?

7. Whether is not Persecution an evident mark of the Serpents Enmity? and whether any in Enmity be in Love, Peace and Unity?

8. Whether is not Christ the Author of Faith, and whether do such as live in the Faith persecute any?

9. Whether Unbelievers can be converted by Persecution, and whether Persecution be a good Religion to convert any into?

10. Whether are not such as are contrary-minded, to be convinced, and the mouths of gainsayers to be stopped; and whether Persecution be the way to do either?

11. Whether is not Persecution an Effect of your Doctrine; and whether is your Doctrine sound that produceth such Effects?

12. Whether do not you promote the Persecution that is, and whether have you not laid the greater part of that work upon others to ease your selves?

13. Whether do you walk as Christ and his Apostles walked? and whether is not your practice of Persecution contrary to their Practice and Doctrine?

14. Whether is not the Love of God manifest in Christ, and whether is not Christ the Light that makes it manifest? and whether is not the Love of God shed abroad in the hearts of all that believe in the Light, and whether is not the Light *within them* when the Love is shed abroad in their hearts?

15. Whether doth any Persecution rise from the Love of God, and whether such as know it shed abroad in their hearts do walk in that way?

16. Whether doth not Love endure all things; and whether are not such in the Love of God that endure Persecution, and whether are not such in the Enmity that persecute?

17. Whether is not the Doctrine of Christ to be believed and followed? and whether such as love their Enemies, and follow Peace with all men, do not believe and follow his Doctrine?

18. Whether are any worthy to be persecuted, that believe and follow Christ's Doctrine; or whether they are not worthy to be encouraged?

19. Whether is your Faith and Doctrine the same as the Apostles was, and how may it be known?

20. Whe-

20. Whether doth your Practice and Worship agree with Christ and his Apostles, or whether it is not nearer the Popes Inventions?

21. Whether do you preach, pray and sing in the same Spirit as the Apostles did; or whether are you not apostatized from it, and observing the Traditions of men?

22. Whether do you take Tythes from any Precept or President of Christ or his Apostles; and whether are Tythes to be taken and paid for maintenance of a Gospel-Ministry?

23. Whether do you sprinkle Infants from any Precept or President of Christ or his Apostles, or whether hath not the Pope introduced it?

24. Whether is the whole, or any part of your Practice and Worship according to the plain Truth of Scripture? if it be, then prove it by the Scripture; but if you cannot, then it is not to be owned as Infallible.

25. Whether is it Error in the sight of God, to dissent from your Practice and Worship; if it be, then convince the Dissenters by sound Doctrine, and maintain your practice in the Spirit of Love and Meekness, without Persecution and Violence.

26. Whether is it Error for some to meet, besides the Family, contrary to your *Lyturgie*? or, whether may not *four* so meet without transgressing the late Act? if so; Then whether may not *four hundred* meet in the same Truth, seeing *four* are not concluded to be in error? and whether doth the number make it an error, or whether is it not the same Truth in many as in few?

27. Whether is not that a true *Worship* which is performed to God in his Spirit, and whether such a *Worship* may not be performed contrary to your *Lyturgy*? and whether have you ever proved the *Quakers Meetings* to be *Seditious Conventicles*, and contrary to the *true Worship in Spirit*? and whether is it reasonable to persecute for that you have never proved to be irregular?

28. Whether Appearance only be a good ground to judge and conclude Error by; and whether Dissenters from you in appearance may not truly Worship God; and if so, then whether you do well to persecute them?

29. Whether is a Peaceable Meeting a *Seditious Conventicle*, or what makes a *Seditious Conventicle*? and whether is not the late Act wrested, when executed upon such as meet peaceably?

30. Whether must not the Lamb and the Saints have the Victory, and what must they have victory over; and whether must not the Lamb reign over all that war against him? and whether doth not Persecution war against him? and whether such as persecute be not his enemies, that would not that he should reign; and whether must they not be overcome and slain be him?

31. Whether is it not the Lamb and his Followers that patiently endure Persecution; and whether is not Persecution the Dragon's flood?

32. Whether is it a work of Christianity to banish People for meeting *peaceably*, and no other thing proved against them? and whether is there any Law in *England* that gives power so to do? and whether is true Judgment executed by those that do it?

33. Whether is it not better to suffer Afflictions with the People of God, than to enjoy the pleasure of sin? and whether Pride, Rioting, and Drunkenness be not sin? and whether do not such as enjoy those pleasures cause the People of God to suffer Affliction?

34. Whether is not Christ the *Prince of Peace*? and whether is not *Peace* the fruit of his Spirit? and whether are such governed by his Spirit, as persecute his People for meeting peaceably, which is the fruit of his Spirit?

35. Whether is not Persecution exposed to termination, and whether such as prosecute it be not exposed to termination with it?

36. Whether is not Love and Good will a sure mark of Christianity? and whether is not Envy and Cruelty a sure mark of the contrary? and whether is there Love and Good-will in Persecution, and whether is the nature of Christianity in such a work?

37. Whether is the Name of a Christian a sure Evidence of Salvation, and whether may not such as have the Name and not the Nature, be liable to Condemnation?

38. Whether is Religion an outward thing, or whether is it contained in outward observations? or whether doth it not stand in the Principle of Life? and whether is that Religion which stands in the Life to be denied, and they that live in it to be persecuted?

39. Whether are not all outward things of a perishing nature, and whether is a perishing nature a good foundation to settle Religion upon? or whether is not Christ the true and only Foundation? and whether that Religion that is settled upon him ought to be suppressed?

40. Whether is not all Power in Heaven and Earth in Christ? and whether is not he the chief Shepherd and Bishop of the Soul, and whether is any King, Bishop, or Judge, to limit his Power? or whether are not all Powers to be subject unto him, and in all things give him the Preheminence?

These *Queries* are proposed in meekness and fear for you, or any of you to answer, for the heat of Persecution is violent upon the Innocent, & it is but a reasonable thing to demonstrate your minds for the Nations satisfaction, & in plainness make it known wherefore such things come to pass, & if you can make it appear that it is for any cause of evil that we are so afflicted, then you will manifest something to satisfaction; for it's believed you have very much provoked the present Authority unto it, and also promote the Execution of it; And though the Magistrates in doing of it give you ease, and so you keep your selves more close from appearing in action, yet it is believed that you follow it with your strength, and that by your strength the Magistrates hand is both lifted up and pulled down: and if it be not so, then clear your selves from it, by endeavouring to restrain the Evil of it, that the backs of the Righteous may be smitten no more, and all that have their hands in that work may say, *It is enough*, lest Judgment fall merciless because no mercy is shewed: for is it a light thing to drive Innocent People from their Peaceable Meetings with Armed men, and to thrust them into Holes and Prisons, for no other cause but the exercise of their Consciences towards God, and then to send them away, and banish them into Remote Countries, and so tare and rend the Bowels of the Nation, and lay Families waste, that are a good service in their places? O preach the doctrine of Love and Peace amongst them, and let Pity and Mercy oversway Cruelty, that God may divert his Vengeance which unto Cruelty belongeth, from which none can escape that persist in persecuting the Innocent: Therefore you Bishops and Ministers consider your places, and do not preach and pro-

promote that which will draw down God's Vengeance, but preach and promote the Gospel of Peace and Salvation, that the noise of Cruelty and Pefecution may cease, and no more be heard in the Land.

And all you Magistrates & People hear what your Bishops & Ministers will answer, for this matter is not to be carried on with Clubs and Staves, these were the weapons of *Judas's* Band; that's but a bad Religion that must be so upheld: therefore stay your hands, and let those that are accounted Spiritual, stand forth in the Spirit of Meekness; and if in that Spirit they will appear, we are ready in the same Spirit to make our defence, but we cannot use Clubs and Staves in it, *for weapons are not carnal*, and our Consciences are tender towards God; therefore be you still and quiet, and let them have time to consider and give their Answer; which if they do not, you may well forbear standing in their defence, and also stay your hands from afflicting or persecuting us any further; for we have a good Cause, and our patience and peace is in it; and in the midst of our Afflictions that is our Joy and Crown of Rejoycing. Glory be unto the Lord God for ever.

The 12th of the 7th month, 1664.

W. S.

The Glory of the New Covenant.

MAny and divers are the manifestations of the Love and grace of God, wherein he is willing to shew forth the Riches of his Mercy in his own kindness, and from one degree to another he openeth himself according to the good pleasure of his will, and also according to the preparedness and fitness that the heart is in to receive him; for although it be in his pleasure to manifest, and measure forth the Riches of his grace and love unto a people, yet he doth not do it beyond their present capacity, in which he beholds them in a preparedness and fitness to joyn unto him, and receive him, for he well knoweth and understandeth, that there is a part in man which would abuse his Gifts, if it could compass them to it self, and therefore he with-holdeth the manifestations of his love and grace from that part, and doth never answer it by manifesting or measuring forth any thing of his love unto it, for he hath determined to furnish that part to death, that the true hunger of the true birth may openly breath unto him, and receive satisfaction in him: for though that part which is of the flesh, may catch at something which unto the poor is manifested, yet it can never compass the gift it self, for that is ever with-held from it, as being unworthy to be intrusted with such an excellent Treasure; and can never attain unto any higher degree of what is manifested from God unto the true birth, then to behold it afar off; in which sight it creates a likeness of what it beholdeth, and transforms it self, as if it was the same thing; and here many people sits under the government of a transformed Spirit, and doth believe that they are come under their own Vine, and sits under their own

own Fig-tree, and that they are ceased from their own labour, and are entered into their Rest; and this they cry up as the most excellent glory that far exceeds the glory of service; and this is no other but the fleshly part that is set down at ease under the government of a transformed Spirit, under which the true Seed lies in bondage, and deep Captivity, and such have kept back that which they should hath given to the Slaughter, and hath saved the worser part alive, and are set down at ease in it, and so they have erred from that of God in them, by which he prepares and fits the heart to receive him in his own way, and the glory of their Rest is but as a fading flower which to day is excellent in its shew, and to morrow passeth away, and is no more; and this is not the glory of the New and Everlasting Covenant, wherein the God of Love and Peace is all unto his Children: For a new Heart will I give them, saith the Lord, and a new Spirit I will put into them, and I will be their God, and they shall be my people. Mark, Here the Lord prepares a new heart, and a new Spirit, which according to the preparedness and fitness, is only in a capacity to receive him in the manifestations of his Love, Grace, and Mercy, which being received into that heart and Spirit which God prepareth, he then becomes their God that so Receives him, and they become his people in his own Covenant; & this is the passage from Death to Life, when the Law hath had its full force in the old heart to condemn the flesh, with all the motions of it; and so it is a ministration that is Glorious, though it be a ministration of Condemnation, forasmuch as it makes way for the Rising of the Seed in which there is a better hope; through which ministration all must pass before they be prepared and fitted to receive the love and grace of God: For when the Law hath had its full force upon the old Man, and hath condemned the first Adams sinful flesh, then is the way prepared for the second Adam to manifest his life in his quickning Spirit; and there the new Birth comes to be born, which hath a new heart, and a new Spirit, and is in a capacity to receive the Love and Grace of God; and so Grace and Truth comes by Jesus Christ, who fulfils the Law in every point, and causeth the administration of Condemnation to cease, and brings in the ministration of Righteousness that far exceeds it in Glory. And here the New Covenant comes into its place by the Resurrection of the Seed, and in the Seed the glory of it doth far exceed the glory of the first Covenant; and there the good thing is come, unto which the shadow pointed, the Substance come, the Life come, the Everlasting glory come, and a sure Defence stretched over it. And this is the Rest that is Pure, and never was Polluted; and who are entered into it, they labour no more in their own works, but are now Created in Christ Jesus, who worketh all for them, and in his strength they are able to do all things; for he hath quickned them in his life, and in his life they are zealous of good Works; and who are come into this quickning power and life of Christ, they are truly in their Rest, for their own works are all ceased, and they are ceased unto them, and yet they labour in the Holy Calling whereunto he calls them, for as he gives them life, so in his life they have motion, and in the motion of his life, they do all things according to his Will: and this is the Work in the New Covenant. Not according to the Works of the Old, for then it was said, Do this and Live: But now it is said, Live, and do whatsoever I command you. And this is true love manifested unto him, when that is done which is commanded by him; for by the power and virtue of his Life received, there is strength given to do those things that are well pleasing in his sight; and who are come into this

this Covenant of love and life, they are more active in doing what his pleasure is to have done, then when they were labouring and working in the weakness and unprofitableness of the Flesh, and so the glory of the New Covenant doth far exceed the glory of the Old. Forasmuch as the Life is Risen, and the Righteousness thereof Revealed, which is the good thing unto which the first Covenant pointed; and it doth not destroy any good works which God hath ordained, but quickneth more into them, and maketh more zealous of them, and the new heart, and the new spirit is more servent to serve the Lord, being that life is come which quickneth in service, and in which the service is accepted; And this is the birth that is Redeemed from under the Law, and the service of it, to serve God in Newness of Spirit under his Grace, in which it is approved and accepted; for as no flesh living under the Law can be Justified, so no Innocent Babe that is under Grace is condemned; but all its works and services are reckoned for Righteousness, and are Blessed. And here is the riches of grace, by which Redemption is perfected, and who shall lay any thing to the charge of this Birth? Who shall say thou art to cease from service and labour, when the life hath quickned into service, and requires labour in the work of the Gospel? Surely such would not have the harvest gathered, who would have the workmen cease from their labour, they do not feel the weight of the harvest in that life which once said, The Harvest is great, and the labourers are but few, pray ye therefore the Lord of the Harvest, that he would send forth painful labourers into his Harvest. Here was labour and service to be done for the gathering of the harvest, and surely it is as great at this day as ever; they that feel the weight of it in the life, they cannot say to the true Labourers, your service is over, and that your labor is in vain, and you are to cease from it. Oh no, they pray that the Lord of the Harvest would send forth more painful Labourers for the help and furtherance of the Work, for it is a day wherein much service hath been done for God, and all the faithfull improves their diligence to serve the Lord, and one another, for they are in the Love, and the Grace, and the Mercy, and therein they are ready and willing to serve the Seed in all, not by speaking their own words, but in and by the word of the Lord; and this is the day of the Lord, and not the day of man, for the Lord is all in it, and his servants serve him, and their reward is with them, these drinks at the living springs, and out of their bellies flowes Rivers of living water; for as they are in Covenant with God, and partakers of his Divine nature, even so they communicate the virtue of it to the refreshing of the weary, and to the reviving of all the tender plants, and herein their service stands for God, and answers to the righteous life in every Conscience, and they cannot cease from their labour, being that God hath intrusted them with the work of the Gospel, and they dare not do it negligently, much less throw it by carelessly, and they that would have it so, or can do so, did yet never know the necessity of that work laid upon them, but came forth in a forward spirit which Judgment pursued; in the feeling of which, they conclude the same unto all, and where Judgement hath overtaken any in this place, and that they are sensible of their own hast, it is safe for such to cease from that labour, and to wait in humility for the rising of the life, that they in the same may be disposed to serve the Lord: for whosoever hath stepped forth hastily into this great work, they will assuredly feel Judgment to overtake them; for the living God is zealous of his glory, and will not give it to another, for he is risen in the Glory of his own Covenant, and his Life is revealed in Righteousness, and many there be that are entered into it, and knows it to be their

Rest; and though they have attained the excellent glory of this Righteous life, by the virtue of it's Resurrection, and as to themselves have rest and peace in it, yet they are constrained to seek the good of others, and to labour in the life of their Rest, to bring others to Rest with them, for the greater part of the work is yet behind, though much there be already done, and therefore whilst it is day, it is the time to work, that what is yet behind may be fulfilled; for it is certainly believed, that the same power which did begin the work, will in due time accomplish it, and in the mean time it prospers to the joy of all that faithfully labour in it, and this is the work of the New Covenant which is glorious, and doth far exceed the glory of the work of the first Covenant; for as much as the work of the first Covenant, was in the weakness and unprofitableness of the flesh, but the work of the New Covenant is in the power and life of the spirit, and so the service of the New Covenant is a free service through the Redemption that is in Christ Jesus, who hath brought life and immortality to light by the glorious Resurrection of his heavenly power, under which the babes sit down as under a shade, and knows the Government upon his shoulders, and he fills their habitations with Joy, and everlasting Peace; and so the true Vine is come, and the sitting down under it, is known amongst the heirs of life, who rejoyces together in the unity and peace that they have in him, and willingly serves the Lord, and one another in singleness of heart, and therefore every one is to watch in the light of the Covenant, that none may lose the guide of their youth, for who loses that, doth certainly lose their way, and never comes to the purchased possession of the heavenly Inheritance that is in Christ Jesus, but satisfie themselves with some apprehensions and applications of what they have beheld a far off, and so the guide being lost, the way and the inheritance lost, and then there is a sitting down in a Rest apprehended, short of the rest that is purchased; and here the flesh is at ease, and the will at liberty, through which the mind is tossed, and the Righteous life heavily burdened.

Now, who comes to wait in the light of the Covenant, with that to be guided, they see their way and are preserved; and so the children walk together in the unity and peace of the Covenant, and the dread of the Lord is before them, and the Cross is delightful to them, and whatsoever they take up the Cross unto, they have strength given to bear it in the patience, and so the first nature comes to be crucified, and life, and immortality comes to be raised, in which the glory of the New Covenant is Revealed and Exalted, and all that are born and brought forth in this life, they are truly prepared and fitted to receive the love and grace of God, and he doth not withhold any good thing from them; for as they are born of him, even so they live by him, and alwayes depends upon him for the renewings of his Mercy, that they in the same may renew their strength to follow him faithfully and innocently, in the way which he prepareth for them, and whatsoever they do, they do it in the Fathers Will, and seeks his glory alone. Therefore all ye first-born of God, who are risen from the dead, and have received the love and grace of the Father, and lives and abides in the Covenant of his Mercy, proclaim his message to the ends of the earth, seek the dispersed, gather the scattered, raise up the dead, revive the hope of Israel, that the captives may rejoyce at your Voice, and the poor may be glad at your Message; keep in the heavenly authority of the life, and then you will understand when the word of the Lord comes upon you, and when the message of life rises in you, and when the Fountaine opens

to issue forth it's virtue, then will the fresh streams run thorow you, as water from a spring, and all the thirsty will draw near unto you through the sweetness of that favour.

Oh ye dear brethren in the Everlasting Covenant, how beautiful are you: feet that never turned aside from the way of peace, but have faithfully followed the Lord in the leadings of his life, and willingly served him in singleness of your hearts, you are well known in the Family of the Righteous, and your names cannot be rooted out; all the Virgins are in love with you, and they cannot be drawn from you, because your innocency remains with you, and the heavenly wisdom rests upon you, in which your memory stands for ever, for from the beginning ye have faithfully laboured in the work of the Lord, and ye behold the fruit of your labour with joy and peace: Oh, the brotherly kindness of my dearest love is always with you, and in the same spirit of life I travel even as you do, that Israel may be gathered and established for ever, and in this labour and travail of the spirit, we have a sure seal that God is with us, and that his power in us doth accomplish his own work to his own glory: Therefore let all that enters into this labour in this day, feel the weight of it in that life and power which is able to carry it on, and prosper it unto a full perfection; for assuredly it is a service of which it may be said, Who is sufficient for it, or who is able to accomplish such a weighty work? And I know as the weighty life is felt, it will keep all in the pure fear, and in a deep consideration of what any are called unto, and so the life will not be over-run in haste, but will keep the forward part in the Cross, and by it's power, make it's own passage from the streams of it's vertue to run according to it's pleasure; and who keeps in the sense and feeling of this living Ministration in themselves, they will certainly gather the minds of others to be sensible of the same, in the feeling of it, and so a true birth will be begotten in the life, and born of the life, and nourished with the life, and then the unity will be held and not broken; for the life is the cord that bindeth up in it's self, and placeth every Member in it's Office, to serve one another in love; therefore let the weight of this service be deeply considered by all who are called unto service this day, and do not presume one above another, but rather prefer one another; for if the mind puff up in presumption, the life is lost, and then the words will not profit, though in themselves they may be true; and there is the occasion given whereby many offences rises, and that is not the service of the New Covenant, nor doth not exalt the glory of it; and what may be performed by such a service, it doth not further the work of God, but rather hinders it, for something of the flesh will be ready to boast and glory in it, which is not good: So let all who have received a gift to Minister, and are but young in the exercise of it, be watchful in their Calling, that through diligence in the life, they may perfectly understand the work set before them, and not to be hasty in any thing, but according to the necessity laid upon them by the living power, so to answer the Lord faithfully, and serve him with reverence and godly fear, and then all occasions of offence will be excluded, and the life alone will be exalted, and that is the true ground of unity which never was divided, nor never will; and there the more excellent glory of the New-Covenant comes to be established in the heavenly wisdom, where all the babes rejoyce in unity, under the reigning power of the Lambs Authority.

And now ye dear children of the Kingdom, and heirs of Life, dwell and abide in that power which hath quickned you, and made you alive to God,
and

and there you will truly feel your preservation and safety, and as there ye sit, you will indeed savour the things that be of God, and those that be of man, and you cannot reject the savour of that which proceed from the nature of the life where ye are set down, but will receive it into your habitations with gladness and singleness of heart, and be refreshed and comforted by the living vertue that ye savour in it, and therefore sit in the power of God, and feel that to be your own, and that will never scatter you into the land of Famine, but will preserve you, and keep you in the fresh sence of the heavenly spring both in your selves and others, and unto this have all the faithful laboured to gather you, and it is not another thing that hath been preached amongst you by the truth of the Gospel, and therefore cleave unto it as your first love, and then the message of truth in the life of truth, will be as sweet and savoury unto you as ever, and so the everlasting spring of heavenly vertue and consolation will be kept open amongst you, and the love and life of good will plentifully abound in you, and therein the freshness of your love will be encreased unto God, and one to another, and his blessing will there fall upon you, as showers of moisture upon the thirsty ground.

Therefore assemble your selves ye children, assemble in the power of the most high, and wait upon God in the dread of his power, so will his glory cover you, and rest upon you for ever.

Many Exhortations of this nature have been unto you from several brethren, and therefore no further necessity is layed upon me in this particular, then to stir up your pure minds by way of remembrance, that ye cleave unto, and hold fast that which you have received of God, whose gift is Eternal life. Peace be with you, and amongst you all for evermore, Amen.

Nottingham County Goal,
the 3. Month, 1664.

W. S.

To all the Faithful in **Christ Jesus.**

Pretious and wel-beloved Lambs, and natural branches of the only Vine, fruitful plants in the Heavenly Vineyard, babes born again of the Immortal Seed, who stands in the fear and counsel of the Lord God, with a free Resignation into his blessed will, following his leadings in sincerity and truth; ye are his Jewells whose amiable beauty adorns the Gospel, and unto you his love is very dear, and his eye is over you in much tenderness and choiceness, freely dispensing his pretious vertue to your refreshment and comfort, whereby ye feel all things added for your support and strength in the great work whereunto he hath called you; so that ye are daily supplied from the riches of an Everlasting fountain that sendeth relief in every condition wherein

wherein ye stand to serve the Lord; for he hath made you near to himself in a perpetual covenant, and in the light hath set you apart to bear witness unto his power, life and truth; and ye are raised as a cloud of witnesses that covers the Earth with brightness and glory, and your faithful Testimony that ye have received of God, and in which ye live unto God is a sweet savour unto the life in all; for in your faithfulness, patience, and innocency you make way to the Just which witnesseth for you: And though your life be hated by that Spirit which would not have it reign, and that ye suffer and endure great affliction by your oppressors; yet in your meek and innocent life you reach Gods witness in them, by which they are many times smitten for what they do unto you; so that ye are manifest in their Consciences, though they be from that in themselves, which makes you manifest, and in cruelty proceeds against you from evil to worse, that (if possible) they might darken your Glory, and bring down your holy Testimony into obscurity, and for that end they take occasion against you whom God hath chosen to follow his leadings; and you must either transgress the command of your Leader, and deny his Spiritual Worship, or be exposed to the severity of merciless men, and rendered Offenders by a pretended Law, and this is determined against you, and done unto you, because they know not him that hath raised you in your living Testimony.

But Oh, how do these things work together for good unto all that love God; how doth it quicken the true birth unto watchfulness and faithfulness; how doth it enliven unto freeness and chearfulness to do the will of God; and brings down the showers of life unto all the single and upright hearted: Oh my dear friends these purposed and practised cruelties of Sions enemies doth much advance her glory, and worketh good for all her Children though wickedly intended against them; for, thereby our faith is tried and strengthened, our peace increased and multiplied, and in the hour we are preserved. Oh dear Lambs, be ye strong in the Lord, for you are not forsaken though you may be cast down; you are not extinguished as tow; though in the fire you be tried; but with mercy you are compassed in the Salvation of God; and this he worketh for you who is Lord of all, that hath all power in his hand, and in his power ruleth over darkness, and enmity, and preserveth Sion in the midst of her troubles; for the Remembrance of Sion is alwayes with him, yea in the very time when she sits in the dust bewailing; therefore let the Babes rejoyce, and the plant be fruitful, let the weak put on strength, and the mourner be comforted, for of a truth God is with us, and he will not hold them guiltless that any way oppress us: So be not discouraged thou innocent birth, but keep close to thy God, and trust in him who hath raised thee, and let not thy Faith fail within thee, then thou wilt go comfortably in thy Holy Testimony; and rejoyce over all that would suppress the truth in thee, for the Lord God is assuredly with thee in all thou suffers for him, and in all he calls thee unto, his arme sustaines thee; and though he permit darkness for a time to try thee, yet his love and good will is to thee, and his pleasure and delight is in thee, and thou hast had experience of his favour towards thee, and knows how thou hast been succoured in thy adversity, and wonderfully delivered out of thy Captivity. Oh therefore keep thy eye to him that hath never failed thee, nor never will fail thee as thou abides in his counsel, let not the world deceive thee, nor flatteries prevaile with thee, nor fears dismay thee, but follow thy God who is greater then all, so will his hand keep thee from being pluck-

ed out, and though thou may be in the Furnace of affliction, and may feel it sharp and tedious to endure, yet from thence he will take thee, and as well refined Gold will bring thee forth to his praise for ever.

So all dear Friends every where wait in that which makes you sensible of your own conditions, that you may feel Christ to be your life and hope of glory, your helper, preserver and deliverer; so you will be stayed with a sure anchor in a troublesome time, and will feel the springings of life to revive the hope of *Israel*, and then your Faith will not be driven to Shipwrack though storms be high and violent, but will be preserved and strengthened unto a further growth in the power which raises the seed, and this is testified in the power that ye may have strong consolations in the midst of your Affliction, and in your testimony all glory is given to the power as most worthy: Oh, a stayed minde in the power is exceeding pretious, for there the Birth lives in that which is eternal, and feeds upon the virtue in which it delighteth, and in staydness, stillness and quietness, the heavenly glory rests upon it, and so there is a living sensibleness of the deep love and life of God, in which ye abiding, ye will attain unto wisdom and understanding in the seed, and feel the Image of God in you restored again, and so come to lye down in Christ Jesus your rest and peace.

And now dearly beloved Friends, be stedfast in the Faith, and hope to the end, for the end will manifest all things, and as ye abide in the patience you will overcome; and as you keep the Faith you will obtaine victory, and the Crown will be yours.

Dear and tender hearts, you may read the deareness of my love in the lines of Life, where I lye down with you in the bond of peace, beseeching you all to have fervent love amongst your selves, and keep your eye single one over another, and entertain no exceptions one against another, for there is a watching eye that is not single, and that will take occasion to make a fault where there is none, and then will be exceptions, and raise a whisper to accuse; but the true birth that lives in the true love, it covers faults as they happen through weakness, and restores again in the Spirit of meekness, and so in the power that giveth life unto its Testimony, it judgeth presumptuous pride and arrogance, and covereth faults that happeneth through weakness or infirmity, and restores that again which mourneth because it hath offended; and so it reacheth to its own in tenderness, and condescends to the lowest that travailes after Righteousness, but unvaileth all feigned subtilty that would exalt it self over the Royal innocency, for the light discovereth and unvaileth the mystery of Iniquity, and judgeth Infallibly, and none by wit or reason can either adde unto it, or diminish from it: therefore all dear Friends, live in that which keepeth the minde low in the fear, and counsel of the Lord God, that in wisdom and understanding ye may have clear discerning, and so in sound judgement reach to the oppressed with mercy, that ye may break down the nature of the Oppressour, and restore and heal the grieved Birth that is ready to confesse and forsake that which through weakness hath been done amiss, and here ye will have the Sovereigne balme that healeth the wound safely, and not sleightily, and so you will be a comfort one to another, even as ye are sensible that the Lord comforts you, in which work the Almighty God confirm and strengthen you all to the glory of his Power, Life and Wisdom for Evermore:

The Salutation of Life in the heavenly love unto every Babe that Secretly pants to doe the Will of God.

This may be read among Friends as freedome is given, being a true token of my love (in a few words) as moved of the Lord,

W. S.

Nottingham County Goale,
the 3d day of the 4th month,
1665.

AN
Epistle & Exhortation
to Watchfulness in the
T R U T H.

DEAR Friends and Well-beloved in the Lord, unto whom my Spirit wisheth peace and prosperity for Ever; that as the Lord hath made himself manifest unto you, Even so to love him and abide with him, and there you will find safety and preservation in all danger, and you will not Easily be moved or shaken as to the truth which ye have Received, but will stand firm and sure as upon a Rock, for ye that are come into the Faith of the Son of God, you cannot easily goe from him, or part with him, for you Remember the time when you wanted him, and the dayes and nights of mourning because you could not finde him, and now that he hath manifested himself unto you in his Light, and that ye have found him, and Received him, can you leave him, and forsake him to Imbrace the world again, or can you Run after any airy Spirit into an airy Kingdome, oh no, the true birth cries, My beloved is mine and I am his, with sore travel I have found him, and in diligent Watchfulness I will wait to keep with him, for he is the chiefest of ten thousand, and his love is better then wine, and so you come to sit under his wing, and under his shadow, and in his presence have fulness of joy, and this is your satisfaction, peace and consolation, and ye cannot go from that to Joyne with the the enemies temptation, for ye know in whom you believe, and by whom you are preserved, and in him all live, Even in Christ Jesus, who is the Life and Substance,

stance, and so in him you will be Solid and weighty, and Savory and sound in Spirit and minde, and there ye will honour the truth in a clear and living testimony to Gods glory, therefore keep your eye to the watch; that as ye have received Christ Jesus the Lord, you may walk in him, and abide with him, for where any suffereth loss they neglect the watch, but as you watch in the light, you will not onely see your Enemy but receive power to Resist him, and in due time to overcome him; and seeing the Enemy takes all advantages to work his work, how then should every one seek after their safety and Security and stands in readines to resist their Enemy. And how are all concerned to have the same care one over another in love and tenderness of spirit, for it is a work well pleasing unto God, and they are of good report who are found in it, and their memory is blessed for ever; and how this care hath been manifested in time of danger, it is witnessed by such as are preserved, for how hath the Enemy endeavored not onely to ensnare with the world, but to reign above the seed in his airy Kingdom; and how hath some been affected with is work as having a fair likeness in a shew of Higher discoveries, and how hath the care of brethren been manifested in this hour of temptation, for in the first appearance or breaking forth, it dalized the Eyes of many, and they did not well know whether it was day or night? or what the Lord would doe in such a sudden change or alteration, and then was the travall of Brethren very great, as having much care of the body, and their testimony they faithfully published, and the Lord hath wrought mightily unto preservation restoring, and though some in their own wisdom may still please themselves in that Kingdome, and notwithstanding the Lord hath so preserved, and restored, and given dominion over the hour of this temptation, and that the work which by the same was intended is by the power of God prevented, and the true ministry standeth, and the true worship standeth, and true unity standeth, and the holy Seed reigneth, yet it is needfull for all to be watchful, lest the same spirit rise again in another likeness or form, for where he hath been bruised and foyled he will not so readily put up his head in that likeness again, but rather form some other; and if the watch be not kept, the same affections may be taken again as before: for the wrong that any suffer in things of this nature is by the strength of natural affections, in which the enemy can exercise his Subtiley to deceive, and where the affections are let at liberty, they will be catching at every new presentation, not regarding the ground from whence they came, and seeing that the power of the Lord God hath bruised him in this appearance, even so to watch in the power, and keep him down with all his formed likenesses, and there ye will witness the conquering power and overcoming power of God, and the preservation and deliverance by it. Oh the power of the Lord which conquers and overcomes the enemy, it is a thing which is beyond expression, and yet may have a service through what is expressed, for thereby weak hands may be strengthened, and feeble knees confirmed, & the poor and needy encouraged to follow the Lord, and keep the faith without wavering, and so in the power there is a going forward, and a growth in grace and Godliness; there love and peace and unity aboundeth in the true seed, and the seed goes over the Serpents head and breakes it, and overthrowes his power and strength and authority, and so the true seed comes above him, and the birth of God rejoyces over him. And so all friends minde your growth in the power and virtue of God, and keep your testimony in his life and wisdom, and your judgment in a clear discerning, and let your love and respect be unto such as faithfully labours in the word and

Doctrine,

Doctrine; and give no heed to that Spirit which would perswade you to disrespect brethren, for though the faith of our Lord Jesus Christ is not held in respect of persons, as to say to the Rich, Sit thou hear above; and to the Poor, Sit thou there at my footstool. Yet who be in the faith of our Lord Jesus Christ, they are taught to respect every person who be in the same faith; for how can any love one another according to Christs command, if they disrespect their persons? for love and respect are mutually joyned, but some makes a noise about men and persons, and would have people cease from man, and not respect persons, and so would cunningly overthrow love and respect amongst friends: and where the Enemy sets up this doctrine, he brings in envy in stead of love, and hatred in stead of respect, and they that receive this doctrine into their belief, they soon go out from the Saints fellowship: for God hath clothed some with his wisdom, and with power from on high hath endued them, and in body, soul and Spirit hath Sanctified them, and so as Sanctified men he calls them to labour in his work, and commits the word of Reconciliation to them, and Intrusts the Gospel of peace with them, and they that cease from such men and disrespect such men, they cease from the power of God, and disrespect the power of God, forasmuch as the power of God speaks in and by them: and so he hath set some in the Church who hath authority in his power and wisdom to order and Edifie it: and this is a work beyond gathering and convincing, and who are come into the unity of the faith, and to the knowledge of the Son of God, and to the measure of the stature of the fulness of Christ, they dare not disrespect his Apostles and Ministers, but hath unity with them in their work, & Rejoyces in their labour, and therefore beware of such, who wresteth Scripture from its own Intention according to the mind of the Spirit, and let your love and respect be Enlarged one towards another; and let your words be few and savory, and in the Light walk reservedly, retiredly; for where words gusheth forth like water from a spout, the Tongue is not commanded with the bridle, and so is unruly and at liberty to speak in the abundance of superfluity; and such discourses may tickle the mindes of some hearers, and cause them to admire, but as to Edification there is no Saviour in them; and all hold your unity and fellowship in the light and power of God, and watch over the natural affections which are Inordinate, that so in the seed you may be kindly affectionated one to another, and in the seed feel your refreshings together in the manifestations of your unity. For the inordinate affections only stirreth up the Inordinate part, and thereby begetteth the affections in others by its Inordinate manifestation; and though in manifestation it carries a great shew of love, yea, seemingly more then what kindly affectionated friends do manifest, yet it reacheth no further by its manifestation then only the natural affections, but unfeigned love reacheth the seed, and in the unity of the seed friends are refreshed one in another. And dear friends, as concerning the present times; be not ye troubled, but keep close to the Lord, and cast your care upon him, and live with him, and so the times will not concern you; neither will you concern your selves with the times, but mind that which concerns your peace out of the times; for though you may see distress and calamity depending as to the nation, yet you are not to concern your selves in it, but to stand still and eye the Lord, which I am fully perswaded many of you do; and they that do not so, they create their own perplexity in the multitude of their own thoughts: therefore all keep in the faith and in the love

of God and his truth, and follow peace and pursue it, and then you will be ready to receive what God permitteth in true contentment, and so be still and quiet and feel Gods peace and blessing, and there lie down and trust the Lord with all you have; and then if Nation Rise against Nation, and Kingdom against Kingdom, and that there be wars or famine or pestilence, you are not troubled nor disquieted as other people whom fears Surprizeth, but rest in your Inward possession, and feel Gods peace and blessing; for when calamity comes upon a nation or Kingdom because of Sin and iniquity therein, it surpriseth the sinner with fear, because they are guilty, and they are ready to take hold one of another, and yet dare not trust one another, such is their fear on every side, and if they fall in the Calamity they fall in their iniquity, and so falls in misery; but such as fears the Lord, they lye down in peace, though in the same common calamity they be taken away, and therefore it is with me to say unto you as it was sayed in times past, Fear not little flock, for it is your fathers good pleasure to give you a Kingdom, and let this be your full satisfaction, for God hath provided better things for you then what is here below, yea, he hath provided a Kingdom, and it is his good pleasure to give it you, and so your portion and inheritance is above, and your riches above, and your treasure above, and there let your hearts be, and let no man entice you with high words or argumeats concerning the truth, for that will onely make you notionall, but keep low in Gods fear and power, and walk in the plain path, and there the Lord will meet you, and speak comfortably to you, and with his presence will refresh you, and that is the most desirable thing, and so in all things be watchfull with diligence, that as you have Escaped dangers past, even so ye may be kept from dangers to come, and then ye will finish a clear testimony to Gods glory, and receive Eternal life as your reward, and the Everlasting God of power be with you, in whose love my Spirit Salutes you and rests with you. Finally my brethren, Fare ye well,

*Nottingham the first day
of the 5th. month 1667.*

W. S.

Man

Man is

PRINCIPALLY

To Mind his

Duty unto GOD.

THat wherein man is principally concerned is, To mind his duty unto God, because in his duty he comes to attain the knowledge of Salvation, and to feel the remission of his Sin, for except there be obedience given unto God as a duty belonging unto him, there cannot be a sensible feeling of Salvation, or the pardon and remission of Sin, therefore as the Lord God manifests his Love in his Light, so the Light is to be minded and obeyed, and that is the duty of man as unto God, for the Light doth not work unto Salvation but as it is obeyed in its manifestation, and as obedience is all peoples duty unto God, so they are to mind their duty in answering what God requireth, and that will bring them into a sence and feeling of what God is unto them in his Love, Grace and Mercy, whereby they may come to know what they are in themselves, and what they are in Christ that loves them, and so be brought into love with Christ above all things, and to be watchfull in the Light that nothing draw away their minds from their duty, through which they feel the love of God in Christ Jesus; and herein people comes to enjoy that again which by disobedience was lost, for by disobedience man lost the good, and fell into the Evil, and so the sin entered, and death by Sin; and death is gone over all men, for that all have Sinned; and by Sin all are separated from God, and in that state there is none partakers of his love, grace and mercy, but are under his Judgment because they sin against him: and as this is the state of all people that be in the Fall, and as it came upon them by disobedience, so it is needfull that all mind to obey that which man fell from and lost by disobedience, and by which the sin entered that Separateth from God, that by obedience unto the light, the Salvation of God may be revealed, and the sin done away and remitted; for through obedience the power worketh unto Redemption and Salvation, and so gathereth, and bringeth again to the Enjoyment of that which by disobedience was lost: and where this duty is not felt as an absolute necessity, there is not a regarding to answer the manifestation, but a continuing in sin which makes the separation, and this is the miserable state, where the Immortal Soul is oppressed and pained, as being under the weight of sin, and separated from God; and they that live in that state, they neither regard the love of God, nor their own Souls; therefore all are to mind their duty unto God, and to obey the manifestation of his light, in the sincerity of their hearts, that so they may come to know the work of the power for their Redemption and Salvation, and to believe in the power as that

that alone, which is able to take away the Sin, that separateth from God, and to remove the weights that oppresseth the Immortal Soul, and so come to be reconciled unto God, and to have peace with him; for it is not only sufficient to be convinced by the light, of what is Sin, but to obey the light which convinceth, and so to be redeemed and saved; neither is it only sufficient to obey in somthings, but to obey in all things, and so come to know that birth, to be born, which sinneth not; for the birth of the flesh doth always commit sin, but the birth born of God sinneth not; the seed remaineth in it, and it cannot sin, because it is born of God; and though the birth of the flesh, may act in the same manner, according to appearance, as doth the birth of God, and so have a shew of godliness; yet all its actings is sin, and the burden of the Immortal Soul, and the light, is to be minded, which gives to discern the ground from which all Springs, and the End unto which all tenderth; for the birth of flesh appeareth but in a feigned counterfeited godliness, which puffs up the mind in pride, above the witness; and so sin is committed, by whatsoever that birth acteth, soasmuch as flesh is the ground of it, and the affection and lusts are satisfied with it; but the birth born of God doth not commit sin, because the Seed remaineth in it, and the Seed acteth in Righteousness and true holiness according to its nature, and that is godliness in the ground, and the end of its acting tenderth only to Gods Glory; and so it is Humble, and Meek, and Gentle, and Peaceable, and full of Love, according to the will of the Father; and it uses the things of this life, in their place and service, and is without coverousness: and this is the Birth that sinneth not, but pleaseth God in all its actings, and it is the heir of the Kingdom, and Life without End,

*the 12th. of 10th.
month 1668.*

W. S.

THE

THE
EPISTLE
TO THE
READER.

Reader,

WHere Knowledge is heaped up concerning Truth, and the Truth not obeyed and practised, it makes the World like a Wilderness, or the height of Babel: for all People are out of order that do not obey and practise Truth: And by how much their Knowledge is large, even so much the more Confusion aboundeth, because that Knowledge puffeth up the fleshly mind with false notions and conclusions, and whatsoever Worship is set up from such a knowledge, it only receiveth Life from the Power of Temporal Laws, and all such Worships either live or dye as the Law favours them, or is against them; and such things are gotten up among the apostatized Christians, who are gone from the Spirit and Power of God: And so Bishops, Pastors, Vicars, Curates and People do erre and go astray from his ways like lost Sheep, as they confess. And what is to be expected in such a Worship, where the Spirit and Power of God is wanting? And what is to be expected from such Bishops, Pastors, Vicars and Curats, as erre and go astray from his ways like lost sheep? Do not such erre and go astray as walk in their ways, who walk not in the way of God? And notwithstanding there is a confession of erring and going astray, yet People are driven forward in such ways by the force of Temporal Laws, and so People must either erre and go astray, or come under the punishment of such Laws. Now let the wise and moderate Reader consider, whither such are going, as erre and go astray from the way of God? are they not going to the Chambers of Death and Destruction? And is there any cause why People should be forced, by Temporal Laws, to walk in that way? Oh that it might be seriously laid to heart! for such as erre and go astray like lost sheep, have more need to forsake their wayes, than to compel others to walk with them; for Christ hath sheep that hear his voice, and follow him; and those sheep do not erre and go astray from his ways, but feed in his Pasture, and rest under his Shadow, and he saves them from the Wolf and Beasts of Prey. And all such as confess they erre and go astray from his ways, they must turn unto him and follow him who is the Light of the World, and Way to the Father; and then they will not erre and go astray like lost Sheep, but be gathered into the Fold, and into the Pasture, and there is neither Bishop, Pastor, Vicar or Curate that can come into this state, but as they come to the Light with which Christ Jesus enlightens them; for who be from the Light, are in Darkness, and that is the cause why they erre and go astray like lost Sheep. And can any be true Worshipers of God, whilst they erre and go astray from his wayes? And is not God worshipped in his own way? And yet such as confess they erre from his wayes, would force others to worship with them; but such are seen in the Light, and their end is manifest, and many are delivered out of such ways, and gathered into the way of God, and so he is known to

be a Spirit, and worshipped in the Spirit and in the Truth, which is his own way; for his Spirit doth not lead astray from his ways, and they that have received his Spirit and live in it, they live in the Truth; and they that be in the Spirit, Life and Power, the outward Law can neither give Life, nor bring Death upon their Worship, because it standeth in the Substance which endures for ever.

So Reader, be thou mindful to obey the Light with which Christ Jesus enlightens thee, and that will keep thee from going astray like a lost sheep; for that which goeth astray is a wanderer from the Light, which is the Guide in the way of God, and they that erre and go astray are following and worshipping the Beast and false Prophet, whose habitation is full of Persecution, by which the Saints and household of Faith are afflicted: But now the Lamb sits in Judgment, and the Beast, and the Whore, and the False Prophet are judged, and their House will fall over their heads, and those that sit with them, and they will feel the burden off their house upon them, and there will be none to take the burden off: Therefore whoever thou art that readest, mind that with which giveth Understanding, that thou mayest be a follower and worshipper of the Lamb, and not of the Beast, and the Whore, and False Prophet; for of a Truth, the Lamb and the Saints must have the Victory.

W. S.

A
General Summons
 FROM THE
AUTHORITY of TRUTH,
 UNTO ALL
Ecclesiastical Courts
 AND
OFFICERS.

Wherein they may see what *Truth* objecteth a-
 gainst their Practice and Proceedings in Cases of
Conscience.

By *W. S.*

*And I will punish the World for their Evil, and the Wicked for their Iniquity:
 and I will cause the Arrogancy of the Proud to cease; and will lay low the haugh-
 tiness of the terrible; Isa. 13. 11.*

Friends,

YOU have taken upon you a Work of great concernment, but how you are qualified and fitted for it, is the thing to be considered; for there are several Objections may arise against you, and this is not the least; Whether you be in such a Spiritual capacity, as to judge of Spiritual matters, or fully to determine cases of Conscience, from a spiritual discerning and understanding? for many are unsatisfied concerning the proceedings in such cases; and it is not without some ground, when your practice and proceedings in such cases are truly examin'd and rightly compar'd, with the practice and proceedings of Christ and his Apostles, who had power and authority,

thority, in the true Spirit, to try, and judge of all things pertaining to the Conscience; and though you pretend the same thing, and have given your selves the title of *Spiritual Men*, and your Courts *Spiritual Courts*, and so sit to try and judge of things pertaining to the Conscience; yet you are not found upon the true Judgement Seat, neither do your proceedings in such cases, run in a true Line of *Spiritual Men* before you. So that the precept of the Spirit, nor the precedent of Christ and his Apostles, are not your Rule; for where did they set up Courts to try and judge in such cases? And who did they summon to appear before them? and who did they Excommunicate for not Hearing their Service, or for not appearing to their Summons, or for not Baptizing their Children, or for not Receiving the holy Communion, or for not Repairing Steeple-houses, which you call *Churches*, or for not paying Tythes? and who did they Imprison or cause to be cast into Prison, when they had Excommunicated them? Compare your practice and proceedings with theirs, and then see if there be not good cause to Object against your practice and proceedings in such cases: For you have set up Courts, and Proceedings which are not to be found in the Scriptures. And your first work is to enquire of the Town-Officers (who are your Intelligencers) if there be any people within their Parishes, that do not go to their Parish-Church, and hear Divine Service; and if there be any such, then they must present their Names and Dwellings into the Court; and then your next work is, to send a *Paritor* with a *Summons* from the Authority of your Court, unto such parties so presented, and to require them to appear before you; and when many have simply appeared according to your *Summons*, you commonly ask them, *If they go to their Parish Church, and hear Divine Service?* or something to that purpose. And though they give you an Answer according to the Scriptures of Truth, you will not be satisfied with it, but except they will conform to what you would have them, you proceed to *Excommunication*, and so return it to the *Temporal Power*, to cast them into Prison: and if they do not appear to your *Summons*, you also proceed in like manner, and so you make the Magistrates your Servants, and the Sheriffs your Bailiffs: For upon the return of your *Excommunication* to the Magistrates, they direct their Writ to the Sheriffs, and the Sheriffs arrest the partie or parties by their Warrant, and so cast them into prison, and keep them in prison upon your account; and here you are the cause of laying heavy burdens upon some mens shoulders, for you address your selves to the Magistrates, and procure their Writ, and they issuing forth their Writ to the Sheriffs, in answer to your minds, the Sheriffs are thereby forced unto Execution, though they well know, that such upon whom the Writ is to be Executed, do not at all deserve such corporal punishment as Imprisonment; for as to People in Corporations, they well know one another, as being Neighbours together; and for Sheriffs of Corporations to be forced to execute a Writ upon their Neighbours, which unto them are well know to be honest and well-disposed men, and such as are of good report, and also serviceable in their places and callings, doth not this bring a burden upon their Consciences in so doing? and yet being compelled and forced to it, they do not see how to avoid it, as wanting strength to gainsay it, and by that means, there are many of them brought to do such things, in such cases, as are against their own Consciences, and thereby draw burdens and trouble upon their Consciences, And is not this a heavy state which you plunge People into by your proceedings, as to cause them to do that which is against their Conscience,

and

and so bring them into trouble of Conscience? And there may be a question whether any Law in force do bind the Sheriffs to execute a Writ of that nature in such a manner, but that is left to their own examination and finding out. And now are these things either like *Spiritual Men* or Judicious *Temporal Men*? And is this your Church-Censure to cast out honest People, and cause them to be Imprisoned because they cannot for Conscience sake conform unto you? do you not believe your selves, that there is good cause to object against your proceedings in such cases, by which honest People are so exposed to sufferings; for you do not only Excommunicate them, and cause them to be cast into Prison, but you also judge them unworthy of common dealings and society amongst men: And if any have to do with them by way of dealing, or come in their company by way of Society, then they must become lyable unto the same Judgement and Censure of your Court: And so your proceedings tend to destroy common dealings and society among Neighbours, which the Law of the Nation taketh care to preserve; for the Law hath great regard unto common dealing and trading, and would not have any man to be discouraged in it, because it is a principal upholder of the Nation, by supplying all outward wants from one hand to another. And you judge and censure this, which the Law of the Nation encourageth, & so your proceedings are found to be against the Law of the Nation, and consequently destructive to the Nation. And are not such proceedings worse than the *Jews* against the young man, whose eyes Christ opened? for they did but cast him out, and all they had against him for so doing, was only because he would not deny him by whom his sight was restored, to own their sayings. And what have you more against those People called *Quakers*, save only that they dare not deny Christ Jesus to own your practice, and yet you proceed further against them, than did the *Jews* against the young man; for you cause them to be cast into prison, and we do not read that the *Jews* did so by him; so you are found in a worse spirit than were the *Jews*, who only cast the young man out, and no more; but that will not satisfy you except the body be cast into Prison. And was it not the *Jews* that Crucified the Lord of Life? Now if your Church be a true Church, and your service Divine, then you would seek to gain people by Love, and not proceed against them in such a manner: But your fruit makes your Church and service manifest what they are who persecute honest harmless people, that dare not defile their Consciences with polluted things: and may not people go to the Church and hear Divine Service, except they go to your Steeple-house and hear your matter? And may not people perform Divine Service without they hear what you have to say? for Service standeth in performing, and not only in hearing: for many may hear the true Spirit in its reproof, and yet not obey it to become servants to it: and such are not in Divine Service, though they may hear the Divine Spirit. And may not people meet with the Lord, and hear his Divine Spirit, and perform Divine Service in no other place but where you would appoint them? Would you be limiting the *Holy One*, and keeping people in bondage by your limitations? for if they cannot conform unto you, then you cast them out from you, and so cast them into prison. And is not your limitation the very ground of this Bondage? And is the not-going to your Steeple-house a Fact of so high a nature, as to be Excommunicated and cast into prison for refusing? If it be, then shew the offence against God and his Truth, or otherwise you cast people into prison without shewing any cause, and that is against the Law of the Nation: for no Free-

man is to be Imprisoned without cause shewed; and the *Quakers* are Freemen, and you Imprison them by your proceedings without shewing cause, for the cause must be some offence against God and his Truth, and the Offence is to be proved by two or three Witnesses, or otherwise it is not an offence of that nature as to come under Excommunication, and consequently a Prison. And as for the *Quakers*, you have never yet shewed any such cause upon your proceedings, and therefore, as to them, your Excommunications are void, and such falsely Imprisoned who suffer upon that account; forasmuch as you have not at any time proved them offenders against God and his Truth, which is the cause of Excommunication; and they that tryed and judged such cases in the true Spirit, they proceeded to Excommunication upon such cases as were proved to be an offence against God, and his Truth, but they did not proceed to imprison any by the power of temporal Laws, nor by their own power, though such offences were proved against them, as might bring them under Excommunication, neither did they proceed against those that were without; but if any that was called a Brother, was a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, they were to put away from among them such wicked persons: (so mark) they were amongst them against whom they proceeded to Excommunication, and those that were without they left to be judged of the Lord, 1 Cor. 5. For a man is first to be within before he be cast out, and when he is within, as to profession, and then walketh not according to the Rule of Truth, and will not receive Admonition, to be reformed from his abuses, then he is to be cast out as a wicked person. So the Apostle did not say, If any will not come to our Worship, and hear our Service, or will not have their Children Baptized, or will not receive the holy Communion, as now commonly used, or be in Error in matters of Religion or Doctrine allowed in the Church, or pay not their Tythes, or Tithes; that then they shall proceed to cast out such as wicked persons: He did not lay these things down as a ground for such proceedings, but he took notice of the wickedness which was an offence against God & his Truth, & so laid down the most principal matters upon which they were to proceed, for the casting out such offenders from amongst them; and this was their Practice who judged in the true Spirit, and cast out Offenders by the Power of the true Spirit. But you cast out such as are not offenders in any such matters, and count them unworthy of common dealing and society among men, and cause them to be cast into prison, by the Temporal Power; and so you cast out sober, and righteous, and godly people; whereas they cast out drunkards, and fornicators, and such as were in transgression, but they did not Imprison them; and you are doing both, and that to a people who are neither drunkards, nor fornicators, nor any way offenders against God & his Truth, but live soberly, and righteously, and godly in this present world, and you have not any thing further against them, but as to things pertaining to their Consciences, of which you are not able to judge; so that if you did not first make causes, you could find none in the *Quakers* to give you any occasion to proceed in such a manner against them; & besides, they are not of you, but are separated from you, & those causes you make are, in themselves so slender and weak, as that they cannot any way bear the weight of such proceedings; neither ought you to be judges in the case, forasmuch as the cause is your own, and the Law of the Nation, excludeth men from being Judges in their own Cause; as supposing that men in their own Cause, will eye their own Interest more than the common

mon good; and therefore it excludes them from trying or judging in that case; and yet you go much further, by taking upon your selves the whole matter, as in these particulars.

1. *There is no Cause but what you make.*
2. *There is no Evidence but your own Conclusions.*
3. *There is not any to give Judgement or Sentence besides your selves.*

Now every Cause is to be of that nature, as the Law properly in it self will take hold upon, by which it cometh under the power of the Law to be determined; and every such Cause is to be proved by such Evidence as are not related to it, and also to be determined by such Judge or Judges as are no way concerned in the matter; and so all parties, which may stand any way related unto the Cause, either in Evidence or Judgment, are excluded. But your Proceedings are wholly left unto your selves & your own Interest is involved, which makes you parties, and what plea can be held against you in such a case, to obtain right from you? For it is to be understood, that you have not made such Causes, and gotten power to act in such proceedings, as to give judgement against that which you have made, or to determine the matter against your own Interest; and so it may well and safely be concluded, that you are resolved in the beginning how the matter shall end; and not any plea, though never so good and sound, that will help the Defendant in his Case. And here you are beside the Law of the Nation again, for every good and sound plea, is to be admitted on the Defendants behalf in all Courts of trial; and the Defendant is to have the benefit of his Plea, so far as it will hold good against the Plaintiff; and hereby many Plaintiffs are overturned in their Cause, and all Judges standing equal in Judgement, as to the Cause of both parties, do suffer the matter to be tried and proved before them, as that they may from a good understanding, do right unto the party grieved. But you will not admit of any Plea, though never so good and sound, according to Scripture, which is the chief plea on the Defendants part against you, yet you will not admit of it to the Defendants benefit, by doing him right accordingly; but with confidence proceed to Excommunication, if there be not Conformity given; and so your proceedings are found to be against the Law of the Nation in these particulars.

1. *In destroying common Dealings, and Society among men.*
2. *In Excommunicating and Imprisoning, without shewing sufficient cause.*
3. *In being Judges in your own Cause.*
4. *In not admitting the Defendants Plea.*

And as these things are the very foundation or ground of your proceedings, and being found to be against the Law it self, so the Law doth not properly stand by you, neither can you properly stand by the Law, for the Law doth not properly stand by any thing that is against it, but rather takes hold upon it to suppress it; and if this were well minded, you would not be admitted to sit in the highest seat of Judgment concerning Spiritual things.

Now you first cause People to be presented for not going to their Parish Church, and then you proceed to Excommunicate and Exclude them, and no Plea will be admitted by you in the Case; And is the first an offence in your account, and is not the latter of as high a nature? Surely, if there be an offence in the first, it is much greater in the latter, forasmuch as you exclude from that which you cause to be presented as an offence for not going to; and then, if People were willing to go, they are excluded, and being excluded, they may

not

not be received until they have purchased your Absolution, and this maketh an offence on your parts, and that according to your own conclusion. For, if not going be an offence, then exclusion must needs be greater; and that falleth upon you as the Actors; and here you draw a guilt upon your selves in your own work. And what necessity is there for you to cast out and exclude People for that which they are not in, is not this a high degree of confusion in your proceedings? For, if you would have People go to your Steeple-house and Service, then overcome with Love, and convince them by sound Doctrine: and if you judge them unworthy, then let them alone where they are, & do not run your selves into such confusion, as to cast such out as are without before, and then judge them unworthy of coming in, without your Absolution. But if you should do so, then you would lose your gain, after which you seek, and your *Diana* would fall, and your Craft be spoiled; and indeed (to speak plainly) that is the main thing you strive to uphold; for your Courts draw fees from such as cannot withstand you, and your Absolutions bring money from such as fall under you, and so your proceedings end in money; by which it is manifest, that you are not so much for the honour of Almighty God, as the love of Lucre; and if that was not to be obtained, there is good cause to believe, that your Courts would soon dissolve of themselves; but whilst there is any hope of gain or profit, you will keep them up, if the Magistrate will but help you; and you have found out so many devices to compass your gain, besides that device for not coming to your Steeple-houses, and Service, as it is a hard matter to escape your Snares, especially such as be of tender Conscience; and for the sake of such, here are some of your devices opened, and with the Scriptures of Truth compared, by which tryal you are found much wanting.

1. You have devised to bring people into your Courts, for not Baptizing their Children, as you call it; and where doth the Scriptures command Baptizing of Children after your manner, as to sprinkle water in their Faces, and to sign them with the sign of the Cross, and to have God-fathers and God-mothers to undertake for them? For though Christ in his love and tenderness towards little Children, would have them suffered to come unto him, and not forbidden, and that he took them in his arms, yet we do not read that he sprinkled water in their faces, and signed them with the sign of the Cross, or that they had God-fathers or God-mothers to undertake for them; but he said, *Of such is the Kingdom of Heaven, Mat. 19. 14.* by which he shewed their Innocency, and his love to them in that state. And now you have gotten a Law to compel people to Baptize their Children, as you commonly use it, though Christ used it not: and if People refuse to use it, then you have a snare for them. And was it not above four hundred years after Christ before sprinkling Infants came in? Read *Eusebius*; And Christ did not mention water when he sent forth his Disciples to Teach and Baptize all Nations, but commanded them, *To Baptize in the Name, or into the Name, of the Father, Son, and holy Ghost, Mat. 28. 19.* And the Apostle said, *That by one Spirit they were all Baptized into one Body, 1 Cor. 13.* and this is beyond your outward sign which you are commonly using, and it standeth by the Authority of the Spirit, and of the Scriptures, without the help of any Temporal Law. And do you not say, the Scriptures are your Rule? and yet you are using such things as are not to be found in them, and have a Law to compel or punish those that cannot use the same things with you.

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2. You have devised to bring People into your Courts, concerning your Communion, as you commonly use it, and call it holy; and it is believed that the Communion of the Saints and Apostles was as holy as yours; and yet we do not read that they Excommunicated and cast such into Prison, as would not be partakers with him. And was not the Communion which they used, *the Communion of the Body and Blood of Christ*? See 1 Cor. 10. 6. And did not the Apostle put people upon *the Examination of themselves before they ate of that Bread, and drank of that Cup which was their Communion*? 1 Cor. 11. 28. (So mark) He did not say, *If there be any that will not receive this Bread, and this Cup, as we commonly use it, that then we will Excommunicate them, and cast them into Prison*. They did not proceed in such a manner, who had the true Communion amongst them, but said, *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup*. So see what your Communion is, who proceed to punish people that cannot receive it as you commonly use it; for the Apostle bids People *Examine themselves, and so let them eat*; and you bid People either come and eat, or you will proceed to punish them; and here is a great difference between your minds and the mind of the Apostle.

3. You have devised to bring people into your Courts, for Error in matters of Religion, and Doctrine, by you allowed; and do you not believe your selves, That the Religion and Doctrine which Christ and the Apostles allowed, was as sound and true as yours? And we do not read that they Excommunicated and cast such into Prison, who differed from that Religion and Doctrine by them allowed; for the Apostle bid people *examine themselves whether they were in the Faith*; He did not say, *You are in Error as to the Religion and Doctrine which we allow, and we must Excommunicate you, and cast you into Prison, and we have a Temporal Law to do it*; but he saith, *Examine your selves, whether you be in the Faith: prove your own selves, know you not your own selves, how that Jesus Christ is in you, except ye be Reprobates*, 2 Cor. 13. 5. And by that Examination and proof, he would bring people to know Christ Jesus in them, and so bring them out of the Reprobate State, in which is the Error: And this was sound Doctrine, by which he laboured to bring people *to the knowledge of the Truth, that they might be saved*; and that was to Christ Jesus in them, who is the *Salvation of God*. And so the Apostle would not, *that people should be Reprobate concerning the Faith*; and live in Error, and therefore he preached sound Doctrine to them, that he might open their Understandings to know the Truth; And the Doctrine that he preached was *Christ Jesus in them*. And this was the Religion and Doctrine which the Saints allowed and approved, and they warned such as did receive it, *That they should not receive another Doctrine, though they, or an Angel from Heaven should bring it*. And though they certainly knew, that their Religion and Doctrine was Truth it self, yet we do not read that they Excommunicated and cast such into Prison, as differed from them in Religion and Doctrine, for they were of a better spirit, than to deal with people in such cases, after such a manner. Therefore see what spirit you are of, and first Examine and prove your selves, whether you be in that Religion and Doctrine which they allowed, who had the Spirit of Faith in Christ Jesus: For though you may have a Law in such cases, and by that Law may proceed to Excommunicate and Imprison, yet if such against whom you proceed, be in that Religion and Doctrine, which they allowed who had the true Spirit, they are in the Truth and not in

Error; and by such proceedings, you make your selves no less than fighters against God, and his Truth; by which it is manifest that your power is not of God, and so the Error is your own. And the 5th. of *Elix.* 23. is your great authority in these cases.

4. You have devised to bring People into your Courts for not paying your Tythes; and in that case, *Hen.* 8. and *Edw.* 6. provided something for you; but how that now standeth in force, as to your proceedings, the matter is something questionable. And if Tythes be not yielded and paid, then according to that Statute made in 2 *Edw.* 6. 13. you are to have a Writ *Excommunicata capiends*, out of the *Chancery*, against the party, or parties so refusing, and if they can be found, then to cast them into Prison; and if they cannot be found, then the Statute of the 5th. of *Elix.* 23. giveth power to leave Fines of 10. *l.* the first *Capias*, 20. *l.* the second, and twenty pounds the third; and if the party or parties do not yield their Bodies to the Sheriff upon Proclamation; then twenty pounds upon every *Capias*, *ad infinitum*, according to that Statute. And so you are furnished with Statutes for your purpose in the case of Tythes. But are these things according to the Rule and Command which Christ gave to his Disciples, when he sent them forth to preach the Gospel. Surely you have looked more into the Statutes, than you have done into the Scriptures, for did not Christ say to his Disciples, when he sent them forth, *Freely ye have received, freely give, Mat.* 10. 8. And do not you say, *Give us Tythes, or we will give you punishment according to the Statutes?* And is not here a great difference between your voices, and the voice of Christ? And is not the true Shepherd known by his voice? and are not *Theeves and Robbers known by their voices?* And which of you will go forth and freely give what ye have, as the Disciples did? Or must you not first know what the Tythes of such a place will afford you before you go unto it? And will not more Tythes and Profits call you from that place again unto another? And do you not hereby manifest that you do not freely receive the Ministry as the Disciples did, and so are in the disobedience unto the Rule and Command of Christ, and are minding earthly things, for your Belly, which is your God? Oh the *Lust of the Flesh*, and the *Pride of Life* which corrupteth the Earth! The Power of the Lord is manifest to cleanse the Land, and the Earth from such defilements; yea he will sweep it as with a Beesom, and will drive the Locusts before him until the Land be cleansed. And when Christ offered up himself a Sacrifice unto God, then did he end the Law with Tythes and Offerings: For it is granted, that there was a Commandment under the Law, by which Tythes were payd; and they that were of the sons of *Levi*, had a Commandment to take Tythes of their brethren, according to the Law, *Heb.* 7. 5. But you are compelling Tythes from such as you cast out, and do not count them brethren, and so you erre from that Commandment under the Law. But it cannot be granted that Tythes are now to be paid by the Power of that Commandment, forasmuch as Christ hath disannulled it, *Heb.* 7. 18. and being disannulled, the force and power of it is taken away; and he never gave commandment afterwards for Tythes to be paid, nor his Apostles neither. And you may see how *Paul* laboured with his own hand, that he might not be chargeable, *1 Cor.* 4. 12. *1 Thes.* 2. 9. He had not his Paritors about him to send unto such as would not pay him Tythes; and this makes a great difference between you and *Paul*, for he laboured with his own hands, that he might not be chargeable to any; and you sit at ease, and are chargeable to many; for you will have your Tythes, and your pay from such as do not set you on work, neither have need of

of your work; and as Christ hath disannulled the Commandment going before concerning Tythes, and that he did not revive it again by his own commandment, so it must needs stand disannulled, to all intents and purposes whatsoever: For among Temporal Powers, there is that regard to the disannulling of any Law, as that it shall no more be put in Execution without it be again revived, but standeth wholly and fully disannulled and repealed. And will people have less regard to the power of Christ Jesus, then unto Temporal Powers? For as Christ disannulled that commandment, by which Tythes were pay'd under the Law, and did not again revive it by his own command under the Gospel, so it standeth wholly and fully repealed unto this day, and no man hath power to revive it, or cause it to be put in execution; for Christians are to keep the commands of Christ, and not to keep up commands which he hath disannull'd; for that is to keep up the *Jews* practice among Christians, and so deny Christ Jesus, *who is the End of the Law*, not only for Tythes, and Offerings, and Oblations, but also for Righteousness to them that believe. And have Kings and Princes of the Earth such Power and Authority as to revive that by their Law and commandment which Christ hath disannulled, and left disannulled? Will you set Kings and Princes of the Earth above Christ Jesus the King of Glory, and Prince of Life? And will you proceed against people to Excommunicate and Imprison them from such a ground and Foundation. Surely it is not altogether your Ignorance but your Interest that puts you forward in this work.

And if you say, that the Church is to be preserved in Discipline and Order by the Magistrates Power, and as they have provided Laws in such cases, so you must put them in execution according to their own intention; and that you are blameless, as doing nothing but what the Law enjoynes you; which in your places you cannot avoid; and so according to your own persuasion concerning your proceedings you would seemingly clear your selves from persecution: But this Covering will not hide you, though it be the largest that can be spread over you; and if you would clear your selves by it, as not being the constitutors of such Laws, then you must needs make the Magistrates guilty, and you have no cause at all to do so, seeing you reap the Profit; and if you would lay it upon them, to excuse your selves, you require their pains for you after the worst manner, for they are your principal Upholders and Supporters; and that breath you live by, as to such things, you draw it from them, and that strength you stand by, you receive it from them. And have not you, or some before you, propounded and prescribed such ways unto them, before they have enacted Laws for such purposes? And doth not that make you stand originally guilty of the matter? And doth not your persecuting such Laws draw the guilt more upon you, though, as to what the Magistrates do for you in such cases, they are not clear, and in time they may come to see it, and be weary of it? And would you wholly lay your proceedings upon the Magistrates Power, and so make them bear the burden of all your work? And will that power stand by you in all things you practice? or do you not act in many things without their power? and do you not thereby plainly do them wrong?

Now concerning your Steeple-house, which you call a Church, and bring People into your Courts, that cannot pay money towards Repairing it, What Law have you in that case? And is your Church of that Nature as it must be Repaired with money? Will it decay, and fall; and come to nothing, if it be

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not repaired and upheld with money? If that be the nature of your Church, as by your proceedings seemeth; then People have good cause to absent from it, and you have no cause at all to compel any to come unto it; for the Church is the Pillar and ground of Truth, and it needeth not to be repaired with money, because it standeth in the eternal Power and Life, which decayeth not; and Christ Jesus is the Head and Ruleth over it, and is a Husband to it. And this is not like an old House that will fall if it be not kept up with money. And that is the Church and Church-Government which the *Quakers* own and submit unto, and there needs no outward Law to compel them, for the day of his Power hath made them willing, and his Love constrains them; and so you can neither compel nor restrain them by your Laws, for they cannot be compelled to observe that which they know is not true, nor restrained from that which they know to be true; and whether you proceed against them according to your Law, or without Law in such cases, it is all one unto them; For they do not so much take notice of the outward Law in cases of Conscience, as they mind to keep their Consciences void of offence towards God and men. So that your proceedings are little unto them, whether you render them guilty by a Law or without Law. For as their Consciences are void of offence towards God and men; so no man can charge an offence to make them guilty: And that wipeth off all your sentences and censures as fast as you give them forth. And what Law have you to proceed against people for not repairing the fence about the Steeple-house-Yard, & for following honest labour upon those dayes you call *Holy-Dayes*? have you not heaped up devices like a Mountain, and do not every device bring you some gain and profit? and is not that the principal ground why you proceed in them, and might there not be a good and sound plea held and maintained against you according to the Scriptures of Truth? and might not all your devices be overturned if such a plea could be admitted? yea surely, your mountain might soon be thrown down if Justice and Equity could but enter, therefore you have no cause so highly to lift up your horn, seeing you stand upon a slippery place.

But some may say, *What is there in all these things which is of concernment as to Life and Salvation, for Life and Salvation standeth not in such things, but by believing in Christ?*

Yes; There is great concernment in these things as to Life and Salvation, and they that would come into the true Faith, and be a believer in Christ, they must deny these things, & come out from among them: For they that believe in Christ for Life and Salvation, they do not yield their obedience to another Power, because all Believers obey his commands, and not another; so here is something of concernment as to Life and Salvation, for who are observing such things as Christ doth not command, they have not Life and Salvation in him as Believers; therefore people are to mind what they obey, because they become servants unto that thing; and who are obeying any of these things, they are certainly in bondage by them: and doth not that separate from Life and Salvation in Christ Jesus? And unto what do you bring people by your compulsion, do you bring them unto Christ, or into your own observation? And if they cannot bow to your observation, then you excommunicate them, and cast them into Prison: And what command have you for such things according to Scriptures? Let us see your Scriptures if you be spiritual men, and do not presume above what is written, but keep to that which you say is your Rule; for the *Quakers* are noble, and search
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the Scriptures, and they find that those things you practice are not so according to Scripture. And have not people good cause to be separated from you, who erre from the Scriptures and the Power of God? And how will you stand by these things in the day when you must give account of all your deeds? Will not these deeds appear as evil deeds? and will not you appear as evil-doers? and what Law will then appear to justify you before the Judge of Heaven and Earth? for you will find him to be a Judge more Righteous than your selves; and you will not have a plea to hold against him, but must bear his Judgement, because you have sinned; therefore repent whilst you have time, and learn to do well.

And why do you act so furiously against others by the power of the Law, and take no notice of your selves by the same Law? Is there not a Law for you as well as others? Is there not something which the Law taketh notice of, as to your selves, which properly falleth under the sentence of Excommunication? Doth not the Law take notice of Incontinency, Usury, Simony, and Perjury in the Ecclesiastical Courts, or Idolatry? And doth it not properly relate unto you, and brings such things under Excommunication? See 5 *Eliz.* 23. But you here stand silent, or rather dead as to any motion; and if you say that no such presentment comes before you whereby you may proceed, and that you cannot act in proceedings without some matter for a ground; unto which is answered, That if you would but as diligently search, and examine such things among your selves, as you do other things among poor country people, it is believed that you might find matter sufficient as a ground to set you upon motion; and that is the proper place where you are to begin, for such things are offences against God and his Truth, and the Law very fitly takes notice of them as offences worthy of punishment; and the *Quakers* are not against the punishment of evil-doers: And if you would begin in your own house, and make it clean, then clean people would have some delight to dwell with you; for they that are washed and sanctified by the Spirit of the Lord, they cannot joyn to any unclean thing; therefore observe the Law and its directions as to your selves, before you be so busie to execute it upon others: But you rather choose to take notice of such things as may increase your gain, than of such things as may profit the soul. And because of these things the Land mourneth and is distressed; for you have neither precept nor president from Christ and his Apostles for such proceedings; neither can such as follow Christ own your practice and proceedings, in such cases; for it is below a Christians Life, and they that be in the Christians Life, do suffer by you that profess Christianity out of the Life. And is it not below spiritual men to plead Laws and Statutes for their proceedings in cases of Conscience? Have you no other Power and Authority in such cases but what is given you by Laws and Statutes? if you have, then shew plainly upon what ground your Authority standeth; and if you have no Authority in cases of Conscience, but what is given you by Laws and Statutes, do you not thereby take away the Authority and dignity of Christ Jesus? and do you not as much as in you lieth go about to unthroneth him from this right? For what Law can reach the Conscience, but the *Law of the Spirit of Life in Christ Jesus*? And what Power is able to Judge the Conscience, but the *Power of Christ Jesus*? and what Authority can govern the Church, and keep it in Discipline and Order, but the *Authority of Christ Jesus*? And would you take away his Right, and give it to another, or take it your selves? Doth not this manifest that you want his Spirit, Power,

and Authority; and so the Magistrates must help you by their Power and Authority; and their Laws, in some cases, must be the ground of your proceedings, and in other cases, your own Inventions without Law, and that makes your Excommunications null & void; for the Magistrates have not that power given unto them as to what they do for you in such cases, though you, or some before you may have urged them, and drawn them to provide Laws for you, yet they are all dead in themselves, as wanting power to serve unto that end for which they are provided, because the Conscience is not to come under the power of any man, in things pertaining to God; and though we that are called *Quakers* do own Magistrates as they are for the punishment of evil-doers, and for the praise of them that do well; which is their proper place as Magistrates, and in such cases we are actively subject to their Power, not only for fear, but for Conscience sake; yet wherein they extend their Power to the Conscience, and thereby would give you power to exercise Lordship over the Conscience, we cannot in that place be actively subject; because in so doing, they give you power to intrude into the Authority of *Christ Jesus*: And as for Conscience sake we are actively subject to their Power in their right place; so for Conscience sake we cannot be actively subject when they stretch their power unto spiritual things, which is out of their place; and both these are for Conscience sake unto us, who are call'd *Quakers*. For as we dare not deny the one for Conscience sake, we cannot own or submit to the other for Conscience sake. And what more is to be expected from us as to active obedience to the Magistrates power, but only in cases which pertaineth to civil things? And have we ever refused or denyed obedience to their Power in any such case; And as to your proceedings by the Magistrates Power, in cases of Conscience, it might be some satisfaction unto many People, if you would openly declare by what Laws and Statutes you maintain your Courts and Proceedings, and in what Kings time they were made: For if you have not the temporal Power to warrant and maintain you, then you only move as Birds in the air, which have no certain Centre: and this is the ground why we that are called *Quakers* deny your practice and proceedings in cases of Conscience, as not being warrantable by the Law of the Spirit of Life in *Christ Jesus*, nor according to the Scriptures of Truth: And we know that no temporal Power or Law, can maintain your proceedings against the Law of the Spirit of Life in *Christ Jesus*, for it is he alone that hath Power and Authority to rule and govern the Conscience, and not any besides him; and so in cases of Conscience, your proceedings are without Power, and consequently void in Law; for without Power there is not any offence can be truly tried or punished: And herein you are found wrong doers by your proceedings, and you pull down your own building by pleading Laws and Statutes for your proceedings in such cases, and moderate people do see that you are not spiritual as you pretend, but only in some things have the Magistrates Sword on your side, by which many become subject more out of fear than for Conscience sake. And because we cannot for Conscience sake be conformable in such cases, therefore you proceed against us and inflict punishment upon us, and that is contrary to Reason which is counted the root of the Law: For it is not a reasonable thing that the exercise of our Consciences should come under your power to be punished, whilst as to Civil things, we are not found guilty of any offence; and this we do maintain against you to be a truth: And therefore, as to us your proceedings are of no more force, than as you drive them forward in the strength of your

your own wills; and yet there is a great noise that we will not obey the Laws, nor be subject to Government, and that we are a willfull People, and deserve to suffer. Now we would have our Accusers to shew us plainly, what Law we disobey, and in what Kings time that Law was made; and also shew us wherein we are a willful People, and deserve to suffer; for we do not know any thing by our selves in such matters, neither can such an accusation lye upon us; for as to all things which the Law requireth, which in it self is properly Law, we actively obey; and as to that which in it self is not Law, as not being grounded upon Reason, which is counted the root of the Law, we passively submit; and so we stand in the Will of him that hath called us, and patiently suffer without resisting or revenging, and this hath been known for these several years; and where is then our disobedience to the Law, seeing we are either in active or passive obedience unto all that is counted Law; But such accusations are only to asperse us, and cover our Persecutors, for we do not disobey any Law whereby we deserve to suffer, but, as to Civil Government, behave our selves, in a just and peaceable manner. And is there any Law against us, as we live in that Life? If there be, we would know when it was made, and by whom, and what punishment is to be inflicted upon such as so live; for if there be such a Law as provideth punishment for those that live peaceably then we are the proper Objects of it, and are content to suffer by it; but if there be no such Law or Punishment provided against a peaceable Life, then do we not suffer undeservedly, because our Life is peaceable. And such accusations and aspersions will not clear our Persecutors, in the day when God shall *Judge the secrets of men by Jesus Christ*; but they shall then know that they have inflicted punishment upon us, contrary to our deserts; and you, amongst others, who are the greatest promoters of it, & are also in the action by your Excommunications: And we cannot otherwise be perswaded, but you are the Womb in which our Sufferings are principally conceived, and by the Magistrates power you have opportunity to bring forth your Birth, and herein you are found to walk contrary to the Law and the Prophets, and to the Doctrine of Christ Jesus; for this is the Law and the Prophets, *That as ye would that men should do unto you, even so do unto them.* And this is the Doctrine of Christ Jesus, *That if an Enemy hunger, feed him; if he thirst, give him drink.* Therefore see unto what you are come your selves, before you compel others to come unto you; for if you be not come to the Law and the Prophets, you are at a great distance from Christ Jesus. And, are you *doing to others, as you would have others to do unto you*? And how do you fulfil the Law and the Prophets, whilst you are doing that unto others, which you would not have others do unto you? And are you *feeding Enemies, and giving them drink*, according to the Doctrine of Christ Jesus? or are you not doing the contrary, and so you are neither come to the Law and the Prophets, nor to Christ Jesus. And for what must People come unto you, when ye your selves are not come to the Law and the Prophets, nor to Christ Jesus? Must they come unto you as unto *Gentiles, who are alienated from the Life of God, and Strangers to the Covenant of Promise*? Must such as be come to the Law and the Prophets, and to Christ Jesus, return again to the *Gentiles*? for the Law and the Prophets are above the *Gentiles*, and Christ Jesus is above the Law and the Prophets; and such as are come from among the *Gentiles*, and are come to the Law and the Prophets, and to Christ Jesus, they cannot return to the *Gentiles* again, except they deny that which brought them forth; and though there may

may be some that for fear deny their Profession to conform unto your practice; yet there are many that have more regard unto the peace of their Conscience. And if you would have People return unto you, then shew them a more excellent way then that wherein they walk. For some have found a more pleasant way then they walked in whilest they walked with you, and they that know what it is to travel in Mire and Clay; and then come to find a Clean and Pleasant Path, they will not willingly go into the Mire and Clay again, but rather rejoyce that they are gotten past it. And we that are called *Quakers*, have learned the Law and the Prophets, and the Doctrine of Christ Jesus, and he is our *Light*, and our *Way*, and our *Guide*, and being come to the excellency of this knowledge, through the mercy of the Lord God towards us, we cannot conform to any *Beggary Rudiments*, and bring our selves into *Bondage again*. But as the power of the Lord God hath made us free, so in that freedom we wait to be perserved; and as we stand in that freedom, your Bonds are all broken, though you may cast our Bodies into Prison; for you may as easily hold the Wind in your Fist, as hold the Truth in a Prison. And can you hold the wind in your fist, that it shall not have an universal course? is not that a thing beyond your art and skill? And do you think to hold the Truth in Prison because you cast the body there? is not that a thing beyond your power and strength? for Truth will have an universal course, when you have shut the Body close in Prison; and by how much you think to bind it and suppress it, even so much the more doth it grow and spread, and you cannot bind it from the universality of its motion; and so you labour in vain as to what you do against the *Quakers*, and you are so far from fulfilling the Doctrine of Christ Jesus, that in stead of giving food and drink to a hungry and thirsty Enemy, you are persecuting us that are your Friends, and Friends to all People: and so your practice and proceedings are not only contrary to Reason, which is counted the root of the Nations Law, but contrary to the Law and the Prophets, and to the Doctrine of Christ Jesus, and also contrary to what is manifest to be the Kings mind; for that Speech which was delivered by the Keeper unto the Parliament, upon the tenth day of the eighth month, called *October*, 1667. it was delivered as the Kings mind, and by his Command, as the same Speech doth demonstrate; and what was so delivered, doth clearly manifest that the King doth regard the good of his People, as being so near an interest to himself; and he would have the Parliament to imprint it as a known Truth in the hearts of his Subjects, that there is no distinct interest between the King and his People, but the good of one is the good of both.

Now as the King would have this to be imprinted as a known Truth in the hearts of his Subjects, and that he doth include his own Interest with his Peoples, and thereby bringeth the matter so near himself, as to concern his own good in theirs, which in it self is undeniable a very clear Truth; then why do not you receive this Truth into your hearts, and so fulfil the Kings mind? for it is to be understood, that all people within the Kings Dominions, who are free-born, are accounted his People, as he is chief in outward Government; and so in general terms, he includes his Interest and good in theirs, and their Interest and Good in his own; and do not you proceed to Excommunicate and Imprison such People? and do you not make them incapable of common dealings and society amongst men? and do you not make them incapable of having any benefit by the Laws as complainants?

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and do you not judge them unworthy of the Kings Protection? and is not this to make a distinction between the King and his People? for no common good, as to outward things, can arise to the sufferers; and as the King concerns his own good in the good of his People, by a joynt Interest? do you not wrong the King by intruding upon his Interest? Surely the mind of the King, as it is manifest, and your proceedings which you practise, are at a great distance, and much contrary one to the other, for you plainly endeavour to blot out that known Truth which he would have imprinted, forasmuch as you destroy the common good of his People, in which it so nearly concerns his own.

And now, upon what Foundation will you have your building to stand? and by what will you uphold your work in which you are so busie? for your work is found contrary to the Law of the Nation, and contrary to the Spirit of Truth, and contrary to the Scriptures of Truth, and contrary to Christianity, and contrary to Reason, and contrary to the Law and the Prophets, and contrary to the Doctrine of Christ Jesus, and contrary to what is manifest to be the Kings mind, and where will you have a Foundation to build your work upon? for as it is found contrary to all these weighty things, so by their Authority your work in cases of Consciences may well be questioned, yea, the Law of the Nation may justly question you, and the Spirit of Truth may justly question you, and the Scriptures of Truth may justly question you, and Christianity may justly question you, and Reason may justly question you, and the Law and the Prophets may justly question you, and Christ Jesus may justly question you, and the King may justly question you; and what can your Foundation be, but the love of money, which is the root of all evil? And these things are opened thus fully and largely that you might see your selves as in a glass, & others might see you with open face: And what sad effects have ensued the execution of temporal Laws, which have related to Spiritual things; was not such a Law pretended when the Lord of Life was condemned? and was not such Laws pretended when the Martyrs suffered? and are not such Laws now pretended, by which the Innocent and Guileless are punished? and hath not the prosecuting of such Laws been the occasion of destroying the natural Life of many innocent People at this day? and doth not this fill your hands with blood? and how can you say that you wash your hands in innocency, and so approach to God's Altar, if your hands be full of Blood? And that is the end of your Laws and proceedings in cases of Conscience, for such Laws never brought prosperity in their execution, but alwayes have been destructive, and so brought calamity and misery; and it needs not be declared what hath happned by the execution of such Laws, both as to years past, and the time present, for the blood of many declares it, and the loss of Estate declares it, and the long suffering Bonds and Imprisonment declares, and the sound of this Declaration is higher and louder than Tongue or Pen can declare, and will not the Lord make inquisition for these things? yea surely, he will find out the work of every one, and the guilty he will by no means clear, therefore love Mercy before you offer Sacrifice; for until you love Mercy, and live in it, all your Sacrifices and Prayers are but as empty shadows; and though you may offer and make many of them, yet whilst you mingle them with violence and oppression, they never reach the Throne of Grace to find acceptation, and so the showers fall not down upon you with a blessing; and that makes Briars and Thorns spring out of the ground unto persecution: And as for the *Quakers*, you may as ea-

gily force the Sun to go backward, as force them into your practice and observation; or you may as easily restrain the showers from falling, as restrain them from worshipping God in his Spirit; for as they fulfil the mind of God, by yeelding their obedience and service unto him, so they cannot fulfil or satisfy your minds, by yeelding their obedience and service unto you; and if you were spiritually minded, you would never endeavour to force and compel them by the power of temporal Laws, but the wrong being greatest to your selves, even so they pity you, as well knowing the terror that will come upon you, and therefore they labour to perswade you for your own good; and do not count them your enemies, because they tell you the truth in plainness, but be warned to forsake the evil of your doings, and live in love and peace as becometh Christians, for Christ Jesus must Reign and have the Glory.

THE Everlasting Truth EXALTED.

BEING

A plain Testimony unto the Manifestation,
Growth and Prosperity of

TRUTH.

ALSO

Some Dangers opened and discovered in the not
receiving Truth, or having received it, departing
from it.

ALSO

A short Testimony unto Gospel-Meetings and Fellowship;
with a tender Invitation unto all that are afar off, to come;
and unto all that are departed, and gone away, to return.

After the long Night of Apostacy had overspread the Earth, and the gross Darkness of it covered and remained upon the people, and that none could be found among the Sons of men to lead and deliver out of it, then did the Lord manifest himself from Heaven, and the Light began to spring as the morning, and to give light to such as sat in darkness, and under the shadow of death; and though many travelled in pain, as
being

being sorely oppressed by the power of darkness; yet when the Lord did manifest his Light, and his Love in it, there were not many could believe that it was he, and so they received him not, though he came unto them for their good, *But to as many as received him, to them he gave power to become the Sons of God, even to as many as believed in his Name, which were born, not of Flesh, nor of Blood, nor of the will of man, but of God;* and so the Love of God is manifested in sending his only begotten Son into the World, to be a Light unto the World, that all in him might believe and receive Life; but that which is born of Flesh and Blood, and of the will of man, doth not believe that the Light is he whom God sendeth, and therefore receives him not in his Light, when he makes himself manifest; for that nature expecteth some higher or greater appearance of Christ then in his Light; but as *John* bare witness of Christ to be the true Light, so his appearance is not to be expected after any other manner, or in any other thing; for whatsoever is contrary to that which is true, is false, and there is but one thing true (or Truth it self) and that *John* testifies to be the Light with which Christ enlighteneth every one that comes into the World; and as the Light is true, (or Truth it self) so the expectation is to be drawn off from all other things as being false, and the mind is to turn to the Light as being only true; and though it seem as a low or little thing in its manifestation, yet there is nothing which in it self is true besides it, and therefore most worthy of all things to be loved and obeyed in the least appearance of it; for who despises the day of small things cannot come to the day of glory, where the Son ruleth; and here many have suffered loss as to the benefit which in the Light they might have received and enjoyed, for not loving and obeying the appearance or breaking forth of the Light in a small measure, it doth not go on in such unto a perfect day, but being despised as a small thing, or a thing of no value, it draweth into it self again the manifestation, and then none can see the way unto God, nor walk in the Path of Life; for the Light being despised, and so withdrawing it self, there is nothing but darkness remains to be the Guide, and such as walks in darkness knows not whither they go, because darkness hath blinded their minds, and this hath been an occasion of stumbling unto many, who have not loved the Light, but despised it; for in darkness they stumble, and many times fall; but in the Light, which is the plain Path, there is no stumbling, and they that do not walk in that Path, but despise it, and stumble at it, they walk in the broad way, and in that way they cannot have peace; for they that despise the day of small things, they despise that by which Peace cometh, and none can have peace whilst they despise that by which it comes; for they that would have peace with God must receive and entertain the Light, and not despise it, and though it may appear but as a little thing, yet peace is found in the least appearance of it, as it is loved and obeyed; but the high and lofty cannot bow unto it, the birth of Flesh and Blood, and of the will of man expects some higher and greater thing; and when the Light manifests it self by reproof in the Conscience, there is not submission, but rather despising, for the broad way is more delightfull to that birth then the narrow, and therefore it is that the broad way is filled with many walkers, & so many may see the Morning, and not come to see the perfect day; for if the Light in its manifestation be not loved and obeyed, there is not a going forward in the Truth, nor any growth and increase witnessed, and so the Light hath manifested it self in many, and they have seen the darkness by the manifestation; but not loving and obeying the Light that it might become their Teacher and Leader, they

they still abide in darkness, and are not redeemed and delivered, and that is the thralldom and bondage, where many yet remains who have been visited with the day spring from on high, they do not love nor obey the Light when it springs and manifests it self unto them, and so they keep themselves in their own sorrow and misery, by loving and obeying darkness; for if the Light be followed in love, as being only true, there is not an abiding in darkness, but a coming to the Light of Life; and so Christ said, *I am the Light of the World, he that followeth me shall not abide in darkness*; which thing is true in him, and in all those that follow him; for in the appearance of his Light the darkness passeth away, and the power of it groweth weaker, and then comes redemption and deliverance out of Darkness unto those that love and obey the Light, and so they come out of the pollutions and defilements into that which is pure, and holy, and righteous, and these are only the people which are found to the praise & glory of God; for who have been visited, & do not obey the Lord, they are not found to his praise and glory, but are found in that by which God is dishonoured; and who have tasted of the good Word of God, and the powers of the World to come, and have seen many great & wonderful things, and afterwards go from the Light, and lose their steadfastness, they are not found to the praise and glory of God, but dishonoureth his Name & Truth and People; for they that sometimes did own the Light to be true (or Truth it self) and for a season rejoiced in it, and as Disciples took up the Cross to follow it, and now are grown weary of walking in the narrow way, and so are gone back and follows no further, they cannot be found to the praise and glory of God, but are found to dishonour him, by departing from him, and taking liberty to satisfy the flesh, with the affections and lusts, and that is the birth of flesh and blood, and of the will of man, whatsoever may be pretended of the Birth of God, or of retaining a measure of Light and Truth to wait upon God in their own particulars; that spirit which so draweth back, and causeth any to depart from the Way of Truth, and from the holy Commandment given of God, it is a false spirit, and so an enemy to the true Spirit, & those that follow it and live in it; & though some may say, That to withdraw and depart from that which they have sometimes observed in outward practice, is not to withdraw or depart from the Truth, but rather a growth, and a going forward in it; but that will not hold to be true if tried by the Truth it self; and for want of such a trial many have wronged themselves: for if there had been a true trial, before there had been such a close joyning, the matter would have appeared otherwise, and the deceiveableness would have been seen under the covering, and all that walked in the Light did see it, and were preserved; for Truth is unchangeable in all its wayes, though in degrees it appears more glorious, and being an immutable unalterable power, it alwayes justifies its own work and order from one degree to another; and they that really go forward in the Truth, and retain it in their particulars to wait upon God, they cannot possibly disesteem or despise any practise which in the Truth is observed, and in and by which they have often been refreshed; (for mark) *Where the carcase is, thither will the Eagles resort*; and this in the beginning did draw to meet together with a willing mind; for as the Word of Life was ministred by such as God appointed, so the vertue of it caused resort unto it, and the same thing being yet preserved and continued, and also much increased, according to the power and wisdom in which it did begin, how can any lay a sufficient ground for their withdrawing and departing from it? or how can any truly say, that they are gone forward in the Truth,

or

or that they retain a measure of it to wait upon God in their own particulars? for the Everlasting power of the Lord God doth yet continue amongst those that fear him, and the Word of Life floweth, and is yet ministred in the Assemblies of the Righteous, and all the faithfull meeteth with it in a large and plentiful measure, and it yeildeth the same vertue unto refreshment and nourishment as in the beginning, and keepeth the same judgment upon Transgressors; and hereby it is manifest, that the Power changes not, nor the Word of Life ceaseth not, but some are rather willing to cease from obeying the Truth, and to depart from the holy Commandment given of God; and so it had been better they had never known it, unless they repent and return; but such things are permitted to happen, that they which are approved may be made manifest, and that the Lord may be magnified in stretching forth his Arm for the recovery of such who in their simplicity have been turned aside; and though some may think that they are gotten above the assemblies of the Righteous, and the ministration of the power (which is the Gospel) and that they are now more large and universal in their love, yet that power which they despise, as a thing below them, will braise the head of that spirit which hath life them up, and all that abide in that power will live the longer life, and the love which is in the Light where the Righteous have their fellowship; it will remain when all the pretended universal love is gone; for the love which is universal is in God, and that love is pure, and cannot joyn to any impure thing, to have unity or fellowship with it; for if it were so, then there is no distinction, between righteousness and unrighteousness; but there is a distinction, for as much as righteousness is always justified, and unrighteousness alwayes condemned, and so it is as possible to joyn the East and West together, as to joyn righteousness and unrighteousness in unity and fellowship; and who walks in the Light in which is the universal Love of God, they cannot have fellowship with the unfruitfull works of darkness, but is made to reprove them; and so the Light is the same now as in the Apostles dayes, and they that live in it are of the same mind as they were, and they could not have fellowship with unfruitfull works of darkness, but reprov'd them; and the Apostles were in the universal Love of God, and God never loved *Eſau*: therefore all such had need consider what they are gone from, and what they are joynd unto, lest they so long withstand the Lord until the day of visitation pass over, for it is certain that all such as have forsaken the Assemblies of the Righteous, and disesteemes, or rather despises the ministration of the Gospel, that they have filled themselves with high imaginations, and surfeits with their own fulness; and so they loath the Life and Vertue which is sweeter than the hony comb, and with their own fulness they grow wanton, and makes themselves merry above the Witnes, and so with the flesh are committing whoredom and uncleanness; but that which is begotten in an unlawfull bed, must not inherit the Kingdom of God, that birth is not the Heir of Life, nor cannot have an inheritance with the Saints in Light; (mark) it is the Saints in Light which inherits, it is their lot only which falleth into that ground, and there is none can partake of their goodly heritage, but who are born of the same Life; for those that are full and wanton, and in their fulness and wantonness joynto a harlot, they have no part in the Kingdom of God and of Christ; but as they sow to the flesh, so of the flesh they must reap corruption; and this is a grief unto the righteous, that any who had a beginning in the Light and Spirit should go back again into the flesh, and in that state to think they are perfect, and that their

perfection is of a higher degree than those who keeps in the Light and Spirit where they did begin; for that measure of Light and Spirit which was first manifest from God to spread abroad his Truth in this day; it was and is perfect, it was, and is his good and perfect gift, it came from him as from the Father of Light, with whom is no variableness or shadow of turning; then that which is variable and turning, is not the gift of God, and they that are varied and turned from the Assemblies of the righteous, and from the Ministration of the Gospel, they are gone from the gift of God that is perfect, and the highest degree of their perfection is perfect surmisings, and perfect prejudice, and perfect enmity, and this state will never stand as a perfect state before the Lord; and it is with such, as when a hungry man dreameth, and behold he eateth; but when he awaketh his soul is empty; and this is the greatest deceiveableness in the highest mystery of iniquity; for to be deceived in spiritual things as to the immortal Soul, is the greatest deceiveableness; and all from the Light which is the good and perfect gift of God are so deceived; for as they are from the Light, they are in darkness, and in darkness they sleep and dream; for they that sleep, sleep in the night, and in their sleeping and dreaming, it is, as if they were eating: [but mark] when they awaken their Souls are empty; and so all that goes from the Light and Life, and falls asleep and dreameth, they are deceived with their dreams; and by such a dreaming vision many simple ones have been deceived; and all that are turned aside from the Way of Life, and are departed from the Assemblies of the upright in heart, they are all deceived by a vision which had its beginning in sleeping and dreaming, and all the perfection that is in it, is but as a vapour that flyeth in the Air, and the Souls of such are empty who have received the vision, and are sleeping & dreaming in it: therefore all to be awakened who are sleeping & dreaming in the night, and turn to the Light and Day which they have despised, that they may come to see that their Souls are empty, whilst they are surfeiting with their own fulness, and so come to be undeceived by the manifestation of the Everlasting Truth, and be recovered out of the Snare in which they are taken, and it is only the consideration of the Soul, and love unto it, that presseth to the manifestation of these dangers, and also to the manifestation of Truth, that such as are fallen into them may not always be entangled with them, but come to the Light and Spirit again in which they did begin, that by the Light, Spirit and Power of the Lord God, their Captivity may return; for *Jacob* is in mourning, and *Israel* in heaviness whilst the Captivity remains, and the Lamb is slain, though pretended to be followed; and the Lord of Life is crucified, and the universal Love of God is straitned, and this is not a state wherein *Jacob* can rejoyce and *Israel* be glad, but that which in this state rejoyces and is glad, it is appointed for heaviness, and a day of sorrow; oh that there might not be a resister of the Power of God, or a withstander of his Arm, by which he doth valiant things; for that spirit which hath drawn from the Way of Truth, and hath brought in surmisings, prejudice and enmity, it must come under the power of the Lord to be judged and condemned; and who have any tenderness remains in their hearts towards God, or any simple love to his Truth and People, let all give up that spirit to be judged, as their greatest enemy, and not to run in that spirit from the Judgment Seat; for then it will fall heavy upon them in the latter end, and the Lord will be clear in that he hath waited to be gracious, and hath not ceased to visit by many faithful Warnings; for though the night vision did create, and bring forth a manifest opposition to the

the Truth and Power of God, yet the Truth and Power of God spreads abroad and prospers, and all the Whirlwinds passeth away, and the Children of Light yet lives in the still & quiet day, & the Lord blows upon that spirit which blows against his Truth, and it is going into its air, & all that it carrieth up with it will be driven about as clouds of darkness; but the Righteous rejoyces, and are glad in the Lord, for their Foundation standeth sure, and their Building unshaken; and it is the same Foundation upon which they now stand, as in the beginning, it is unalterably so, and the Lord is with them as in the beginning, and they love his Word as in the beginning, and have unity and fellowship in the Light, as in the beginning, and that which was in the beginning is their food and cloathing, and they shine in the glory of righteousness which is their Garment, and so they have kept the beginning; and prospers in that which was in the beginning, which is the same to day and for ever, and there is no end of its goodness; and they that are gone away, as if God was departed from the Assemblies of the Righteous, they are departed from God in themselves, and so have lost the sense and feeling of him in that way by which he appeareth with the Faithful, for his Power and Glory is more abundantly seen in the Assemblies of his People, and they that cannot see him and find him there, it is they that are departed from God, but God is not departed from those that love him & worships him; & that is their joy & Crown of rejoycing, that they are counted worthy to serve the Lord, and to feel his Presence; and notwithstanding there hath appeared great oppositions, not only in a way of outward Persecution, but also in several other ways and manners, and sometimes from such as once in measure had received Truth, and made a profession of it, yet the Lord hath carried on his own work, and Truth hath prospered from the beginning, by which it is manifest that God is not departed, but is the same unto all, and with all that wait upon him; for there could be no prosperity if God was departed; but there is prosperity, yea, a great increase, and many tender Plants are springing and budding, and many are grown to be Trees of Righteousness, of the Lords planting, and in the strength of the Lord they stand as Pillars in his House, and there is no decay nor want in the Family, all the Garners are rich with store, and their Land is a Land of plenty; and all that are departed out of the House are gone into Famine, and are decayed as Branches that wanteth nourishment from the Root; and herein the great and universal Love of God is manifest to his People, who hath caused his Light to shine in their hearts, and also drawn their hearts to joyn unto it, so that it is become the most precious thing by them to be desired; and as they have been faithfull to it from the beginning, so it still remaineth with them, & spreads abroad its power more fully and largely; and though some might be drawn away in the beginning who were convinced, and felt the power, yet as their hearts are joyned to it again, they are come into prosperity; for the Lord hath caused their Captivity to return, and Captivity being returned, the pure Plant increases with the increase of God, and that is the increase in which is prosperity, all being gathered into the Light and Power of God they are all fruitful Branches of a Living Root; and so all that obey the Light are united in one, and every one in their measure grows in Grace and Godliness, & in that all stands in the beginning and as they wait upon God in that which first convinced them, they are preserved out of the Net of the Fowler, & from the deceit of the Deceiver; and this is marvelous in the eyes of many this day, for by the preservation that many have witnessed

nessed, by cleaving to the Power, they certainly know that there is not another thing sufficient for that work; and so they keep their faith in it, as in the greatest; and in the very time when darkness came upon some to draw them back, then there was no whither else for them to go, but to that which from the beginning had preserved; for they were come to assurance that he was the Son of God in whom they believed, and they knew that he had the word of Eternal Life, and so they could not forsake him, and depart from him, to go to another, but continued in his Love according to his Command; which, if all had done so, there had not been a going away and departing; but the Serpent beguiled, as he beguiled *Eve*, and though he aimed to deceive the very Elect, yet it was not possible, because their Foundation was sure, and they were faithfull to it, and upon the Foundation they yet stand, and are not moved, and the Truth is precious in their eye, and the testimony of it lovely in their hearts, and they are not weary of serving the Lord; for his power carries them as upon Eagles Wings, and such are not born of flesh and blood, and of the will of man, but of God, and as Heirs of God they inherit Life and Immortality; and so they rejoyce in their way, and in their portion, and in this good ground their lot is fallen, and they have a goodly heritage, yea a heritage above the Earth, and the glory of it; for in the Seed and Life they have found the heavenly Treasure, and the Pearl of great price; and as their affections are set upon things above, so they do not mind to be in love with things below; and abiding in the Light and Truth, they have a sure Dwelling, and a quiet Habitation; and so in that which is immortal they live with the Lord, and one another, and are refreshed in the Lord and one in another; and these are Children which of his own Will he hath begotten by the Word of his Power; [mark] by the Word of his Power these are begotten, and they love the Word of his Power which hath begotten them, and it is Milk unto them as Babes, and Meat as strong Men, and they know the vertue and power of it, and cannot depart from it, and by faith in the Power they obtain victory; and so they keep the Faith, and do not make shipwrack of it, and by faith they stand, and from the beginning they have kept in the way that is good, and have not cunningly devised Fables, but by the manifestation of Truth have approved themselves unto God; and these are they which of his own Will he hath begotten by the Word of his Power, who love the Word of his Power that hath begotten them, and by the Word of his Power he upholds them; it is that they lean upon, and cleave unto in all their trials, distress and tribulations, and it hath been, and is their strength from one degree of godliness unto another, and from one degree of faith to another; and so from degree to degree they have followed the Lord in humbleness of mind, and he hath and doth give his Grace unto them, and exalts them into honour, and they are honourable and beloved in his sight; and though some that came out with them be gone from them, yet the Truth is the same, and they are the same in the Truth; for as they have kept in the Truth from the beginning, so they have not wavered nor changed, but in all things have been found faithfull wherein Truth hath been concerned, and many whose dear and precious lives have been given up as a Testimony to it, and many whose sufferings and tribulations doth yet remain for the Truth sake; and it is no less in such as now depart from the testimony, and turns against it, then a trampling upon the Blood and Sufferings of the Faithfull, and so a trampling under foot the Son of God, and doing despite to the Spirit of Grace; and such are gone from the

the Grace of God in themselves, and so runs into the liberty that pleaseth the vain mind which cannot bear the yoke; and in that Sea of liberty in vanity the flesh is pleased, & from that Sea cometh all the great swelling words of vanity in the likeness of Truth; but the Sea is bounded, beyond which it cannot pass, & in that which bounds the troubled Seas the faithfull are preserved from being swallowed up; and they that are fallen into this Ocean, they are fallen from the Rock (Christ Jesus) who is the beginning and ending, the first and last; and so they are gone from the chief corner stone the Elect and precious, upon which the Building is fitly framed, and groweth unto an holy Temple in the Lord (so mark) the Building is fitly framed upon the Rock, and not upon the Sea; and upon the Rock the Building standeth and groweth unto an holy Temple; and so the Power of the Rock raiseth the Building which is framed upon it, and there is a perfect union between the Foundation and Building, and a perfect union in the Building; for it is framed and compacted by his hand who is Lord of all, so it is united, and no where out of order; for that which is out of order is not framed and compacted in the Building which stands upon the Rock; and though it may appear as framed, compacted and builded, yet it is not united to the Foundation: but the Lord hath pleasure in his own Building, as being his own work: and it grows to be an holy Temple, and he fills it with his Presence and Glory; and besides this Foundation which God hath laid, there is no man can lay another, nor no man can build another Building to be an holy Temple for him; therefore all foundations and buildings which man hath layed and builded must come to naught, for it is only his own Work that must stand and remain; and so he hath been building upon his own Foundation, and he hath framed a Building according unto his pleasure, and he causeth the Building to grow unto an holy Temple for himself to walk in; and so he walks in the Temple, and dwells in the Temple which is holy, and this is his own Work from the beginning.

For when the Lord appeared to make known his Truth, in this day there was no building framed, but all in several Forms and Professions scattered, and he beheld it, and his eye pitied, and then was his Love manifest to the scattered, and with his Light he opened their eye that was darkned, and many came to see that their foundation was sandy, and that their building could not stand safely; and as the Lord was minded in this Morning of Light, or springing of his Day, so more Light brake forth from his fulness, and the day more appeared, and dangers came to be more clearly seen; and when dangers were discerned in the Light, there was a fear came upon many to behold them; for as they saw their foundation to be sandy, so they came to be sensible that it would fail, and their building fall, and that they could not stand in safety, if they did there remain, and in the sence of their danger they were made to cease from building, and to cry unto the Lord for help; for they came to see with the Light that was breaking forth, that the Lord would overturn their foundation and building: and though some had long been working and building, yet they were made willing to give it all up, and to become nothing as to what they had done; and being mindful of the Light which had opened their eye, and made them sensible of their danger, and waiting in fear and humbleness of mind, the Lord revealeth a sure Foundation of his own laying, and he called the scattered to come into it; and as his voice was obeyed he stretched forth his Arm and gathered, and with the strength of his Love he made many willing to be at his disposing, and then he began to work upon their hearts by his Pow-

er, and to frame their hearts according to the nature of his own Foundation, for all were out of order until the Lord began to work by his mighty power, there was not one stone framed fit for his Building, but all were rough, and could not be layed and compacted together; and in this condition the Lord found the children of men in this day of his appearance, he did not find them framed, and so fit for building; but he found them as such upon whom the Plain had not gone, and for his Name sake he took the work into his own Hand, and his work reached to the heart which was out of order; and then many came to feel the Lord working in them by his power, and came to know that it was the Lord, which they never knew before; and as they came to know God by the work of his Power in their hearts, so they came to stand in fear before him, and not knowing what the Lord would do by such a manifestation and operation of his Light and Power, they were brought to stand still in silence and to wait for the effect, and then did he open the Treasures of his Love and shewed them his Salvation, and also shewed them his Judgement seat before which they were to stand, and they were made willing to appear before him, and to be judged by him; and he caused his Judgment to pass thorow them for the casting out of that spirit which wrought iniquity, and for the killing of that life which had pleasure in unrighteousness, and so his Judgements were found to be just, and he was found to be righteous, for he judged nothing but that which was contrary to the purity of his own Life, and was the burthen of the immortal Soul, and that is for judgment in all where ever it remains, and so he began and prospered his work in the hearts of those that did abide the day of his coming, and they can set to their seal that God is true; and whilst the wicked stood in his sight he was terrible in his appearance, and whilst corruption remained he was dreadful to behold, for his Word was as a Fire & a Hammer upon the transgressing nature, & so his Fame hath gone, and his Hammer hath wrought for the purging of the conscience from dead works, and for the raising and bringing forth of life and immortality, and so by his power he hath squared and framed the hearts of many, and hath made them fit for his building, and he hath fixed and united them to his foundation (which is Christ the Rock) and in him he hath fixed & united them one to another, and so the building and foundation are joyned in one nature, and the building is fitly framed and grows unto an holy Temple, it doth not decay and fall, but grows and prospers in the Light, Life and Power, and since the beginning the Lord hath enlarged it more abundantly, and hath raised it into honour and glory, and herein his works hath been seen from the beginning by all that have kept in the beginning, whose eye have been to the Lord in that by which he first made himself known unto them; and this is the foundation and building that standeth, and will stand as being only the Lords; for man hath been wholly excluded from the work, that the excellency of the Power might appear to be of God, and that he alone might have the glory in it, and by it; and so it is not the Wise, nor Mighty, nor Prudent of the world that brought to pass the things which now are witnessed by the Righteous, but the Arm of the Lord hath done it, and his Power is exalted in it, and by it, and his Power triumpheth over all contrary spirits that would lay his building waste; and many can now say as in times past, We are God's Husbandry, we are God's Building, the Seed which is sprung up is of God, and the Building is framed by him, and he waters his Seed, and bears up the Pillars of his Building, and therefore his Seed and Building grows and prospers and triumphs in

in Victory, and here the goings on with the Lord is known from the beginning, for he hath led many by the hand, and carried many in his Bosom, and such have been with him from the beginning, they have not run out of either hand; or turned back again, but have kept their Habitation in the holy Temple which the Lord buildeth, and where his Honor dwelleth, and so have always walked with the Lord, and the Lord with them: but who are departed from the ministry of the Word of Life, or utter words, and not in the Life, they are not alwayes with the Lord, nor the Lord with them; and so they are to mind the Light to be their stay, and to stay their minds upon God, and keep to the Truth as the Principle which instructeth in the right way, that Life and Vertue may spring, and Unity and Fellowship grow & increase; for all that have kept to the Truth, as the Principle, they have been preserved by the Power of it, and have escaped many dangers which others have fallen into for want of Watchfulness, for he that is begotten of God keepeth himself, and the wicked one toucheth him not, he keeps himself in the Power by which he is begotten, and into that Power the wicked One cannot come to touch him; and so the begotten of God is kept from the Wicked One by the Power, which begets him, and by the Power is alwayes helped in the needful time, and here the Righteous dwell safely under the Banner which is spread over them, they do not depart from the Testimony of the Word of Life, neither do they utter words as a Testimony out of the Life, but lives and dwells in the Life as in their Habitation; and they that do not dwell in this Habitation they utter words from a wrong motion, but who keeps their Habitation in the Life, the Life is in their Ministry and Testimony, for such lives in the Word of Life, and so preaches the Word of Life in its own power, and the sound of that Word of Life and Power goes thorow death and darkness, and reaches the true and faithful Witnesses, and this is a joyful sound by which the Captive is made glad, and this sound is gone forth into the World, and the words of it to the ends of the Earth, and many that were in the Graves are raised up by it, the dead hath heard the voice of the Son of God and lives, for it hath quickned and given Life to as many as received the Testimony of it into their hearts, and they that keeps it, and abides in it, they live by it, and such cannot forget it, nor the benefits they have received by it, but esteemes it and prefers it above all other things; and so they do not let the benefits slip out of their minds, but retains them in that from which they have received them, and so they keep in the beginning, and goes forward in the beginning, for it clearly manifesteth that such as depart from the Way of Truth, and from the holy Commandement given of God, that they have not kept in the beginning, but lost it, and so have lost the sence of benefits which in the beginning they received, and now makes merry above the Witness, and grows wanton upon the Earth, and what can the end of these things be but distress, sorrow and misery; for all that have known the Lord in any measure, and have turned their backs upon him, they cannot lie down in peace, except they repent; and therefore that all might mind their own conditions, & not to resist & strive against that which seeks their eternal good, but submit unto it, with a lowly and humble mind, that the vapours which darkens their understanding may be removed, and the night vision cease, and the Word of Life become precious to them as in the beginning; for the Lord hath gathered a Flock which keeps together in his Light, Life, Power and Wisdom, and he is their Shepherd and Bishop of their Souls; and as they abide with him, they cannot be scattered any more, for the good Shepherd

herd leads them, & keeps them, & the Bishop of their Souls oversees them, takes care for them; and the Pasture of his Life is their delight and well being; and so the Lord God exalts his everlasting Truth over all, and his Work prospers against every assault that would lay it waste, and the pure Truth springs and spreads and triumphs, and the Lamb and the Saints have the Victory, and must have the Victory, and in the Victory they rejoyce and are exceeding glad; for they know that their labour is not in vain in the Lord, and by many infallible proofs the Lord doth evidence that they are his, and that the labour of true Labourers doth stand in his Councel and Wisdom; and the Lord God is a Witness for them that they labour in his Service, for as much as he makes them useful both to the gathering and confirming many, and having such a certain evidence of the Lords Power with them, they minde their Labour and service; and though some, which in the beginning was the fruit of their Labour, be gone from that in which they then received their Testimony, and now reckons their Labour and Service to be useless, yet the Lord reckons their Labour and Service useful for himself, and many that standeth as the seal of their Apostleship and Ministry; and having the seal they continue their Labor in the work of God, and cannot cease to publish the everlasting Gospel; but goeth on with the Lord, and the Lord with them, and they are a blessing in his Hand for converting sinners from their way, and for establishing the righteous in their goings; and whosoever rises up to oppose the work of the Lord in the Gospel-ministration, they must certainly fall and wither as the mown grass; for the good Seed is sown, and many have received it into the good ground, and fruit is brought forth according to increase, and the Lord God hath his honour and glory by it, and this is the sweet favour which proceedeth from the Almighty to season the Earth; for the Earth hath brought forth corruptible fruit, which is unsavoury, and now the Lord God is seasoning the Earth with the favour of his Life, and the Testimony of Life spreads abroad, that the Earth may be seasoned; and the Everlasting Gospel is preached over the Beast, and the Whore, and false Prophet, and many have received it into their hearts, and walks according to the Truth of it, and because of the good favour they are in love with it; and so the Truth and Power of the Lord God judges down, and goes over the head of the Serpent; and the Lamb reigns, and must reign, and under his Government the Saints rejoyces.

A short Testimony unto Gospel - Meetings and Fellowship, &c.

THe Everlasting God having called and separated a people by the manifestation of his Light, Spirit and Power from the ways, customs and worships which are observed amongst such as be in the Fall and in the Apostacy, he hath gathered them into a new and living Way, and into a holy and spiritual Worship, and in the leadings of his Spirit they follow him according to his Mind and Will, and in his Wisdom and Counsel he orders them to meet together, and to wait upon him in his fear, not in the way, nor after the manner as others do who know not his Mind and Will in what they do, but as a distinct and separated people from all that meet according to the Commandment of men, they meet according to the Commandment of God, and this is a meeting according to the Truth of the Gospel, for the Saints in Primitive times did not meet to wait upon God, and worship him amongst the Jews in their Syna-

Synagogues and Temple, but by the Light and Spirit were separated from their Worship, and in the Light and Spirit they met together in such places, at such times as the Lord ordered and appointed; and they met distinctly and apart both from the Jews and Gentiles in their way and worship, and did not meet or joyn with them to observe their practise, as may be seen in the Scriptures of Truth, *for when Christ ascended he commanded his Disciples to tarry at Jerusalem until they were endued with Power from on high*: (so mark) he commanded that they should tarry at Jerusalem, and meet together, and wait for the Power to endue them, *and being met together with one accord in one place*: (mark again) being met together, there was a Gospel meeting according to the Commandment of the Lord, *And in that meeting the holy Ghost fell upon them, & they spake as the spirit gave them utterance*; (mark again) they did not go forth before they had received the Power, nor they did not speak before the Spirit gave them utterance; but having received the Spirit and Power, they then speak in the Spirit, and went forth to declare the things of God in his Power, and in the Spirit and Power which they had received they gathered Meetings distinctly both from Jews and Gentiles, and they continued their Meetings, and did not cease to meet after they had received the Spirit and Power, and they were not only separated from the Jews and Gentiles as to their worship, but they also received power to testify against the worships which Jews and Gentiles observed; for *Stephen* testified against the Temple worship, and *Paul* against the *Athenians* Worship, and this was their love to God, his Truth and Worship, and also love to the Souls of such as were ignorantly worshipping; and herein they discharged a good Conscience towards God, forasmuch as they labored to open the understandings of ignorant Worshippers, by testifying against their Worships; and as they met together and worshipped God in his Spirit and Truth, so they kept their Meetings in his fear, and did not forsake the assembling of themselves, but with all diligence observed the Way and Order of the Spirit which they had received of God to meet together, and to worship God in; and their Meetings were formed and ordered of the Lord, and by his appointment; they were not formed, ordered or appointed of man, or by man, but the Hand of the Lord was in the forming, ordering and appointing of them; and they that sometimes observed them, and then departed from them, they departed from the holy Commandment given of God; and so it doth clearly appear that the Meetings of the holy People (called *Quakers*) are constituted, ordained and commanded of God, forasmuch as they answer to the Saints Meetings in primitive times, being formed & appointed of God, as their Meetings were, and being also observed in the same Light, Spirit, Life and Power; & so their Meetings are no new thing, if truly examined and compared with the purity of the Gospel times; but their Meetings are of the first constitution and appointment of God amongst Christians, and so hath the first place in Christian Practice, Service and Worship; for as they stand by Appointment and Commandment of God, so they are more worthy to be observed than any Meetings that stand by the commandment and appointment of men; and all that truly love God, they do observe them as his Command; and by keeping his Command they manifest that they love him; and many thus doth manifest their love unto God in assembling and meeting together according to his Appointment and Command, and his Command is not grievous, but joyous unto them; for by observing and keeping his Command, they have found him in his own Way, and so keeps their Meetings unto God, and not unto men; and this is

The glorious Light that is broken forth again through the Night of Apostacy, and in which Gospel-meetings are ordered again, as was before the Apostacy, and the Everlasting Gospel is preached again as in the Apostles dayes, and Christianity is known again as was amongst them, and the worship of God is observed again in their Light, Life and Spirit, and the Way of Life and Peace is walked in, as was by them; and so all things are made new by the appearance of Christ, in his Light and Power, and yet nothing new in it self, as to the ground, but only made new by a separation and distinction from the old: for all that man hath constituted, ordained and set up, as to Worship and Religion, it is of the old nature, and so old things, but Christ makes all things new, and yet in himself before all things; and he hath brought forth that again which Darkness hath over spread since the primitive times, which being so large a time kept under darkness, it now appeareth new, distinctly from the old; and though this be new as to the appearance of it out of the old; yet Christ, who brings it forth in himself, he is the beginning of all; and so he is the first and good Old Way, as in relation to foregoing Ages; and also the last, and new and Living Way, in relation to succeeding Ages; and he hath gathered a people to himself, who walks with him, as in the new and living Way, and in him they meet and worship God, and enjoys his Presence; and having found the Lord in his own Way, and walking with the Lord in his own Leadings, they cannot walk in any other way, nor meet to worship God in any other manner; for there is but one way that leadeth unto God, and in which he is worshipped, and that is Christ the Light, and Truth and Life; and that way being found, all other ways are to be denied as leading from God, and that is the ground why such as have found the new and Living Way, and walk in it, cannot walk in the old and dead ways, which by the old nature of men are set up & prescribed, but cleaveth to the Way which God hath prepared and appointed, that they should walk in; and therefore the holy People (called *Quakers*) who walk in the Light and Spirit cannot walk in the wayes, or observe the worships in any Form or Profession which is made and set up by men, as knowing that Christ Jesus is not their way, nor that their worship is constituted and ordained of God; and therefore they cannot meet with them, nor walk with them, nor worship with them; but meets in the Spirit, and walks in the Spirit, and worships God in the Spirit, who is a Spirit; and this is a Gospel-Meeting, and Way, and Worship as in the Primitive times; and all other meetings, wayes and worships are constituted and set up since the primitive times, and they are all to be denied and forsaken, as having no life in them; for though the Lord might once appear in Meetings, Wayes and Worships which were of a lower degree than that which now he hath revealed, and that the tender in heart did meet with something of God in such Meetings, Wayes and Worships, yet that doth not bind the Lord to a continuance in such meetings, wayes and worships, neither is it a sufficient ground for any to continue in them now the Lord hath appeared in a higher and greater Manifestation of Light; for what any have met withall as from the Lord in lower Dispensations, it was for the drawing and bringing them higher; not that God would fix himself in that dispensation, or fix any unto it, but only condescended unto low things to bring forward into higher; & so to lead on from that which is below into that which is above, and so to the greatest, which is Christ the fullest, who in the appearance of his Light and Life doth swallow up all lower Dispensations, though as to time they might be of God; and so many have seen the goings on of the Lord

Lord in his Light, and in his Light have followed him, from the lower into the higher, and so are come to live and walk in that where his Presence remains; and to as many as have so followed him, and abides with him, they know the place of his Rest, and also knows their rest in him; and so they know the Lord to live in them, and walk in them, and that he is their God, and they are his people; and in such a Meeting, Way and Worship the Lord is found, and he abides and continues there in his Love, Mercy and Goodness; therefore all below are to come up into it; and all gone from it are to return, if they would walk with the Lord; for there is not another way wherein any doth walk with the Lord, or the Lord with them: but in his Light, Life and Power, and in that to meet and worship him according to his own Appointment and Command: for as the Lord is gathering into himself all lower Dispensations, and gathering in one such as have been scattered in them; so all are to mind the Lords gathering, that in the Light, by which he gathereth, they may come to be made perfect in one: [mark] in one is the perfection, which is Christ the Light, and Life, and Power and Wisdom of God, in whose Light, Life, Power and Wisdom is the Gospel unity and Fellowship, not in outward Forms and Professions, and lower Dispensations, but in the Light, and Life of Christ Jesus, who is above all, and greater then all; in his Light the Saints had Fellowship, as the Scriptures testifie, and in his Light the Saints have Fellowship in this day; and so by one spirit they are all baptized into one Body, and are one Body under the Government of Christ the Head: And this is the universal fellowship in the universal Light, where the Spirits of Just Men are now known, who are gone before, and the spirits of Just Men now will be known by such as are to come; and so a perfect Unity in perfect Light of Christ; by which Light the Faithful are bound in a bundle of Life, and so in the unity of the Light and Spirit the Saints now meets and worships God, and build up one another in their most holy Faith; and edifies and comforts one another according to the practise of the Holy Men and Women in times past, and they keep the unity of the Spirit, which unto them is the bond of Peace; and though some may lose the unity by going from the Spirit, and some that may profess the Truth be not in unity, as not walking in the Spirit, yet neither doth weaken or break the unity of such as lives & abides in the Spirit, for the Spirit changes not, though some that profess the Truth do not Walk in it; or some may withdraw, and depart from it: therefore the unity in the Spirit is certain and everlasting, and it is the bond of Peace to all that live in it.

So all are to come unto this Light and Spirit in which the Saints meet and worship God, and in which they have unity and fellowship with God and one another: there is nothing below it will endure, nor nothing exalted above that will stand: for as the Light and Spirit is the beginning, so it is the ending unto all that abides in it: For all Truth is only comprehended in the Light and Spirit of God, and from thence received: and there is not any other thing, or things, in which true and lasting Peace can be found, but in a measure of that Light which comes from GOD as the Fountain; and they that have fixed themselves below the Light, they must be dis-joined from that unto which they are fixed, and stand loose from all things which they have in Worship and Religion, and mind the Light which is only true, to lead them forward into all truth, for where any are fixed to things below the Light, and will not be dis-joined and separated from them by the Light, they are centered in mortallity,

or

or the corruptible body which presseth down the Soul; and whatsoever any may pretend as to their Meetings, Wayes and Worshipps to be of God, yet they are all formed and framed in the corruptible part, and so are all corruptible offerings, which have not the Savour of incorruptible Virtue; therefore all Forms and professions distinct from the Light, with all their Meetings, Worshipps and Worshippers, they must all forsake their Meetings, as being in the corruptible part, & as such where the living God is not to be found, and all come to the Light and Spirit of God which openeth the eye and understanding, and gives the knowledge of God and of his Way and Truth, all to come unto that, and follow it, and live in it, and so come to the Assemblies of the Righteous, and to the Meetings of the First-born of God, and with them to worship God in his Spirit and Truth, and to have unity and fellowship with them in the Light which is their Guide and Way, and so come to keep the holy Commandment given of God, for until the holy Commandment of the Lord God be kept, the mind remains in sin and transgression, & there is none in that state which are in the Saints, Worship and Fellowship, & so they must come to the Light to be redeemed from the vanity of their minds, because the Pure and Holy God is not worshipped with such a mind; therefore the Light must be followed as a Leader to bring out of vanity into Truth & Purity, and so to serve and Worship the pure and holy God with a pure and holy mind, and with a sincere and upright heart, and unto this all must come before their service and worship be accepted of God, or before they can come to have true and lasting peace with him; therefore let the wicked forsake their way and the unrighteous their thoughts, and turn to the Lord who would not the death of them that dye; and so come out of all Forms and Professions below the Light and Life, and come to the Light, and meet with those that meets in the Light, and worshipps God in Spirit and Truth, and so come to keep the Ordinance of God, and who are willing to come in the drawings and leadings of the Light and Spirit, the Lord standeth ready to receive them, and will in no wise cast them off, as being yet the day of his Visitation: Oh, therefore, let all come whilst the hand of the Lord is stretched forth to gather them, and whilst his Arm is open to receive them, let them come in the Light and in the Spirit, and bow before the Lord, and worship in his holy Temple, that all who are drinking the cup of Fornication, may come to the cup of Salvation, and praise the Lord.

And all that have been formerly convinced of the everlasting Truth, and for a time assembled with the holy Congregation, and kept the holy Commandment given of God, and now have lost their Guide and Way, and forsaken the Assemblies of Gods chosen, and departed from the holy Commandment, and from the worship and ordinance of God, and are gotten into created likenesses, and are bowing and worshipping at there own Altar, that they all may feel that again which first convinced them, from which they are gone, that by its Power, it may cause them to return, and so in the Light and pure Spirit to come again to the worship and ordinance of God; that as they have departed from the ordinance of God, and broken the Covenant, and gone from the true fellowship, so to return unto that again from which they are departed and gone; and to return in submission and lowliness of mind, and tenderness of heart, that the Lord and his people may delight to receive them, and may have pleasure in them. Oh let all return from the barren Mountains and broken Cesterns, and return to the Lord whom they have

have grieved by departing from him, and let them return to that which reconcileth & maketh peace, that they may not wholly lose the benefit of former mercies, nor the benefit of present and future Mercies, but return to the Light and live in it, where mercies alwayes aboundeth, that as there was a beginning in the Truth of the Gospel, so to return unto that which in the beginning did lead in the Gospel Way and Practise, and so return to the Gospel Meetings, and to the Gospel Ministration, and to the Gospel Fellowship, and this whilst it is to day, and whilst the dore is open, and whilst the Lord and his people are willing and ready to receive, let it bear a weight upon every heart concerned, for as much as everlasting peace and happiness consisteth in it. Oh wander not longer in desert places, nor feed no longer upon corruptible things, but feel the Seed, and Life and Verue, and with the power of the Lord God judge down that spirit which is gotten up, that the first-born which is gone into captivity may shew it self again, and the Truth and order of the Gospel may be lived in again, and the Ordinance of God kept again, and Gospel fellowship come into again, that all who are departed may return and find rest for their Souls,

Nottingham, 9th
Moneth. 1668.

W. S.

A FEW VVORDS UNTO A Particular People.

THe People unto whom this following matter relateth, are such as holdeth an Inward Principle, but in practice do not answer the true Light; and many of them formerly met together at *Nottingham* Castle, and were generally known by the name of the *Castle Company*; and I have lately had to do with some of them in a private way of writing, and the Papers that I have received were subscribed by *Rice Foanes*, *Anthony Hutchinson*, *Fortune Burroughs*, *Isaac Barker*, *Elizabeth Parsons*, and *John Lauson*; and in my last I did enjoin them to publish what had passed between us, by causing it to be printed (with what more they had to say) but since I have not heard any thing of it; and though these people are found opposite to the principle and practice of the People called *Quakers*; yet they have never manifest wherein they err, or fall short of

Truth in the general; and some of these people that once had a sence of Truth, as in the Light it was manifest, but they did not abide in the dear and Counsel of God, and so lost the right way in the beginning, and then turned against the Testimony of the Power, and fled the Cross, and many were simply betrayed by giving up their belief to the Doctrine then propounded; but the Lord hath gathered some from amongst them, who in the Truth are a good savor to the honour of it.

Now these people have taken up a belief that they may keep their inward unto God, and yield their bodies to comply with outward things, and in that belief they take liberty in common Customs and Fashions, as if such things were of no concernment in matters of Faith and Conscience, and that doth clearly evidence that their inward Principle is not of God; for where the Spirit of God is the inward Principle, it disposes the body by its own Power, & thereby the Conversation comes to be holy, and without blame, and body, soul and spirit glorify God, as being his; (mark) the body, soul and spirit are all to be disposed in a right order to Gods glory, and if the body comply with outward things, and the mind otherwise reserved, it is a mental reservation; or if the mind comply with the body in such things as are manifestly contrary to the true inward principle, then the true principle is transgressed, and it is altogether against the outward sufferings of the Prophets, Christ and the Apostles, who suffered for the Testimony of Truth and a good Conscience, and their bodies suffered for being faithfull to their inward principle, and they did not seek a way to escape sufferings, by reserving their inward principle, and yeelding their bodies to comply with outward things, but they testified to the truth of their inward principle, and against such things as were contrary to it, and so they exercised a Conscience void of offence towards God and man; and if the inward principle of these people was that Spirit which testified in the Prophets, Christ and the Apostles, then they could not live in such things as the Prophets, Christ and the Apostles reprov'd; and as they live in such things, it is manifest that they dispose themselves in their liberty for their own pleasure and security; and the spirit which they are under perswades them to be reserved in their inwards, and then giveth a seeming satisfaction and peace in what is done, and the generallity of these people are much to be pittied, who have given up themselves to believe such an error with confidence; for neither their foundation nor building are of God, but they have layed a foundation in the earthly wisdom, and builds upon it with their own reasoning, and so are not in Paradise, where man was placed in his innocency, but possesseth *Cain's City in the Land of Nod*.

Now in the beginning the wise Creator made all things good, and he formed man of the Dust of the Ground, and into his nostrils he breathed the breath of life, and man became a living Soul, and the form was his Body, which as a vessel was prepared to contain the Excellency of that pure living breath, and as man stood in communion with the Light, Power and Wisdom of his Creator, his outward Form, Vessel or Body was equally qualified with the Virtues and Graces of the same Nature, and so he was the Image of God by creation, and his outward Body was ordered by his inward Principle; but when he transgressed his inward Principle, his outward Body lost the qualifications of the Virtues and Graces that were in it, and there he died, and then the outward Body became rainted with qualifications of darkness, and in the Loyn of the fallen Posterity darkness ruleth the Body, and so the Body is ordered

dered by another Spirit then what ordered in the beginning, and in that Spirit is the fleshly liberty of the Body, and that is a degeneration from the Spirit by which the Body was ordered before transgression.

And you that are concerned in this matter may do well to consider your own bodies; for however it was in times past, as to outward bodies, yet you cannot deny your own; and do you not understand generation, and by what generation is maintained? and seeing you have outward bodies, it concerns you to mind what Spirit governs them, and what you yield your bodies to comply withall; for it is certain, that the body which complies with common customs, fashions and vanities, is not governed by the true Spirit; and that your bodies do so comply is evident by your practice; and will you deny the body to be the workmanship of God? and if it be his workmanship, then is it not concerned to serve and honour him? and doth it not serve and honour him, when by his Spirit it is governed? and doth it not the contrary when it complies with such things as are contrary to his Spirit? and so the body is concerned in matters of Faith and Conscience, as by the true Spirit it is ordered and governed; because in that state it standeth in unity with the Light, Power, Life and Wisdom which is the Heavenly Treasure, and so the Apostle testified of the Treasure in the earthen vessel; and what was the earthen vessel in which they had the Treasure? and did they hide the Treasure in the earthen vessel, that it should not be known? or did they not preach it that others might believe in it, and have benefit by it? and did they not thank God who manifested the favor of his knowledge by them in every place? and so they did not walk in craftiness, or handle the Word of God deceitfully, but by manifestation of the Truth commended themselves to every mans Conscience in the sight of God, for they were not ashamed of the Gospel, because they preached not themselves, but Christ Jesus the Lord; and so they were in the universal Spirit, and communicated their Treasure according to the Wisdom they received it in, and in that their Light did shine before men, and their good works were seen, and God was glorified; and is your works wrought in the Light, to shine and be seen to God's Glory? or are they not wrought in darkness, by which God is dishonoured? and if you say your works are wrought in charity, as being most agreeable to the Nature of God, and that the compliance of your bodies to customs and fashions is only futable to what is observed amongst people of the Nation; I answer, that if your works were wrought in that charity which is agreeable to the nature of God, then you could not yield your bodies to comply with such things as are contrary to God, and though your customs and fashions may be futable to the People of the Nation, yet they are no way futable to the Truth, or to the People that live in it: and so your charity, customs and fashions are only to please your selves, which displeaseth God; and if you will search your inwards with the Light, you may find Darkness and Death reigning, & the true Seed oppressed & mourning; & if you were in true charity you would regard the groans of the oppressed, & the afflictions of the afflicted, & not exalt your selves in your fleshly Liberty to encrease the burthen; but *Pharaoh* is hard-hearted, and hath neither love nor pity, and in hardness he ruleth, and will not obey the Lord, and that which you serve and worship is an Idol which darkness hath formed in you, and being affected with it, you rejoyce in your outward liberty, as if it were allowed from a true inward ground, and you will not have the Ark of God set up, lest your Idol should fall before it, and so your hearts are after your Idol, and not after the Lord; and you will

nor

not admit of reproof to come near you, but in a strong confidence of the inwards, resists that dispensation, as not belonging to you, when indeed both your liberty and confidence are reproveable, as the offspring of a corrupted stock, and with that you keep the good Seed in bondage, and bringeth forth fruit of another nature; and what then is the inwards which you answer but the spirit of darkness, from which you have your liberty in common customs, fashions and vanities? for the true Light redeems out of such things, as it is obeyed and followed; and whilst you live in such things, you walk in Darkness, and not in the Light, and in Darkness you crucifie the Lord of Life, and put him to open shame; for your outward conversation doth not answer Christ, as an inward principle, but you bring forth open deeds, that putteth Christ to open shame; and that is the false birth in its false liberty, and this is truth unto your conditions, though some of you may still say as you have done, that things come too lightly, but it is in the airy spirit in your selves that is light, and would be eased of the weighty power; for that spirit doth not like the Power should deal with it, because the power dealeth truly and plainly, and cannot dissemble and flatter, and what have you done since you turned against the testimony of the power? have you gathered the Scattered, or have you not been scattering, and so have neither done good to your selves nor others? for the love which you pretend to all doth not really extend to any, but such as can esteem you, and prefer you, and in your liberty have familiarity with you; for if any faithfully reprove you in your liberty, then your spirit soon lusteth to envy; and though you please yourselves with your pretended general love, as if it were so near the Nature of God, yet your love is not of him, nor from him, nor to him, but is of, and from; and to your selves; and so your love is to *Eſau*, and not to *Jacob*, and that love is contrary to the nature of God, and both your love and envy are from one ground; for you have a secret way to strengthen your hands against the Son and Heir, and if you can stop or hinder, or draw any from the Truth, you put forth your strength to do it; but how do you stop or hinder or draw any from vanity? you can let that alone, and have pleasure amongst such a people; and is that the love and tenderness which ye have to God and his Truth? or is it not plainly manifest to be the contrary? it is plainly seen in the Light, though in darkness you may not see it; and notwithstanding your secret working against the Truth, you cannot hinder Truth from prospering, you may possibly stop or hinder some for joyning to it, and also may draw some unstable minds from the profession of it; but Truth springs and prospers, and spreads, and is honorable, and many tender desires that joyns unto it, comes to be satisfied in it; and if you had eyes to see, you might behold the mighty work of God by his Power, and your work profits nothing? but the natural man perceiveth not the things of God, and whilst you look with that eye, the things of God are not perceived by you; and not perceiving the things of God, you prefer your natural work as the highest attainment; and indeed it is high, and as a high thing must fall, and then you will know that it is not the highest attainment of Truth, but high conceitedness in your fleshly liberty and confidence, and that will be the end of your Idol.

Now if the grain that is sown do not die it abideth alone; but if it put off its first body through death it quickens again, and so taketh root downwards, and then riseth and springeth upwards, by which the nature of the Seed is again manifest in its own body, and so according to the will of the Creator, there is

a harmony in the Creation to further production, and in that course are all things revived to manifest the nature of their seed.

And you that look so lightly at what hath or may be mentioned concerning you, as not worth the mentioning, as in one of your Papers is expressed; and so would not be counted such as joyns, and hath fellowship with the world; and what would you be counted in your customs, fashions and vanities? would you be counted such as are redeemed out of the world? if you would be counted such, then you would be counted better then you are, and that is deceit; but time will make all things manifest: and if you would be counted Christians and Saints, then you must walk in the Light that sanctifieth, and not walk in darkness that defileth, and where you say in one of your Papers, That you do not find in the Scriptures that any were called the Church of Christ, but such as received his Doctrine, then you are to prove by plain Scripture, that your faith, doctrine and practise are the same with such as received Christ's Doctrine, and were his Church.

First, That your Faith, concerning the nature and manifestation of Christ, is the same.

Secondly, That the Doctrine which by you is held forth and maintained, is the same.

Thirdly, That your Practise in Burying, Marrying, Swearing, You to a single person, observing Dayes and Times, paying Tythes, honouring Persons, distinction by Titles, naming Dayes and Moneths, Feasting, and needless things about Apparel, are the same.

Now if you cannot prove by plain Scripture that in these things you are the same with such as received Christ's doctrine, then it must needs follow, that ye live after the flesh, and not in the Spirit; so if you can make these things good by plain Scripture, then you may be further tried; and if you cannot, then it will plainly appear that you differ from such as received Christ's Doctrine, and were his Church, and you cannot in honesty deny your error; and as for the Papers, your publication is still expected, as being your proper place to do it; and when things are publickly brought forth by your own hands, then your matter may either be fully answered, or confessed; and in the mean time consider patiently, whether these things be not worth the mentioning, and your diligently observing; for if such of you as have any simplicity will be mindfull, you may come to know a more excellent Treasure then ye have treasured up, and a more comely Garment then ye have put on; for your treasure is cankered, and your garment moth-eaten; and so you dwell with the consumer, and not with the preserver.

Friends, If you will own the Scriptures, you cannot deny but the Light with which Christ lighteth every man that comes into the world is true; and as you are come into the world, so a measure of that Light which is true is in you, and if you obey another thing, you obey that which is false, and so are guided by a false Principle, and that is your error wherein you resist the Truth; for if you were guided with the true Light, then all your words and works would be according to the Truth, and there you would feel the Cross to your outward liberty, and Judgment to take hold upon the Transgressor, and so come to be redeemed up to God by the work of his Power, for your own wisdom and reasoning strengthneth the Body of sin and death, but the

power maketh free in the glorious liberty, and there is the cross to all fleshly motions, and by that the Son comes to be known, and life in him, *and they that have the Son have life, and they that have not the Son have not life*; and such are dead in trespasses and sins; and this is unto you that are simple-minded, for in true tenderness you are pitied as a people ensnared, for in a snare you are taken and held, and the King and Queen of *Babylon* triumph over you.

Oh, that such of you as have been carried away with a strange voice, might now hearken to his voice, who calls behind you, that the Light may become your Leader and Teacher, for subtilty hath deceived you, and by deceiving hath power to rule over you; and if you will not hear when the Lord calleth, then when you call he will not answer.

Friends, it is the bread that comes down from Heaven, that satisfieth the hungry, and that bread you want, and satisfies your selves with Earthly vapors, and so you lie smothered, and seeth not the Son of God, and that is certainly your conditions in Captivity, and by the Rivers of that Land the true birth sitteth weeping, and cannot sing the Lords Songs:

Nottingham, the
3d Moneth, 1669.

Your Friend in that Love which seeks
your Eternal good,

W. S.

A

A Spiritual Prospective Glafs.

Through which
The RULERS and PEOPLE of ENGLAND,
may plainly see those Things which Concerns their Peace.
Being a Manifestation from the Spirit of God, in Love
to all People.
By one that desires the Prosperity of Truth, and the
Peace of the Nation.

*In him was Life, and the Life was the Light of Men, and the Light shineth
in darkness, and the darkness comprehended it not, Joh. 1. 4, 5.*

*For God who commanded the Light to shine out of darkness, hath shined in our
hearts, to give the Light of the knowledge of the glory of God in the face
of Jesus Christ, 2 Cor. 4. 6.*

To the READER.

READER,

IF absolute Necessity did not constrain to make a Discovery of that which doth occasion Desolation, and to inform all concerned, wherein they Wrong both themselves and others, and so to set the Truth before the face of all People, it would be more satisfaction to sit in stilness, than in such a manner to appear in publick; and though the innocent dwell in that Love which endureth all things, yet where Severity oppresseth their Innocency, it causeth them to manifest the Truth in their behalf, and also for the benefit of such by whom they are Oppressed, and for this very end is the Matter published, which in this little Book is contained; for if any conclude, That the Innocent Quakers suffer as Evil-Doers, they make their Conclusion without a good Understanding, and none are to conclude a matter until it be fully cleared by sufficient evidence; and whoever thou art, into whose hands this little Book may be ordered, Thou art desired to read it or hear it, in Meekness; and to consider the matter in it, as becometh true Wisdom, and sound Judgement; and so by thy own Temperance and Moderation, thou may reap profit, and do thy self good: Farewel,

W. S.

IT is not to be questioned but the Rulers and people of England do acknowledge and confess that Christ Jesus is their Redeemer and Saviour, and that they are Christians through the Faith they have in his death and Resurrection, and therefore to be hoped that the ensuing matter may meet with better respect and entertainment in Relation to Christian practice, for Christian practice is always an acceptable thing to a Christian Nature and life,

life, because nature is delighted in that which is in agreement with it, and the first being stated as a thing not questioned, the latter may be more fully opened and presented, for the harmony will not break where the matter is substantial in its ground and nature, for whatsoever breaketh harmony doth alter the course of Nature by malignity, for Christianity is concurrent in all passages without any malignity in it self to let or hinder, and in this Harmony the Lord God hath his glory, and where it is not so, it is but Christianity professed, which wanteth the substantial ground and nature of a Christian Life, and the Title of a Spiritual Prospective Glass comprehends the whole matter by allusion, for most people know that it is the property of a visible Prospective Glass to discover visible things plainly, which otherwise are obscure and not to be clearly discerned, and by that means many comes to be satisfied concerning a thing by beholding it so fully as to know what it is; even so must all people come to know & be satisfied concerning spiritual things, by beholding them in the Light & Spirit of God, for spiritual things are spiritually discerned, & the Light & Spirit of God doth discover spiritual things as they are in nature & Life, & in that discovery there is no deceiveableness by any false presentation or object, but a true discovery of the substance of spiritual things by which the Soul hath great benefit & comfort, & with this blessed Light & Spirit *Abraham* did see Christs day & rejoyced, & with the same light & spirit *Moses* did see to the beginning, and rehearsed the mighty works of God in the beginning, and he did see Christ the great Prophet who was to be Raised up like unto him, and commanded that he in all things should be heard, and so *Moses* did see the beginning and the ending in the light and spirit of God, and all the Prophets and holy men of God, saw the Heavenly and spiritual things in the same light and spirit of God; and *John* saw the Lamb of God, and said, *Behold him, and some beheld his glory as the Glory of the only begotten of the Father full of grace and truth.* And so in the light and spirit of God all the Holy men of God discerned spiritual things, and then they did not look at things that were temporal, but at things that were eternal, and this was a true presentation or object which did not deceive the beholders, and by believing in it according to the dispensation of God they came to witness Salvation and Eternal life, and so people must come to the light and spirit of God in themselves if they would see spiritual things, for flesh and blood doth not reveal spiritual things, and they that expect to see spiritual things in that nature they deceive themselves, and this hath been in ages past, and is at this day the ground of error concerning spiritual things, for what man can see spiritual things with a natural eye, there is no testimony given by the holy men of God, that they see the things of God with flesh and blood or a natural eye, but said, *The natural Man receives not the things of the spirit of God, because they are spiritually discerned, and no Man knows the things of God but the spirit of God,* and here the natural man is to stop and stand still and be quiet, he cannot see spiritual things, nor receive spiritual things, nor judge of spiritual things; and so not fit to meddle with such weighty concernments, for seeing by Scripture testimony that no man knows the things of God but by the spirit of God, then all that would know the things of God are to mind the spirit of God in themselves; and as the spirit is minded and obeyed, it teacheth and instructeth in the things of God which it knoweth, and so the things of God are revealed by his spirit and taught by his spirit, and they that receive the Spirit they know the things of God in it; and here is the spiritual mind in which

is life and peace, and he that hath a spiritual mind is a spiritual man, and that man is fit to judge of spiritual things, because he sees them in the spirit, and knows them in the spirit, and therefore able to give sound judgment which the natural man cannot do, for the natural man runs into error by believing in false objects, which darkness presenteth to his view, and as he receives it into his belief: so he holds it in his judgement and opinion as if it was the truth, for error is a mistaking of things as to the truth that is in them, and that was the *Sadduces* condition concerning the Resurrection, and Christ said unto them, *ye do err not knowing the Scriptures, nor the power of God, for if they had known the Scriptures and the Power of God, they would have understood the truth of the Resurrection, and not erred in their judgement and opinion,* for it was their judgement that there was no Resurrection, and that was their Error or mistake, and Christ opened the truth unto them, saying, God is not the God of the dead but of the living, so truth is not to be concluded as to what men hold in their judgement and opinion, seeing Christ reproved it as an error in the *Sadduces*, but that which is revealed in the light and spirit of God, may be safely concluded to be the truth, in which is no error, for he that is the light and truth, did see the *Sadduces* error in what they held in their judgement, and opinion concerning the Resurrection, and what safety can there be for people to give up their belief to the judgement and opinion of natural men as to spiritual things, there can be no more safety in so doing, then for one blind man to be led or guided by another that is blind as himself, therefore I shall speak in plainness to the Rulers and People of *England* for their information in the things of God, if happily the light may shine out of darkness, in such where it shines in darkness, and by darkness not comprehended that if it seem good to the Lord, the day may break in them and the Sun of righteousness may arise with healing under his Wings.

Friends, unto all that are striving against the blessed appearance of Christ Jesus the Lord of Life and Prince of Peace, this matter is offered in love to your Souls and to the whole nation, and though I well know that judgement lingreth not where wickedness aboundeth, so I also know that God would not the death of a sinner but rather he would turn from his wickedness and live, and this I deliver as a testimony from God and in this matter I shall not appear like *Tertullus* the flourishing Orator, but like *Paul* the plain and true Apostle, for in such weighty concerns the Fear of the Lord is to be minded, and his counsel and wisdom to be obeyed and followed, and in that I shall speak to the witness of God in all your consciences.

1. The Almighty and Everlasting God created all things good, and man in that state was blessed and happy in the paradise of God, and there his Soul enjoyed the benefit and comfort in the life and power by which it was nourished,

2. The good and blessed state in which man was created he lost by disobedience, and so was driven out of paradise to his Souls sorrow and heaviness, and that is the state of all people in the first *Adams* transgression.

3. The Almighty and Everlasting God promised a seed to break the Serpents head that tempted man forth of his good and blessed state in which he was created, that man might be again restored into his first being of life.

4. The seed promised was Christ the power of God, and the wisdom of God, who by the arm of his power is able to destroy the Devil and his Work and to bring Man again unto God and the good.

5. The holy men of God in all ages did bear witness of the power of the seed in working deliverance from the power of the Serpent, by which they came to witness Gods promise fulfilled, and to live in the joy of his Salvation.

6. There is no nation, people or Language unto whom the seed doth not give light, for the seed is Christ, and Christ lighteth every one that comes into the World, and his Light is a Witness in every ones conscience unto that which is good, and against that which is evil.

7. Man believing and obeying the testimony of the Light of Christ in his conscience, it worketh in power for his deliverance out of darkness where his Soul is in bondage, sorrow and heaviness, and restores into the good again where the Soul comes into peace, joy, and happiness, and so Christ is the restorer of paths to dwell in.

Now as you profess your selves to be believers in Christ, and so to be Christians, it is necessary that you consider how far you can witness the promise of God fulfilled in you, by the power of Christ, and that you may fully examine your own conditions these following questions may be useful to you.

1. Do you believe in the Light with which Christ lighteth you.
2. Do you obey the Testimony of Light in your own Consciences.
3. Do you witness your sin done away, and the serpents head broken.
4. Do you witness deliverance out of darkness and the house of bondage.
5. Do you witness liberty in the power of an endless life.
6. Do you witness the righteousness of Christ to be made your righteousness.
7. Do you witness unity and peace in the righteousness of Christ.
8. Do you witness the goodness of God to satisfy your Souls.
9. Do you follow peace with all men and holiness.
10. Do you feel the peace of God rule in your hearts.
11. Do you love your enemies and do good to those that hate you.
12. Do you serve God in Fear and Rejoyce before him with reverence.

Examine your selves and your condition by these few questions, for these good and holy things are witnessed by such as are regenerated and born again, and except you be regenerated and born again, you cannot enter into the Kingdom of God, and can your Souls be satisfied out of Gods Kingdom, and is it not the greatest concernment to know an entrance into the Kingdom of God, where the Soul comes to be satisfied in rest and peace, and comfort and happiness, and so there is a coming out of the first *Adams* transgression as the light and power of the second *Adam* is obeyed in manifestation and operation, for the operation of the light and Power of Christ Jesus the second *Adam* makes a new creature, and they that receive Christ in his light and power to come into Union with him they are new creatures, and new creatures are Christians in Nature and Life, and the Spirit beareth witness with their spirits that they are the sons of God; and in such all old things are done away, and all things are

are become new, & so they are in the New Covenant with a new heart, & a new spirit which God gives them, and puts into them, and these are the people who now worship God in the spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh, and so they answer the life and practice of new creatures, and Christians in times past, and this keeps the harmony and doth not break it, for the same Righteousness, Unity, and Peace, runs as a natural stream in the same light, spirit, life, and power that is in Christ Jesus, and if you come to love this, and live in this, and walk in this, your souls will come into Righteousness, Unity and peace, and so into a comfortable and happy being; but if you gain-say, resist and withstand the light of Christ when it testifieth in your consciences, and love darkness rather than light, your Souls are in sorrow & heaviness, whatsoever you may profess of Christianity in your judgment and opinion, for there can be no sound judgement or opinion, but in the Light and power of Christ Jesus, and they that resist the Light they err in what they hold as to their Judgement and opinion in spiritual things; for the ground of Error is ignorance, and the ground of ignorance is darkness, and then such as love darkness rather than light must needs live in Error and not in the truth whatever they profess, and Righteousness, unity and peace will never spring out of darkness and error, for where ignorance maintains an error it usually maintains it by violence and force against such as hold the contrary, and that will never do the thing that is right, and so cannot be Righteous or bring forth Righteousness, nor never will bring into unity and peace; but provokes unto Wrath, Envy, and Strife, and so it is plain that error in Judgement and opinion touching the way and worship of God is the very ground of persecution, for as darkness vaileth the understanding from the true knowledge of Spiritual things, so it causeth ignorance and error in Judgement and opinion, and then worketh violently against all dissenters or opposers of that which it formeth and setteth up to be observed as the way and worship of God, and this breaks the harmony that stands in Righteousness, Unity, and Peace, and can never bring comfort and happiness to any Soul, and is it the way and manner of Christians to practice the way of the heathens by whom they were first persecuted, and many destroyed, for did not the heathen Emperors cause the Christians to be persecuted and destroyed for above 3 hundred years after Christ? and doth it become Christians to walk in the heathens way of outrage & cruelty one against another, or should they not love one another as Christ commandeth, and live in Righteousness, Unity and Peace together, and so judge the Heathens cruelty and not justify them in it?

O that the Rulers of *England* would stand still and consider the beginning and end of persecution in matters of Faith and Religion, for if the beginning of persecution be well pleasing unto God, then *Cains* slaying his brother is no sin; but that *Cains* action did not please God is plain from the displeasure of God against him, and the judgment of God that came upon him; therefore *Cain* slaying his Brother is a sin that did not go unpunished, and so neither the beginning or ending of persecution can in any wise be profitable to those that are exercised in it, and the Innocent *Quakers* could not have believed that the King and great Counsel of Parliament would have put such an opportunity into the hands of violent persons to ruine their estates for worshipping the living God, for it is the living God that those people do worship, and they worship him in the spirit and in the truth which is peaceable, whatsoever you do reckon their meetings to be in your natural eye, and seeing that such a violent use is made
of

of the late Act as tendeth to the utter ruine of honest peaceable Subjects, it can no way be dishonourable to your dignity to repeal it & make it void, which if you do not your agreement in the execution will fall in the consequence, and that will fall hard upon your selves when the Lord makes inquisition after such as spoils his people, but if you do repeal it and make it void as seeing how destructive it is to the Nation in the using and execution of it, then you will manifest some tenderness of heart in your great assembly, & also demonstrate that it was not by you enacted with that intention as it hapneth in the execution, and this would be great satisfaction unto the Nation, for what conclusion can you make to your selves by suffering such proceedings, or do you conclude that it may be a benefit unto such as comes under the punishment by working their Reformation, if there be neither benefit to your selves nor those you punish as offenders it cannot be beneficial unto any others, for that by which any hath benefit must come as a clear thing, or otherwise it is no benefit at all, for if a man must answer as much or more inconsideration of what he receives, he hath no benefit but rather looseth by what he receives, and if such amongst whom fines are to be divided must answer the receipt unto God with a greater consideration, they will be loosers by what they receive, for what doth it profit a man to gain the whole World and loose his own Soul, or what shall a man give in exchange for his Soul. So if a man loose his own Soul in consideration of what he receives in such a manner for his benefit: his loss is far greater than his gain, and therefore no benefit at all unto him, and that no benefit can come to the sufferer by working reformation is very clear, for violence was never known to work a true reformation in any, and seeing no benefit will arise to any party according to what may be expected, then it is altogether an unprofitable thing which unto Christians should be detestable, and however you may be encouraged by Prelates and Clergy in such a work upon a Christian account, yet you will not find it to your Souls benefit and comfort, and they that encourage you in any thing that will not bring comfort to your Souls, you have good cause to let there counsel fall at your feet, and not to make it a head to rule over you; for indeed most men of that sort have sought for worldly preeminence, honour and profit, for many Ages past; and the more you adhere to their Council, the more will they seek their own Interest by you, and get dominion over you, for how doth the Pope exalt himself over Emperors and Kings, who by the Emperor was first enstalled in his pontifical dignity, and so experience may teach you that it is not altogether your safety to set up Prelates and Clergy above you, or to follow their advice and counsel in things that properly concerns your own authority, but rather mind your own power in all civil concerns, and there is nothing further wherein either they or you are to concern your selves by the power of any outward law, and as you mind the Light of Christ Jesus it will direct you to act in your proper places whereby your Souls may have peace and comfort, and that counsel you are to receive by which you may come to allow to all tender consciences the just priviledge of liberty in things pertaining to their consciences, and that will settle righteousness, unity and peace in every conscience that is well disposed towards God, and so the soul will come to live in comfort as in day of prosperity and there you will know the things that belongs to your peace.

Now in things of such weighty concernment there ought to be great regard to the well being of a Nation, for there is your proper place to stand and rule, not to meddle with spiritual things, but look after the well being of the nation, and

and to suppress vice and vanity that occasioneth mischief and injury, here stand in your places and exercise your power to the punishment of evil doers there your authority is to shew it self and not in punishing tender peaceable people for their conscience towards God, for persecution, will never bring Righteousness, Unity, and Peace to a Nation, but always disturbs & disquiets the most settled condition, so thus the consequence of persecution, is for the most part strife and sedition; and yet under the colour of suppressing seditious meetings, persecution is carried on as the best means to do it, & so that which is evil in it self, would make a good thing to appear evil that it might appear against it as evil to make it self appear as if it was good, for this is to be observed that persecution never appeared against any thing as if it was good, but as if it was evil, and so hath always had a cloak to cover it in its greatest fury, for such as are persecuted do always suffer as such that in the account of that spirit which persecuteth deserve the thing that is done, for it is the general cry at this day by those that acts persecution or joyn with it, you deserve to suffer that will not obey the Kings Laws, and so would appear as if they were doing a good work with their violent hands, and will concern the King and his Laws in that they do, but such never yet looked thorow the *Spiritual Prospective Glass* to see things as they are, and therefore they follow evil as if it was good, and would suppress the good as if it was evil, and so are evil doers, and who will conclude that an evil doer obeys the Kings Laws, and if it be those that do well that are such, then the Innocent *Quakers* do not deserve that punishment as some inflicteth upon them under colour of disobeying the Kings Laws, and what work doth this make in the Nation, doth it not make the nation like broken shattered bones when so many honest people and peaceable subjects have their Estates torn from them by violent hands, and many of considerable Estates have little left, and no encouragement to begin again, and many families lies distressed for want of that which should have been their outward Relief, can ever such things bring the Nation into righteousness, unity, and peace, or doth it not wast it like a Consumption upon the Natural body? and what pleasure or delight can you have in such a work who joyn hands to perform it? are you not smitten in your Consciences for your doings, & is not that the hand of the Lord that smites you, and so you cause the hand of the Lord to turn against you, and except you repent it will be terrible to you, for you are not like to prosper that persecutes the innocent, and where is there a president in any nation of such actions: doth any Nation ruine the Estates one of another in such a manner, surely you are not come nigh to righteousness, unity and peace, whose hands are busied in this destructive work, and therefore a *Spiritual Prospective glass* is set to every mans eye, that you may look thorow it and see the nature of truth, and the righteousness, unity, and peace contained in it, that ye may come to love the truth and live in it to the comfort of your Souls that so righteousness, unity, and peace, may run through the Nation to the satisfaction of those that dwell therein, and that it may be so I shall state a few particulars to be observed.

1. Mind the Light of Christ Jesus to be guided by it, and do unto all men as you would be done by.

2. Be tender towards all that fear God and work righteousness for their encouragement.

3. Ordain no Laws that may be of a compelling or restraining power, in things pertaining to God and the Conscience, and repeal such as be in force for any such end or purpose.

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4. Allow

4. Allow the Supreamacy and Authority of Church Government unto Christ Jesus the Head.

5. Ordain such Laws as may reform the vain lives of such as fear not God, and to right such as suffer wrong, and to preserve outward Government in peace.

Here is your bounds set, beyond which you are not to go, for God doth not allow you to go beyond civil concernments, and if you meddle with any thing further you go too far, so stop where the Lord bounds you, and act where he allows you; do not encroach upon his Prerogative and right, do not meddle with the conscience which belongeth onely to his power; let that alone as a thing too weighty for you, for you know no more of it then what your own Judgement and opinion may perswade you, and so may err in your doings; and if you err in your doing, you cannot do the thing that is right, and therefore better let all alone that is out of your reach, then reach too far and hurt both your selves and others.

Now if you mind the light of Christ to be guided by it, you will plainly see that what is here briefly stated, doth much conduce to the settlement of the Nation in Righteousness, unity and peace; for why should Religion be an occasion of trouble and disquietness to a Nation? may not people enjoy their own Faith and live in quietness with their neighbors, and love their neighbors, and so the nation may live in righteousness, unity and peace together as men, though they do not all observe the same things in practice and worship towards God: and would not this heal the broken shattered bones of the nation, and make it a lovely nation in the eyes of all people? and hath not *England* been counted a lovely nation upon the account of Christian profession, and now to deform it self with such a black Image of persecution will make the praise of it fall with great dishonor? for what nation doth make a larger profession of Christianity than *England*: is it not looked upon by many to be seated in a Christian profession after the best reformation, and will it now deform its beauty by putting on a countenance of persecution? for the best reformation, and persecution hath not the same countenance and beauty: and hath not the Lord shewed kindness unto *England* above many other nations, hath he not sent of late years many tender visitations and warnings by many of his faithful servants, doth not his light shine in *England* to expel and drive away those mists and fogs, that have over spread the nation, and under which the people have been scattered as sheep having no shepherds and was there not a time when Christ began to upbraid some Cities wherein most of his mighty works were done because they repented not? and did he not say concerning *Chorazin and Bethsaida*, *if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long agoe in Sack-Cloath and Ashes: but I say unto you it shall be more tollerable for Tyre and Sidon in the day of Judgement than for you, Mat. II.* (mark) *more tollerable for Tyre and Sidon, in the day of Judgement, than for Chorazin and Bethsaida, because his mighty works which were manifest there, did not cause them to repent.* And have not mighty works been done in late years in *England* by the power of Christ, which if such mighty works had been done in some other nations they might have repented long ago in Sack-Cloath and Ashes, and some in *England* that have believed in the mighty works which Christ hath wrought by his spirit and power, and have repented, and are turned to the Lord, and his mercies, peace, and blessing is with them, surely all people of all sorts had need to be serious inconsidering this weighty matter; for if you

you persecute the innocent who are turned unto the Lord, you will do despite unto him, when you should requite his kindness shewed unto you by walking worthy of it; and do you not often request of the Lord to spare his people, and bless his Inheritance, and do you spoil his people and curse his Inheritance; or do you take your selves to be only his people & Inheritance, that you would have him spare and bless, and those that differ from you to be spoiled by your hands, and cursed by excommunication, as not being his people and inheritance? you must either so conclude or otherwise you your selves are contrary to that which you desire the Lord would do; and if you spoil those whom the Lord spareth, and curse those whom the Lord bleisseth, do you not commit a great offence against him, yea an offence of a far higher degree against God, then meeting peaceably together to worship him can be an offence against you to the witness of God in you all I speak, to that which is true and just and righteous from which truth and justice and righteousness proceed, that truly justly and righteously tries and judges all offences, and unto that the Innocent Quakers appeals which will clear their innocency from any offences in meeting together to worship and serve the Lord; for in times past, some said, *it is vain to serve God, and what profit is it that we have kept his ordinance* (or according to the Hebrew, observation) *or that we have walked mournfully before the Lord of Hosts, and then they called the proud happy, and they that wrought wickedness were set up; and they that tempted God were delivered; (mark) then they that feared the Lord spake often one to another, and the Lord hearkened and heard it and a book of remembrance was written for them that feared the Lord, and that thought upon his name, and they shall be mine saith the Lord of Hosts in that day when I make up my Jewels* (or according to the Greek, special treasures) *and I will spare them as a man spareth his own son that serveth him, Malach. 3. (mark) here is the Lords people plainly described, and they are not those that said, it is vain to serve God, and disesteemed his Ordinance or Observation, and called the proud happy, and wrought wickedness, and tempted God, he did not own these to be his people that he would spare, but those that feared the Lord, and spake often one to another, and thought upon his name, they shall be mine saith the Lord and I will spare them: [mark.] the Lord owns his people that he will spare those that fear him, and keeps his Ordinance, or Observation, and thinks upon his Name; they are now his people that he spareth though men spoil them, his Jewels, or special treasures that he maketh up, who are born of the seed that he bleisseth for ever, and these are Gods chosen Inheritance; that are under his blessing, and he bleisseth those that bleisseth them, and curseth those that curseth them, for this was his promise to his seed, saying, *I will bless them that bless thee, and curse them that curse thee, and in thee shall all Nations of the earth be blessed*: and here you may see through the *Spiritual Prospective glass*, who are the Lords people and inheritance which he spareth & bleisseth; and if you spoil his people whom he spareth do you not highly offend him, and if you curse by excommunication his inheritance whom he bleisseth, do you not highly provoke him? therefore take heed what ye do in making the Lords people and inheritance to be offenders by your Law, and so proceed against them as Offenders to Spoil them and Curse them; it concerns you to be serious and not to sport with such things, but mind what you desire of the Lord in your own words, and perform it on your own parts, and do not spoil his People and curse his inheritance any more: for they are spared and blessed of God, and he will not hold such guiltless as spoileth and curseth those whom he spareth and bleisseth*

feth

seth, for do ye not absolutely fight against God when ye entreat them evil, and are not such enemies unto God that fight against him, and did ever any fight against God and prosper? surely you generally forget *Gamaliels* counsel, and it would do well if some amongst you would offer it in your great assembly to put you in mind of it, for it may be hoped that all are not like minded in wilful purposes to injure the innocent, and it was a noble spirit in *Gamaliel* that moved him to stand up in the Council when they were purposing to slay the Apostles, and there to give his advice to stop the fury of the purposers, and to him they agreed, and so it was seasonable advice which prevented the execution of such a cruel design, and will Christians condemn *Gamaliel* for being a friend to the Apostles, when the *Jews* agreed to him, and by their agreement did manifest that they were not so wilful in their purpose, but that a sound and weighty judgment might prevail with them to alter their purpose, and so by experience, it is found better for Rulers to let things alone that concerns Faith and Religion, for if any thing be of man, it will come to naught of it self without laws to suppress it & if it be of God, there is no law of men can destroy the thing, though the bodies and estates of such as have faith in it, may be exposed to great sufferings for it, and no Good men will disapprove of *Gamaliels* counsel who stood in a good consideration of the matter, and not willing that a wilful purpose should be judge in such a weighty concernment, and will you say the Council did not do well in agreeing to *Gamaliel*? I hope not, and if you conclude they did well, then do you agree to him now in your great assembly. For if they who at that time did not believe in Christ nor the Apostles doctrine were so easily intreated to let the Apostles alone and not to slay them as was purposed by them, then how much more should such as profess a belief in Christ and the Apostles doctrine, be perswaded and intreated to let those alone that now believe in Christ, and live in the Apostles spirit, life, and Doctrine, (this reaches the witness of God in you all, if you will but bow your ear to the counsel of it, *for the wisdom from above is pure, and peaceable, and gentle and easie to be intreated: full of mercy and good fruit, without partiality* (or according to the greek, without wronging) *and without hypocrisie, ja. 3. 17. (mark)* the wisdom from above is of a pure, peaceable, gentle nature that may easily be intreated, and so the mercy and good fruits are in it where none are wronged; and that was the principle that moved in *Gamaliel*, by the appointment of God for so good an end: and it answered the same principle in the *Jews*, which at that time did prevail with them to let the Apostles alone as to the thing they purposed against them, and so there was a pure principle of God in them all, that secretly wrought in them to deliver the Apostles, though otherwise they did not believe in it for life and peace. Now let this be your pattern and example which produced such a good effect, Act by this, and walk by this, that you may follow the principle of God in you, as your rule to guide you, that your purposes may not stand in wilful resolutions as not to be easily intreated; for if it be so with you, there is cause for you to question whether the wisdom from above direct you in your undertakings, and if by that you be not directed, you may soon erre in what yee doe, nay, you may possibly erre in all you doe, for the wisdom of God is the sure foundation for all laws to stand upon, and be ministred from, and if Law stand upon any other thing, or be ministred from any other thing, it cannot clearly answer truth & righteousness, either in the fountain or stream, for, where Laws are made and ministred in a wilful resolution and purpose against a thing, the matter is mostly resolvedly prosecuted to accomplish the thing intended

intended, and by such actions and proceedings there is no sufferer can have any benefit of the Law for his own right in cases of manifest wrong, for where resolution is both rule and Law it will carry the stream in its own channell with that force as nothing may stop it: and this only by Law pretended to answer to the resolution and purpose intended.

Well Friends, whatsoever you, or any of you may purpose or intend against us called *Quakers*, of this you may be sure that we do not purpose or intend any harm unto you, but really desire that it may be well every way with you, and in this we can approve our selves to God, and it cannot be disproved by you; for ye very well know how we have behaved our selves amongst you and towards you for many years, and you cannot justly charge us with any alteration as to our peaceable life, and civil deportment; but what we have been in love, and peace, and good will amongst you and towards you, we are still the same; for our principle doth not vary and change in its nature and life, and as we are preserved by it, to live in it, we continue in the same mind, and you have no cause to be jealous of us as seditious persons, or contrivers of Insurrections, or any way such as would do you the least wrong or injury, or any body living; and as we have never offered injury to you, or you received any injury by us, it is certainly below you as men to intreat usevil, and we are very sure that wherein you purpose or intend any harm to us with a resolution to perform it, that such purpose or intention will be much more against your selves if you do not stop the action; and as you profess Christianity, so it will be more honourable to your profession to cease from persecution then to continue it; that so in your day and time the Righteous and Godly Christians may sit under their own vine, and under their own Fig-tree in quietness and peace; for willfull resolutions and purposes never did good unto any: and if you would do good to your selves and the nation, then mind humility and the fear of the Lord; for the fear of the Lord is the beginning of wisdom, and where wisdom orders, there all things goes well; but where wisdom is wanting, there all things goes wrong; and therefore it is your greatest concernment to wait for Gods wisdom to order you; for wisdom is better then strength, and if you take counsel at it to be ordered by it, then that which is wrong you will be willing to Right, and that which is Right you will be willing to maintain, and thereby take off all occasions by which the Innocent is vexed and troubled; and that will not only bring peace to your own souls, but also to the whole nation, and so both your own souls and the nation will have comfort and happiness, and there every one will have the benefit of peace as they came to enjoy it, and that is the onely end of this *Spiritual Prospective Glass* being set to your eye, that you may look through it, and see those things that will do your souls, and the nations good; but if you will shut your eye and not behold by what way good may come unto you, and so follow your resolutions and purposes against the righteous, then will the Lord lift up his arm against you; and when it falls it will come heavy upon you, for the Lord hath often signified his mind unto you by his spirit to have done you good; you have had many tender visitations from the Lords Servants in whom his spirit dwelleth, and you have been faithfully warned wherein your danger hath been concerned, and it is desired that you might regard the Lord and not slight his kindness; for though he be gracious and long suffering, yet he doth not set his judgment aside where his kindness is rejected; and if you strive against him and his power, and do not know it, he may in his mercy remit your offence upon your repentance when

you do know it, but if ye know that it is the Lord and his power which ye strive against, and that you will maintain your strife against him, then will he come upon you in his own time, and none shall be able to deliver you out of his hand, and that you may not be ignorant that it is the Lord and his power that ye are striving against, wherein you set your selves against his people called *Quakers*, it is hereby signified unto you that it is only the Lord ye strive against in what ye do unto them, for it is only the Lord that hath called them and separated them from the ways of men, and appointed them to meet together in his fear to serve and worship him in his spirit, and they fear his greatness and think upon his name, and so keeps his ordinance or observation, and what ye do unto them for their obedience and faithfulness unto God, he takes it as done unto himself, and wherein you strive against them, you strive against him, and this will leave you without excuse in the day when God shall judge the secrets of men by Jesus Christ, and the Lord will have a seed to serve him and worship him, in his own way when ye have spent your strength to withstand his purpose, and if you will not take notice of *Gamaliels* Counsel to observe it, yet do not forget how God plagued *Pharaoh* and overthrew him for his hard heartedness, and that may bring you into a holy dread of the living God, and into a humble submission to his light and power in all concerns and so in time be considerate in these weighty things as men of grave and solid deportments, for here is the truth plainly set before you with great regard and tenderness both to your own Souls, and to the nation.

W. S.

AN
EPISTLE
TO THE
Flock of CHRIST.

*Being a Heavenly portion distributed from the
Love of God.*

DEAR Friends, and Brethren, Beloved in the Lord who have obtained Grace, Mercy and Peace in God the Father through the Lord Jesus Christ, unto whom God hath appeared in Light and life, where ye have seen the excellent Glory of Immortality, and the riches and treasures of that Kingdom which is not of this World, and having seen that glorious sight or spectacle by the appearance of the heavenly seed in your

your inward parts, so you have seen both what the truth is, and from whom it comes, and you know that it is the God of all truth who hath manifest truth unto you & you having loved truth in the manifestation, so you are in measure acquainted with its vertue and operation, and this hath drawn you with a cord of love out of your dead works to serve the living God in holiness of life, and you being joyned to the truth with constant and stedfast minds, your love and obedience is more enlivened and quickned to the leadings and working of it, so that you are followers of the truth in love to your own satisfaction and comfort, and this was the gift of God which unto you was given in the beginning to lead you out of *Egyptis* darkness & bondage and by which the word of salvation was first preached unto you for your Restauration and recovery out of that thralldom, and as your love and obedience hath stood in Faithfulness to the Word of Salvation that was first preached unto you, so you know the blessed effects of it unto your deliverance out of *Egyptis* darkness and bondage, and also knows that glorious liberty and freedom which in the truth you have obtained by the mercy of God, & so you know how the appearance of the heavenly seed hath withered the Earthly Weeds, and how the light hath driven away darkness, and truth deceit, and life death, and love envy, and meekness wrath, and patience fretfulness, and temperance inordinancy, and faith unbelief, and peace trouble, and joy sorrow, and as truth hath thus changed you by the operation of its power in bringing with it all these heavenly vertues and graces into your Souls, so it hath made you new creatures by the regeneration in overcoming that spirit and nature in which ye were prone to evil, and where darkness had dominion over you to oppress you with heavy burthens, and by this ye are come to know that the Almighty hath shewed you kindness and tender mercies by manifesting himself unto you in a needful time, and stretching forth his arm to help you when distress and trouble was upon you in your captivity, for then did you travail in pain and groan in sorrow as wanting deliverance, and the Lord did pitty you in your mournfull state, and sent a visitation to you in an acceptable time, and a deliverer came in power that hath broken the bands of death, and raized you from under the region and shadow of it. and so you have seen the Lord in his appearance and goings, and are acquainted with his power both in killing and making a live, and also in pulling down and raising up, and how he hath shewed kindness to you for your everlasting good, so that ye are become as Plants of his Right hand, and Babes of his own Family, and Lambs of his own Flock, and now knows your portion in the heavenly Seed and Life which is immortal, and have taken up your rest in that land which strangers doth not possess, where ye know the Inheritance sealed unto assurance, and so cannot look to any other thing to be your comfort, peace, or satisfaction but the heavenly inheritance in Christ Jesus, and that hath drawn you from things below and fixed your eye upon things above, and that which comes from above is your portion and consolation, and every one hath a part according to the kindness of him that despoiseth and this heavenly portion is distributed amongst all the heavenly plants Babes & Lambs whose sanctification is in the will of God, the bread from heaven is broken unto you to feed upon, and water of life stoweth unto you for your refreshment, the heavenly seed is an open Fountain from which Eternal life is freely ministred unto you that have renounced evil for you are all good things prepared, therefore my dear Friends and Brethren be not careful for a portion or Inheritance in fading things, for as you are dead to all fading things so life and immortality

will

will take you up into heavenly Mansions, and into a heavenly portion and inheritance, and there you will know that all things are hid with Christ in God for you, and that will ease you of the burdensome care that may come upon you by looking at Temporal Possessions, and you will feel the Heavenly Power, and Life, in Dominion over that which would draw you into Temporal things to weaken your Faith with doubtful Fears, and there your Immortal Souls will be at liberty and freedom in the Immortal life; and you will have true rejoycing in your heavenly portion as being the only good, for God is the only good, from whose heavenly love a heavenly portion is distributed amongst you; and as God is the only good, even so is his gift that proceedeth from him; and his gift being the only good, it is eternal life; and they that receive the heavenly portion, receives eternal life, and lives by their portion; and all that lives by their portion, they praise the good, which is God.

Oh this is the excellent treasure and portion which is immortal and never dies, happy for ever are you that have a part in it, and keeps it to the end, your tree is planted by the Rivers of Waters and bringeth forth Fruit in due season, your leaf doth not fall in Winter, nor wither in Summer; but you always flourish and are fair in fruitfulness, for the heavenly power is over you to preserve and keep you at all seasons, and so you are the branches that the living Vine sendeth forth to bear Fruit to Gods glory: and this being the work of the Lord by the operation of his hand, it is in his hand preserved from being blasted; and though Winter storms may be violent, and Summer may yeild a scorching heat, yet the hand of the Lord preserves you from the extreame of both, and your Fruit doth not decay, because it is of that seed which henceforth and for ever God hath blessed.

Oh glorious God, full of good, thy name is wonderful, and thy elect remembers thee.

Oh holy life, full of light, thy appearance draws unto thee, and thy off-spring loves thee.

Oh living power, full of operation, thy work sanctifieth, and thy workmanship depends upon thee.

Oh infinite spirit, full of vertue, thy Fountain ministreth, and thy Family praises thee.

Oh blessed truth, full of grace, thy word instructeth, and thy Followers exalt thee.

Oh heavenly wisdom, full of divinity, thy counsel ordereth, and thy children honours thee.

Oh Eternal Majesty, thou art all in thy own fulness, thou distributeth and never wanteth, none can add unto thee, none can take from thee, none can compel thee, none can limit thee, thou art from everlasting, and none is like thee, the seed of *Abraham* lives by Faith in thee, and the Fruit of his loins are heirs of thy Kingdom, and in blessing thou blesteth them according to thy promise, and unto thee they gave endless glory.

Oh all ye Lambs of life, praise ye the Lord; he that is one only true, and wise in himself, the maker of all things, who of himself can do all things, praise ye his power with the powers of your Inner man which by Regeneration is renewed: and in praising be humble before him, that your melody may be well pleasing to him; for he is God of Gods, and Lord of Lords, the High and Mighty One that distributes your portion; and as ye sit in the heavenly places in Christ Jesus, he will fill you with his goodness, and so praise his
name

name in the land of the living, and bleſs the one and only God who bleſſeth you.

So all dear and beloved friends every where, all wait for the diſtribution of your heavenly portion which the heavenly God giveth with his own hand, that ye may be always ready to receive it in his own time and having received it from his hand be choiſe of it, and not prodigal with it, for it is an excellent treaſure, and not to be lavished, and you that are choiſe of it, as you receive it in the diſtribution from the love of God, it will be a pretious portion unto you, and you will feel it renewed and increaſed as you are choiſe in the uſing of it, and ſo your portion will not decay by Prodigal ſpending, but will be always ready to relieve you when you ſtand in need, and there you will gather ſtrength in the Lord and in the power of his might to ſtand in this ſtrong tempeſt which is broken forth to overwhelm the tender deſires and breathings which God hath begotten after himſelf, and if it were poſſible to beat down the pure appearance of truth and righteouſneſs, and to lay waſte the true way and worſhip of the living God, and as the violence of this furious tempeſt bloweth upon you to cauſe your hearts to fail from following the Lord in the Leadings of his light, and ſo to bring you back again into *Egypt* and the houſe of bondage, ſo you had need be watchfull to the power of the Almighty which is able to preſerve you, and to be ſtrengthened with might by his ſpirit in the Inner Man, that in the Leadings of the light you may all continue following the Lord in his own way, and not be turned aſide to either hand, or driven back again into the old nature, for if any turn aſide as if they would ſtand and ſee the end, and then think to turn in again when a calm may come, they may be ſo taken captive as never to ſee a return, and if any go back again into the old nature for ſafety and ſecurity, there captivity will be great and heavy, for theſe are the things deſigned by the violence and fierceneſs of the tempeſt, and if it could turn aſide or drive back again by its fury, then the nature of it would be at liberty to triumph in the works of Iniquity, therefore all dear friends, be watchful to the light and power of the Lord God, that in him ye may be ſtrong to ſtand againſt the tempeſt in its fierceneſs and fury, and ſet the Lord alwaies before you that he may lead you and keep you in the way everlaſting, for it is in vain for any to fly to the Mountains or Hills for help and ſalvation, becauſe the tempeſt, will purſue thither and find out the moſt ſecret place, but the name of the Lord is a ſtrong Tower, the Righteous fly thither and are ſafe, and ſo it may be ſaid to the Righteous it ſhall go well with them, becauſe they fly to the name of the Lord for Refuge and Safety, and ſo are neither turned aſide nor driven back again, but in the name of the Lord are preſerved, and are quiet from Fear of evil, and ſo it is well with the Righteous whoſe dwelling place is in the name of the Lord, and bleſſed are the Righteous that keeps their habitation and are not moved, the Lord is your ſtrength and portion, and Crown of Rejoycing.

Oh you are amiable in your dwellings who in the light have taken up your reſt, your Garment is an Ornament of excellent beauty, & your bed a ſweet & pleaſant favour, and in your faithful testimony the Lord hath pleaſure, and becauſe you only ſeek the honour of his name he will honour you, and though the dark places of the earth be full of cruelty againſt the innocency of your life, yet the power of the Almighty will be a ſure defence over the glorious truth, therefore gird up the loyns of your minds and hope to the end, for God is with you.

And dear Friends, I cannot but exhort you in Brotherly kindness to be stedfast in the Faith, content in patience, and quiet in meekness, and abounding in love, that no part of the garment spotted of the flesh may appear upon you, but the pure Heavenly Wisdom and Righteousness of Christ Jesus may fill you and cloath you, then Wisdom will instruct you in all things wherein truth is concerned, and so in wisdom to be ordered in the truth and one towards another; and let nothing but the love of truth and one another appear amongst you, and that will go over and wear out whatsoever is contrary; for if you have an eye one upon another to give Judgement in things wherein your eye may not be satisfied, it will run you into divers apprehensions, and secretly work into divisions, for the enemy is busie to advance his work if he be not resisted, there are many things to be well weighed and considered wherein truth is concerned; and such as are strong to bear with the weak and help them, that none may be turned out of the way that in wisdom may be preserved; for if you will consider the present time you may be sensible that you are all concerned to walk wisely both to such as are within & such as are without, & yet not suffer your testimony in any thing to be weakned, and as you wait for Gods wisdom it will in all things direct you as best becomes the Gospel of Christ Jesus, and then peace & unity will be preserved amongst you, and ye will all be found in the true service of love to Gods glory.

So in all things my dear Friends be mindful to take counsel of the Lord God that his Wisdom may direct you in all your ways words and works, and there you will all have mutual satisfaction in the unity of one spirit, to your everlasting peace, joy and comfort, and the blessings of the Lord God will cover you and rest upon you,

And let not your ear be open to intelligence abroad, neither speak much amongst your selves of what is done unto you or others, but all dwell in the heavenly mansions of light and life, and hearken to the intelligence of wisdoms voice, and that will preserve you in the feeling of your heavenly portion.

And be not dismayed at Tribulations, but follow the light into the Kingdom, and there you will find a sure reward for all your sufferings and afflictions.

Dear Friends and Brethren, my dear love salutes you, and unto the Lord God I commend you, and in the Lambs patience I rest with you.

*The 24th day of the
8th month, 1670,*

*Your Friend and Brother in the tender
compassion of Christ Jesus,*

W. S.

THE

TO THE
K I N G
 AND BOTH
Houses of Parliament.

Friends,

WE have much cleerness to present our suffering condition unto you, as to our own concernments, though we are sensible that many of our dear Friends and Brethren are deeply exercised in the same Tryal with us, which unto you have been presented in a general manner, but as our sufferings are carried on by such persons as do not seem to be sensible either of Law, Equity, or mercy, so we cannot but lay before you the sad effects which are produced by their means and yet likely to be continued if not by you prevented, for we do not perceive that they who first put their hands to work against us (since by your act they were encouraged) do intend to spare us whilst we have any thing they can take from us, and many of us they have already left in a very low Estate as to outward things, for they have taken both our Corn, Cattle, and Household goods, so that we are as a people which seemingly are appointed to a day of outward distress in a high degree, and whereas we have been capable of doing good unto others, and have relieved many in their outward wants, and paid our Taxes to the King, and our Rents unto whom they were due, and maintained considerable Families in a comfortable manner, we are now made altogether incapable of doing such things through the violence of some men against us that pretend your Act for what they do, and that you who are the outward authority of a Nation, should have your authority concerned in the desolation of so many honest Families (& especially the name and authority of the King) we may have some cause to hope that the serious consideration of your own concernment may stop all future proceedings in such a manner, and to cause all persons who do imploy themselves to ruine us to cease from their violence, for our hearts are grieved within us to see how men act daily against us to their own hurt, besides the sorrow that attends us to see our Children & Families deprived of that comfortable livelihood which they and we have been partakers of through the mercy of God, and we do not know that we have ever given just occasion why it should be so done unto us, and having clear Consciences in the sight of God for having any intention against you to do you harm, we must needs say that we are afflicted in our Innocency, and it is a very great comfort to us as from the Lord that we are Innocent from any just charge of evil, and as the Lord God hath made us Innocent and in that life preserves us, he doth not condemn us as being guilty of offences against you, and therefore you have no cause at all to punish us as offenders.

Oh King and Parliament, Remember the time of your own adversity, and how a way was made, for you to come into your places of authority, and be ye merciful as God hath shewed mercy unto you, for our condition is sad as to outward things, and though we shall not now trouble you with particulars; believing you may have seen something of our suffering shared with other of our dear Friends, yet know that we have since that time suffered much and the same thing is still continued in a high degree; for as the Informers cleareth one place, they go to another where they have any hopes to compass their own gain, and there is one Justice that appeareth ready to answer their minds in what they would have done, so that it is absolute necessity that causeth us thus to complain unto you, for we may hope that all are not like minded to bring outward ruine upon us and our Families, and we may also hope to meet with some tenderness and pity from such a great Assembly wherein the body of the Nation is so much concerned, and we know if you incline your Ear to that of God in you, our cause will be pleaded beyond what we can lay before you, for that good and just principle takes notice of all your thoughts, words, and works, and if you do well, it will then be well with you, but if you turn your ear from the instruction of Life, and follow on your own way to afflict the innocent, then will you cause the Holy One to turn against you, and draw down his Hand heavy upon you.

Oh King, Counsel, and Parliament, Consider in the Fear of God the End for which you have power in outward government, and make use of your power for the benefit of all that are under your power, and give glory to Christ Jesus, who is King and Lord in government everlasting, that so by your means the whole nation may be settled in love, peace and quietness, to every ones happiness.

So having briefly and plainly demonstrated the truth of our conditions unto you (from too true experience) we shall commit all things wherein we are concerned unto the true and living God; and in the Joy of his presence we rest, and can truly say that we are your Friends for your everlasting good.

This was written by W. S. on the behalf of the People of God called Quakers in the County of Nottingham, the 15 of the 11 Month, 1670. and subscribed by severall of the Sufferers and delivered to the KING and Parliament.

A N
E P I S T L E
To all the
C A L L E D
A N D
Chosen of God.

By William Smith.

Dear Friends,

IN the deep Sense of that living Voice, which hath called you out of Darkness, to the Light of Life; there is something upon me to communicate unto you, for the furtherance of your Faith and mutual Joy, and for the Settling and Establishing your Hearts and Minds in the power of the Gospel of Christ, which hath been, and still is preached unto you for Life and Salvation; that as the Lord hath called you by his Heavenly Voice, so you may all obey from your Hearts that blessed Doctrine, which by his Holy Spirit hath been plentifully held forth amongst you, unto Conversion, Edification and Comfort; that through your Obedience you may witness the Lord to make choice of you, as a peculiar People, to shew forth his Praise, and so make your Calling and Election sure, For though many may be called, yet if they do not obey from the Heart that Spirit by which they are called, they may not be chosen; and so a Profession of Truth may be held out of the Life and Power of it; and you cannot but know what all Professions are, out of the Life and Power of Truth, For when you were seeking after God in bare Professions, you could not find true Satisfaction to your Souls; but were cumbered about many things, and wanted One Thing that was only needful; and now the Lord in his Mercy hath enlightened you with his true Light, in which you see the many things

things, and their emptiness, and are come to know One Thing, which is the Fulness, and in which ye have all Life, Power and Blessings; and so far as ye are come to witness the Substance, ye have the true savour of good Things in one Thing, where all is contained; and it is the Love of God unto you, that hath disposed your Hearts towards himself, and as a Cord hath drawn you out of things below, which are changeable, to a feeling of that which is Immortal, and never changeth; and as the Love of God is the ground of your change from things below into things that are above, so it is a safe and sure Foundation for you to stand upon; for in itself it doth not admit of any Alteration, but is alwayes firm and sure in its own Nature and Life; and as ye are fastened to it, and stand upon it, you will find it to be a Rock of Strength unto your Feet: And what can be more desirable to you, than the Thing that ye have found, the Thing which in itself is of an Immortal Nature, and yieldeth Immortal Riches? can you fix your Eye upon any thing among the many things, or upon all the many things, to desire after any one or all of them? Can you part from your Foundation, which is sure and safe, and is a Rock of Strength to your Feet, to joyn or close with any thing, or things, which are of a lower degree in nature and quality? Oh! no, my Friends, your Safety is to stand in that which is safe in itself; yea, to stand in the Light, where the Love of God first reached unto you, and by which ye have felt the greatness of his Power working in you; in that is your safety, as being safe in it self: For you may be tried with an Hour of Temptation, but as you stand in the Light and Power of God, ye will overcome it, & so you will feel the Rock to be Strength to your Feet, that they may not slip, and by the mighty Power of God you will be kept, as ye stand and abide in it, and the Hour of Temptation will pass over; and so you will not fall into Snares to be entangled, but walk in the pleasant Path of Life to your endless Comfort: For what were your dayes when ye were cumbred about many things? Were they not full of Trouble, Grief and Sorrow? Did not the Seed Mourn whilst ye were professing God in that nature, which gloried in Appearance only? And did you not then go as a People bowed down under the Bondage of Corruption? And were not many of you in that time cast down, as a People without Hope? and were you not brought to lay your Hands upon your Loins for very feebleness? And was there not a secret Cry, *That the Lord would appear, and shew you his Salvation; and that he would guide and direct you in the Way where you might find his Presence?* And how wonderfully did God appear for you in that great Streight, as having regard to the *Cry of the Poor and the Sighing of the Needy?* And how did he manifest his Light in you, to give Light unto you? And did he not then send forth the Messengers of his Covenant in the Spirit of the first-born among many Brethren? And did not those Messengers declare the Way of God's Salvation to you, & founded Glad-tidings in your Ears? Did they not instruct you unto the Way of Life, Peace & Truth, & preach the Light to be the Way that leadeth unto God? And was not their Message a faithful Testimony, that reached the Faithful Witness in every Conscience, and so laboured to bring all to the Witness in themselves? And when this Glad-tidings was founded in your Ears, and that your Ears heard, and your Hearts believed; did you not begin to see the emptiness of all other pretended Messengers, and came to a feeling of God's Witness in your own Consciences, and so came to know the Things reprovabable, and to learn of that which reproveth? And did not the Lord herein shew great Kindness unto you, that when you were as a People without Hope

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in a wearied Condition, then to appear to manifest the Way of Life, wherein you might find Rest to your Souls? And hath not the Lord now shewed you a pleasant Path, where Mercy and Truth meets together, and where Righteousness and Peace embrace and kiss each other? Oh! *never to be forgotten Mercies, but worthy to be had in Everlasting Remembrance*: And ye are happy that keep in remembrance the Days and Times past, wherein God hath shewed you Favour; for thereby you come to feel his Love, Mercies and Favours to be more enlarged unto you; and as ye are come out of the many things, and have found One Thing to be the chiefest, so all mind to keep it as a Pearl of great Price: For ye have found the Lord's Christ, & the Lord's Christ is become your Strength, Stay, & Salvation; & this is very weighty to be felt upon every ones Heart, *That the Living God hath revealed his Son in you, and that ye know him to be the Lord's Christ*; this is that alone in which your Peace and Felicity standeth immutable, and is of far greater worth and value then the many things: And as in the Light ye have found the Riches and Treasures of an Endless Life, even so to keep in the Light; and keep your Possession, and be not drawn out with any Whimsical Fancies and Conceits to lose your Possession; it is the Word of the living God unto you all: For the Lord hath shewed great Kindness unto you, that ye might glorifie him in your Bodies, Souls and Spirits, as being his, and so to Honour the Lord in all things, for the exceeding Riches of his Kindness towards you: for it is required of all, unto whom the Lord hath shewed Kindness, that they be found faithful, and so to behold the Lord in his goings, and go with him, then all will know the things that concern their Peace, and things by which they may edifie one another, and so be a Help and Comfort one to another, even as God is a Help and Comfort unto them: For, how wonderful is the Work which the Lord hath wrought for you in *Egypt*, in bringing you out of *Egypt*, and carrying you through many Tryals, and delivering you from many Enemies; for the Deliverer is come to open the Prison Door, and set the Captive at Liberty; yea, he is come who hath all Power in Heaven and Earth, Christ Jesus, the great Deliverer, the only *Saviour, Preserver, Sanctifier, and Justifier*; and ye that know his coming, ye are Witnesses of the greatness of his Work, and of his Power, Might and Strength in working; and so ye are sensible into what Root ye are planted by the Right-hand of the Almighty; and ye know that ye spring up in his Life, as his Off spring, and that the Pluckers cannot pluck you out of his Hand; for all have been plucking at you, but cannot pluck you out of the Hand of your Planter; and so, he that hath planted you into his Life, he keeps you from being pluck't out of it; and it is his *great Mercy unto you*, in that he hath planted you into such a *blessed Root*, and raised you up into it, and keeps you from being plucked out of it; here he gives unto you eternal Life, that ye should not perish, but live for-ever, and so he hath chosen you; and ordained you to bring forth Fruit, and that your Fruit should remain; for Christ Jesus keeps you by his Power in your Plantation, and none can pluck you out of your Plantation. Therefore all abide in him, who is not of the World, but hath chosen you out of the World; yea, I say, abide in him and your Fruit will remain, and will not be shaken and spoiled with Storms and Tempests, and so you will flourish like the *Palm-Tree*, and grow like the *Cedars in Libanon*: for you that trust in the Lord and whose Hope the Lord is, you are as Trees planted by the Waters, and that spread out their Roots by the Rivers, and shall not see when heat cometh, but their Leaf shall be green, and shall not be careful in

in the Year of Drought, or in the Year of Restraint, neither shall cease from yielding Fruit: And so the Almighty God hath chosen you in this day to bear the fruits of Righteousness in his Righteous Life, and by that Fruit ye honour the God of your Salvation, who keeps you in his Life from being plucked out. And so all live in the Faith, which in the Power of God ye have received; keep in the Power that is able to keep you unto the End, and so by Faith get Victory over the World, and please God; and add to your Faith Patience, *that ye may not think the time long in which your Faith is trying*; for the trying of your Faith worketh Patience, to bring forth Fruit; *therefore let Patience have its perfect work, that ye may be entire, lacking nothing*; and as ye have purified your Souls in obeying the Truth through the Spirit, unto unfeigned Love of the Brethren, so let your Love be continued as in the beginning; for Brethren, *that keep the Faith, they labour in the Love, which edifies the Body*; and as ye love the Brethren that keep the Faith, there will be no entertainment for the Grudger and Evil-Surmizer; for where that spirit is entertained, it corrupts the mind with Evil Thoughts and Self-Conceits, and that runs into Self-Separation, Division and Distraction; but as ye walk in the Light you will feel the Love over all such things; and so love the Brethren, and one another unfeignedly, and that is your Strength, by which the Power of Darknes is to be overcome; for Unity in the Unfeigned Love is the Strength of the Body, and so it is a compleat Body under the Rule and Government of Christ Jesus the Head; and he in all things hath the preheminance unto whom all belongs.

And all walk worthy of the tender Mercies which God hath largely manifested unto you; and take heed of giving or taking any Occasion of Offence, but all mind your own Conditions and Concernments; and let none be Wise in their own Eyes, but look upon themselves with that Eye which can prefer another; for the lowly Mind, that keeps in the Light, is preserved in the Love that thinketh no ill, and in Love his ready to serve, and doth not seek to be a Master; for if such a thing doth at any time arise, Offences are at hand, and that doth much hurt as it is put in practice; therefore all avoid such things, by living in the True Simplicity and Peaceable Wisdom, that ye may all keep the Faith that works by Love, and edifies the Body; and so all will live as Brethren, in a faithful Testimony to God's Glory, and there his Presence will be with you, and your Joy will be full.

And all keep down to the Power that keeps in the Life, that all your words may favour of Life; for the words of Life are Gracious words, by which Grace is ministred to the Hearers; but where words swell above the Life, they only influence upon the Affections, which draweth out of the Peaceable and Quiet Habitation, and from feeling the weighty Life in its Resurrection, and all such Motions run whirling about in the Air, and that stirreth up Tempests, where all are tossed about with Wind and Waves: Therefore all wait to be stayed with the Power of God, which is the Anchor of the Soul, both sure and steadfast. For when the Life rises, it rises with weight, and all that rise in the Life, they are sound and weighty; for, they stand in the center of Life, and are moved by the motion of it; and there all are preserved in Wisdom and Understanding, and are alwayes nourished with the Nourishment that in the Life is present, and so are alwayes living and fruitful in a certain state; and here all come to be kept in the true Tenderness and Sweetness, out of all Flattery and Feignedness; for the Affections move uncertainly, and never do establish any

any in their goings, but sometimes will appear as living in the highest degree, and then again will fall and dye, and be as nothing; and that is an uncertain State, where none can stand sure: therefore all mind the Life, and the weighty savory words of Life, that with the Life every one may be truly refreshed, comforted and stablished.

Oh Friends! Be ye all watchful to the Heavenly Light, to be preserved in the feeling of Eternal Life, that ye may all follow the Lamb in his goings, and not go into any thing that is contrary to him; for that draweth a vail over the Life, and obstructeth the Vertue, and then the peevish part is ready to be exceptionous, and streighen the Life, and the Unity in it, and so the evil Eye comes to be opened, and the Whisperer and Reporter to be let at liberty, and then the Enemy works into parties, to spoil the Heritage of God; and it is set much upon me by the Spirit of the Lord to warn and exhort all Friends, To be very circumspect in all their wayes, and to keep to the Light, by which they were first convinced, and in which true Love aboundeth, that none may run out, and grieve the Spirit of the Lord, and bring Grief one upon another, but all keep in the good Unity of the Spirit, which is the Bond of Peace, and so all will understand what to joyn unto, and what to stand at a distance from; for a good Understanding keepeth good Order, and they that have attained to it, they speak with the Spirit and with an Understanding, and pray with the Spirit and with an Understanding, and sing with the Spirit and with an Understanding, and with the Spirit and with an Understanding, God is glorified; and unto his Blessed Name and Power be Glory for ever, *Amen.*

And Friends, Be very mindful in all things wherein you are concerned, to answer the Lord in Obedience and Faithfulness to the End, that your Hearts and Minds may be constant to persevere in the Way of Godliness, that in the Light you may feel the Strength and Power of Life, to do the Will of God; and so the Lord will keep you in his Way, as a People that are ordered and disposed in his Counsel, and you will be as a *Holy Generation*, and a *Royal Priesthood*, to offer a living Sacrifice of Praise upon his own Altar: For the Lord is exceeding good to all that faithfully love him and serve him; he is nigh to help them wherein his Name and Truth is concerned; for his Power is as the Wings of an *Eagle*, and where his Power beareth up, there is no fainting, but a Faithful Continuing with Joyfulness, *to serve Him unto the End.*

Therefore, all keep in the *Light*, which the Messengers of the Covenant first preached unto you, and by which your Hearts were touched and turned unto God; abide in that, as being the one and only in which the *Love, Life, Spirit, Power and Wisdom of God* resteth; for all resteth in the *Light*, and in the *Light* all comes to be witnessed in one Nature and Being: and whatsoever would draw your Minds from the *Light*, under any Colour or Pretence, let it not prevail over you, but stand in the *Light*, and resist it as your Enemy: For, as the *Light* is only true, so there is to be an abiding in it; for all that go from it, to find any thing true above it, they err from the Faith, and wrong themselves; or, who go from the *Light*, to embrace the World, they enter into the House of Bondage; and where the Enemy so prevaieth over any, it is because there is not Faithfulness to the *Light*, For, if there be Faithfulness to the *Light*, the Wiles of the Enemy are discovered, and Dangers prevented;

for the *Light* lifts up it self as a Standard against the subtil Worker: and so with the *Light* the Faithful are preserved in their Faithfulness, to walk with God, and do his Will, and there they grow in *Grace* and *Godliness*, by which the Truth is Honoured.

And herein the great Love of *God* is manifest to all the Faithful, who are indeed his Chosen, and unto whom his Arm is stretched forth for their Preservation, he only is the *God* of their Salvation, & in his *Life* he causeth all his tender Plants to grow, and with his Vertue he gives them Nourishment, to make them live and be fruitful; yea, it is He, and none Else, he whose Name endures for ever; and all that wait upon him his Grace falls upon them: Therefore trust ye in Him, whose Name is, *I am, The Lord Strong and Mighty, The Everlasting Immortal God, The Power that is able to subdue all things to it self*, by which ye may all feel the Resurrection of the Immortal Seed, and of the Seed to be born again, and so as Heirs of *Life* to inherit *Life*, and in *Life* to live, that the *Alpha* and *Omega*, the *Beginning* and *Ending*, may be your Rest: And as ye all dwell in the *Light*, you will be sensible of the Drawings and Leadings of his Hand, since the Day in which he first Appeared to you, and how he hath driven back Enemies before you, and brought you forward into a Wealthy Place; yea, a Place where he have found durable Riches: and keeping in the Weighty Power you will have a weighty Life, and so be found as such that walk worthy of the Vocation, unto which God hath called you; and there you will know the goings on from one degree of Godliness to another, unto the Perfect State in Christ Jesus, and so you will not hastily flie up into the Air, but learn your Goings by degrees, and walk safely, and there your Way Will be pleasant to you, and your Reward a Crown: for, who overcometh, the Lord will Crown; the Overcomers must wear the Crown, as a Token of their Victory over all things contrary to Truth and Purity, and also, as their Glory before him who sets the Crown upon their Heads and such Honour have all the Saints: And so in the Power of God all get Victory, and Overcome, that ye may wear the Crown.

And all be mindful wherein ye are concerned one towards another in all things, that the Peace of *God* in all your Hearts may rule, and that the pure Movings of *God's Power* ye may all know in your Understandings, that every one may know their going forth and coming in as the Power ordereth, and then the Order will be kept, and not broken; for if the true Power be not understood in its Movings, but that another thing moveth and acteth, that thing breaks the Order; and none do keep the Order of the *Gospel*, but who live in the Power and understandeth the Motion of it; and so all are to wait upon God, to understand his Counsel and do his Will, and not follow their own Counsel, and do their own Wills; for, if any do so, they will run into Confusion, and come to nothing; but who stand in the Counsel of the Lord, and do his Will, they serve him in the order of his own *Life*, by which he hath Glory: And so all is to be kept down with the Power, that nothing may be seen or heard but the pure Seed in its own pure *Life*, and then you will feel what the Lord makes up to himself, and what he casteth out, that must not come within the Borders of his Land, nor within the Gates of his City, nor within the Doors of his Household and Family; but is separated and cast out, as an unclean thing, which with his Jewels he will not make up; For it is in the Seed that he planteth, and buildeth, and maketh up his Jewels; and so he fitly frames his Building together,

ther, and in Him it grows unto an Holy Temple, and there is the Habitation of God through his Spirit; and so the House is built upon the Rock, and not upon the Sand; and the Household are fed with Bread of the finest Wheat, and not with Husks and Chaff; and he is Lord and King in his own House, to Rule, Order and Govern his Household; and his Household live in Order, and not in Confusion, and here ye will all have Rest and fulness of Joy.

Therefore, be Faithful to the End in all things, that ye may Serve, Worship and Honour the God of all Power and Greatness, that by your Faithfulness his *Power* and *Greatness* over all the Earth may be exalted, and his Name set above every Name in its own Excellency.

And so, in every good Word and Work be ye all Fruitful, and walk in a Holy and Blameless Conversation; that he, who is *Life*, may be known to be the **ROOT** and **TREE** by the Fruit of Righteousness, who is to Day as Yesterday, and the same forever.

And Friends, Be Careful to Honour *God* in all things; for he Honoureth those that Honoureth him: And take heed that none Dishonour *God* by fond Affections one towards another; for if any go fondly together upon the account of Marriage, they Dishonour *God*, and hurt themselves: And none to be busie in making Motions between Party and Party, or to perswade any to change their Conditions, in which they themselves are satisfied to continue and abide; but let every one feel the Truth in themselves, and the Movings of it in their own Hearts, to dispose them in such a Weighty Concernment, and then the *Ordinance of God* will be known in the Covenant of Life; and such a Marriage will Honour God, as being Honourable in the Undeified Seed.

And all keep your Judgement in the Power, Life, and Wisdom that judgeth Righteously, that you may be able to discern and try spirits, whether they are of God; and let no fair Shew or Appearance out of the Life come over you to vail your Judgement and Discerning, nor no feigned Love or Humility sway your Affections; for if any let in such things, by letting out themselves to comply or joyn with them, they will let Darkness over their Judgement, and lose their Judgement, and then they cannot put a Difference between the Precious and the Vile in a sound Judgement, and so may be taken and snared with a smooth formed spirit in Carriage or Words. Therefore all be mindful and careful to keep Sound Judgment, that not any thing, contrary to the Spirit and Life of God, may come over you; but keep the Judgment of Truth upon all, and set true Judgement over all, and do not set a Byass upon your Judgment, to turn or wrest you aside in Judgement; but all Judge in Truth and Righteousness, in which you will also feel the Mercy.

And all keep in the Stayed Sollid Life, and let not your Minds run after New Things, to draw you from the Sound and Weighty Truth which you have seen, and heard and believed, but what is manifested unto you, either by Word or Writing, let the Heavenly Truth be Received, and Embraced, and Lived in, and none to run after new things to forget the old; and so you will all keep in mind the Sound and Wholesome Doctrine, which hath plentifully been delivered by Faithful Brethren, both by Word and Epistle; and the Doctrine will abide and remain in you, and you will abide and remain in the Doctrine: For, the preaching of the Grace of God by Jesus Christ is the Sound and Wholesome Doctrine, which all are to receive and believe; and whether it be preached by Word or Epistle, it setteth and establisheth the Heart and Mind
of

of those that receive it, and believe in it; and they come to grow in Grace; which is the Doctrine preached unto them, and by them received and believed: And so Sound Doctrine maketh a Sound People; and you that have received it, and believe in it, you are made Sound by it; and whatsoever is manifest of that Nature, as a renewing of the Testimony, it doth more confirm you in the Doctrine which ye have already received; but never draweth you from it; and so you keep the Doctrine from first to last, and do not forget any part of it: And you do well that keep in mind the Sound and Wholesome Doctrine of the Gospel, and the Sound and Wholesome Exhortations with which ye have been exhorted into Obedience and faithfulness in things pertaining to the Gospel-Doctrine, and so keepeth in the Gospel-Fellowship and Order; yea, I say, ye do well who are thus mindful of that Doctrine, which in and by the Spirit of God hath been preached unto you; ye keep in that which is Sound and Wholesome, and out of that which putrifies and Corrupts, and so come to live in the ingrafted Word, that is able to save your Souls.

And all Friends, Keep your Meetings in the Faith, and hold fast the profession of your Faith in all Meetings; and keep in mind the great Refreshment with which ye have been refreshed in Meetings, and which still remains with all the Faithful, and watch against that spirit and nature which at any time bringeth Heaviness and Drowsiness upon you in meetings; and when you feel such a thing coming upon you, do not give way to it, to be overcome by it, but with the Power of God resist it in time, and so you will feel the Power as a Spring of Living Water, to refresh your Souls.

Oh! let your Diligence be improved in Watchfulness and Perseverance, that ye may all feel the Power and Life over that which would at any time vail you from beholding the excellent Glory and from partaking of the Heavenly and Living Vesture, that so you may all feel the Arm which preserveth, and drink at the River which Refresheth and Nourisheth, that ye may be Strong in the Lord, and in the Power of his Might, and so be able to resist and overcome the Enemy in all his Appearances. And in all your Meetings be tender over the Good one in another, that ye may be a Comfort one to another, and so, in the Peaceable Wisdom to live and Glorify God.

And Friends Do not run into Superfluities in Meats, Drinks or Apparel, to come under the Power of any; but all wait to be preserved in Sobriety, Temperance, and Humility: And do not fashion your selves like unto the World, in their Novelties and new Fashions; for they know not what to eat or drink, or put on, and so are from that which should lead them into Comeliness and Modesty, and follow that which leadeth them into Vanity and Folly; but do you dwell in the Heavenly LIGHT, by which you may Adorn the Blessed Gospel, and Honour the Lord God of all your Mercies.

Finally, Brethren, Fare-ye-well; Live in Peace, and Truth, and Holiness, and Righteousness, and Godliness, and Love, and the God of Love, and Peace &c of all Heavenly Vertues and Graces will be with you, into whose Everlasting Arms I commit you, and in the Love of his life I am dearly with you all.

The 7th Month,
1672.

W. S.

Let this EPISTLE be read among Friends in the Power of Wisdom & Truth.

THE

THE
BAPTISTS

Sophistry

DISCOVERED:

In a Brief Answer to a late Pamphlet,

Entituled,

• *The Quakers Subterfuge or Evasion Overturned.*

Wherein all people may plainly see how Unjustly the *Baptists* deal with the *Quakers*, and how Strongly they bend their Bow, and shoot their Arrows at them without a Cause.

Published to give Satisfaction unto all who simply desire to know the Truth.

BY William Smith.

He that deviseth to do Evil, shall be called A Mischievous Person, Prov. 24. 8.

If any man among you seem to be Religious, and bridleth not his Tongue, but deceiveth his own heart, this man's Religion is vain, Jam. 1. 26.

IF Necessity did not constrain me to enter upon this present Concernment, I could willingly have been silent in the Matter: but as I see the *Baptists* so violently prosecuting their Design against the People called *Quakers*, and so furiously endeavouring to render them & their Principles the most obnoxious, I feel a weight upon me to appear at this time on the behalf of those People and their principles; for I dearly own and love such as are called by that Name, who are Faithful to that Light with which Christ Jesus doth

enlighten them: And I certainly know (with many more) That whosoever are Faithful to the Light of Christ Within, that they are Led and Guided by it out of Darknes, and from under the Power of Satan, and so come to walk in him who is the Way to the Father, and partake of the Grace and Truth that comes by him; and herein we can stand with Boldness against all the Condemnations which you Baptists endeavour to cast upon us: for we shall not own any of your oblique or crooked Envy, though you would impose it unavoidably upon us in your account. But I shall not be large by way of Introduction, but come to the Matter intended; which though seemingly carryed on by *Ralph James* only, yet believ'd, that he was not without some assistance in manning his Work; but however, the Matter was compos'd either by him, or others for him, we do not much regard it: for we certainly know, That the Head of the Serpent must be broken by that Seed which is Blessed for ever, and though for a time the Serpent may bruise the Heel of that which is to break his Head, yet his Head must be broken by it, and his Authority fall before it; for the Seed must Reign according to Promise; yea, it doth Reign, and is glorified over the Serpent and his Enmity: Everlasting Praises be unto him that lives for ever.

And now, *Ralph James*, I shall come to thy Matter; and the Reason why I call it thine, is, because I do not find any other Name subscribed; and I shall only take notice of thee, as being the Subscriber: and as to what hath been already answer'd to thy Procacity, or what may by any other hand be reply'd to what I have in Consideration, which may be termed thy Proclivity to thy first Matter, I shall leave it to its own Method, and speak distinctly to the most considerable Matters, as to thy last Portraiture. Come then, and duly observe thy own Proceedings, and be more ready to hear, than to offer the Sacrifice of Fools: For, how hast thou endeavour'd to make the Nation believe, through what thou hast offer'd and sacrific'd, *That the Quakers are a Deluded People; and that of Necessity it must be so, from something that happened between Richard Anderson of Panton in Lincolnshire, and thy self*, as thou asserstest? and in that particular Matter thou hast concern'd the whole Society of the People called *Quakers*; and hast endeavour'd to insinuate their Principles and Practices to be the same with that which thou chargest upon *R. A.* to be Erroneous: And hast not thou appear'd very insolent in this thy Folly? For, what man of Prudence & Humility would have concern'd a whole Society of People with a particular matter of a particular Person (supposing the thing to be true) when he never was in Society or Fellowship with them at any time? But I shall proceed to try thy own way of proving *R. A.* to be a *Quaker*, for that is the most principal to be taken notice of, as being the very Basis upon which thou & thy Brethren have rais'd your Structure, & if the Basis or Foundation be Falshly & Deceitfully laid, then the Structure or Building will fall of it self, to the Shame of the Builders: and therefore I shall examine the most considerable Passages which thou hast produc'd to prove *R. A. Quaker*. And First, To the Reader thou sayst, *That R. A. did attempt the Propagation of the Principles of the Quakers by denouncing a Curse upon thee in the Name of the Lord, only because of that Testimony which upon just Occasion thou wast ready to bear against their Errors.*

Reply, It is not the *Quakers* Principles to denounce Curses in the Name of the Lord, and therefore *R. A.* did not Propagate their Principles in doing so: if so he did, and for thy Testimony against their Errors, it was like the Testimony

mony of the Unbelieving *Jews* against Christ and his Apostles, if thou didst bear any Testimony of that Nature: But thou hast manifest nothing further to satisfy any people, that *R. A.* did propagate the *Quakers* Principles, or of thy own Testimony against their Errors, but thy bare word, who art neither a competent Witness or Judge in the Case, and so no cause to believe that *R. A.* was a *Quaker*.

2dly. Thou goest on to query, *What man of Reason will believe, that any man should voluntarily accuse himself, and complain of the Hand of the Lord, and what he could propose to himself, &c.* And then concludest, saying, *Surely in vain do men go about to out-face, a thing so manifest.*

Rep. Thou should have queried these things and been satisfied concerning them, before thou hadst endeavoured to have made *R. A.* a *Quaker*, and to fall upon the *Quakers* with such Violence from thy supposing him to be such a one; this would have manifest more Wisdom and Peace, then to send thy Stories abroad into the Nation with such Confidence as not to be disputed against; and now forced to query, *Why R. A. should do so?* Surely in vain hast thou wrought all this, while in thy dark Imaginations, who art now querying after the Ground or Cause of *R. A.*'s accusing himself, and of his proposals to himself: Is this the thing thou countest so manifest, that it is in vain for any man to go about to out face it? Is that manifest which lies obscure? and is not that obscure which cannot be demonstrated? And here the Face of Truth can look upon thee, and Shame may cover thy own; for thou hast manifest thy Folly, as not knowing the state of *R. A.* and yet wouldst make him a *Quaker*.

3dly, Thou sayst, *Seeing then that it cannot be denied, but R. A. was led by the spirit of Falshood, and Prophesied falsely in the Name of the Lord, &c.*

Rep. How doth the matter appear so undeniable, seeing it lies only betwixt *R. A.* and thy self? may not a thing be justly denied till it can be proved by some others then the Parties concerned; and thou hast produced no such Proof, and yet sayest, *it cannot be denied;* and so thou mayst maintain a thing upon any terms, if that must be of necessity believed which thou sayest can't be denied: And if *R. A.* was led by the Spirit of Falshood, what doth that concern the *Quakers*? Must he needs be a *Quaker* because he was led by such a spirit, as thou sayst? Surely thou and thy Brethren had need put on more Charity, that you might walk in Love: for the *Quakers* never used a thist to help *R. A.* though falsely charged with it from your dark Conclusion.

4thly, Thou sayst, *Thou hast not wronged thy Conscience in all thou hast said, nor designed any Evil against the Persons of the Quakers; but only to make Discovery of the False Ways they have chosen, that so they might escape from thence, and be saved.*

Rep. Thou hast put on a large measure of Confidence, that darest justify thy self in all thou hast said, and art not sensible that thou hast wronged thy Conscience in any thing thou hast said: this manner of boasting gives just cause to suspect that thou castest the Reproof of Christ behind thy back: for if it were not so, thou wouldst meet with Convictions in thy Conscience for what thou hast said against the *Quakers*, and would be sensible that thou hast wronged thy Conscience in what thou hast said: and for any Design of Evil against the *Quakers*

Quakers, Persons, thou canst not hide thy Design under such a Covering; for as thou design'st against our Principles, we know thou dost not design any good to our Persons: and for thy discovery of our false wayes, as thou termest them, thou hast only discovered thy own Folly; and therefore we shall not forsake our Wayes, in which we are sav'd, to come into thy ways to be condemned: And so stop thy mouth for speaking of our Wayes; for thou art a Stranger to them, and canst not make the least Discovery of them.

5thly, Thou say'st *Thou dost not pretend to work Miracles; and that thou knowest thou sin'st not in what thou hast published, but hast more cause to think thou shouldst have Sinned in concealing it.*

Rep. Thou hast affirmed a Miracle wrought by the Prayers of thee and thy Congregation, and now thou dost not pretend to such a thing: If thou hadst Faith that God would answer thy Prayers, thou must needs pretend to do the thing according to thy Faith; or otherwise, thou hadst no Faith, and so no such thing done by thee and thy Congregation, as thou hast affirmed; for no such thing was ever done without Faith; and if it was really done, what needst thou be ashamed to pretend to it? But here thou wouldst go retrograde to cover thy self, where thou hast moved too forwardly: but this Matter may fall to be answered more fully afterwards. And as for what thou know'st, *in not sinning in what thou hast declared*; thou canst not take away the Guilt with thy words; for as thou hast concerned the *Quakers* and their Principles, by declaring against them, thou hast sinned in a high degree, and the Lord will not hold thee guiltless: And for *sinning, if thou hadst concealed it*, thou canst not clear thy self from that Guilt; for thou hast concealed it Eight or Nine Years, and so hast sin'd all that time by thy own Conclusion; and thou hadst need Repent, before it be too late.

6thly, Thou say'st, *The Quakers have a faculty to Accuse beyond their Ability to Prove.*

Rep. Take this to thy self, for the *Quakers* are not concern'd in it: and hast not thou accused the *Quakers* beyond thy Ability to prove thy Accusations? prove (if thou canst) what thou hast publickly accused them with: and if thou canst not do it, then is it not an Unmanly Faculty in thee, to slander them with thy Accusations. Come *Ralph*, thou hast made a Stage to play thy part, and thou hast appeared upon it to infest the Nation with thy Infidelity: *but the Power of the Lord God is over thee, and thy stage and thee must fall together*: and so I have done with thy matter to the Reader.

I shall now go on as to what thou bringst for Proof, to make good thy affirmation of *R. A's* being a *Quaker*: and when I have done with that matter, as it is scattered in thy Book, I shall take notice of thy Narrative, and some other things, which are most considerable, wherein thou hast concerned the *Quakers* and their Principles: for neither thee, nor any that have assisted thee, that can Discourage the *Quakers* in their Innocency: and I shall come to the matter I have premised.

Page 10. Thou say'st, *But since the Quakers in their Lying-Wonder, do so boldly deny, that he (viz.) R. A. was a Quaker: hear therefore what is attested in that case, June 17. 1672. since the publication of the Quakers Lying-Wonder,*

in the presence of credible Witnesses hereafter named; and (thou sayst) it was demanded of R. A. whether he ever heard the Quakers? he answered, *Yes, he heard them at Lincoln, within the Prison, about the space of an Hour*: And then thou sayst, *It is known by sad Experience, that many in as little time as that is, have been so leaven'd with their Principles, as that they have not been cleansed from the Corruption thereof to the day of their Death.*

Rep. The Quakers might very boldly deny R. A. to be a Quaker, and thou canst not prove that he was one; but thou sayst, *Hear what is attested in that case, in the presence of credible Witnesses*: Well, we are willing to hear what is attested; but we must ask thee, Who did attest it? did any other attest it besides R. A.? No: And what did he attest? *That he heard the Quakers at Lincoln about the space of an hour*: Well, and what then? must he therefore be a Quaker? see what he hath attested; he did not say, *He was a Quaker by hearing them the space of an hour*: But thou sayst, *It is known by sad Experience, &c.* Come Ralph, thou must not thus abuse us, by telling us of *credible Witnesses*, and then make thy own Conclusions: and hast thou been puttering all this while about proving R. A. to be a Quaker, and art as far to seek in thy third Pamphlet as in thy first; for there was as good Proof to what R. A. said in thy first, as there is in this; and we do not question the credit of the Witnesses in what they might hear R. A. say or confess; but we question thy Conclusions, *That because he might hear the Quakers about an Hour, that therefore he must be a Quaker, because many (as thou sayst) in as little time have been leaven'd with their Principles, as they have not been cleansed from the Corruption to the day of their Death.* How absurd art thou in thy Conclusion? for if all that have heard the Quakers one hour or two, must therefore be Quakers, because of such time hearing them, than should we be more in number than we are: but there are several have heard the Quakers many hours, who are not Quakers from such their hearing, and if some in less time have receiv'd the Truth by them declared, Must it needs follow, that R. A. did so? Is this an Infallible Conclusion, that R. A. was a Quaker? And whereas thou sayst, *It is known by sad Experience*: I ask thee, Who ever came to thee to make known their Sad Experience, after they had received the Truth of the Gospel, by the Quakers declared? Instance any (if thou canst) that we may know the Sad Experience of such as have been exercised therein: But these are terms of thy own forming, to lay a Stumbling-block in the way of the Simple: and we know, that a little Leaven leaven'th the whole Lump; and whosoever receive the Quakers Principles to be leaven'd by them, they are cleansed from Corruption, and are not corrupted, as thou concludest in thy vain mind: for, is the Light of Christ Corruptible? or doth it corrupt such as receive it, and live in it? But we certainly know, the True Seed in thee (and many more of you) is in Bondage to Corruption, and that the Lord of Life is crucified in spiritual Sodom and Egypt.

Thou sayst, *That R. A. further shewed, that before he was at the Meeting at Lincoln, and after also, he had discourse with the People called Quakers Forty times touching their Principles, and after he had been with the Quakers, he went to the Meeting at North Willingham many times, to Contend against the Baptists more than for any thing else.*

Rep. What dost thou stand telling us what R. A. shewed; for it is not hearing the Quakers an Hour, or discoursing with them Forty or a Hundred times, touching their Principles, that makes him a Quaker, no more then several Jews

hearing Christ and his Apostles, and discoursing with them touching their Principles, made them *Christians*: and if he came to contend with thee and you at your Meeting, what doth that concern the *Quakers*? this is poor stuff to come forth in Print from a Pastor.

Thou sayst, *That he (viz.) R. A. declared, without any Inquiry, that the Reason why he went to pronounce thee a Leper, arose from the Consideration of a Passage, Num. 12. and that he looked upon the People called Quakers to be as eminently owned of God as Moses; so he was perswaded, God would send the same Judgement on thee for contending against the Quakers, as he sent on Miriam for contending with Moses. Attested (sayst thou) by,*

Christopher Foster,
William Skine,
John Walesby,
Robert Trigg.
Richard Horton.

Rep. Dost thou infer from this Matter, that *Richard Anderson* was a *Quaker*? Canst thou, or any man rationally draw such a Conclusion? For though he might, without any Inquiry, declare all this thou speak'st of, yet it doth not make him a *Quaker*, according to the Blessed Truth in which they live. And for his Perswasion concerning the Judgement coming upon thee for contending against the *Quakers*, it was only to himself, and the *Quakers* cannot be charged with it, nor he made a *Quaker* by it.

But still to strengthen thy own hands thou tell'st us, *The last Passage Richard Anderson did again relate almost word for word in the Presence of Christopher Foster aforesaid, and three Strangers, which came out of Oxfordshire to have Satisfaction concerning the Narrative; at which time also, being asked by these Strangers concerning the Truth of the Narrative, he said, As to the Substance of it, it was all Truth, and that he would own it before any man. And this (thou sayst) is subscribed by,*

William Greenwood, } *The Oxfordshire.*
John Scuchbury, } *Strangers*
John Grammar, }
and by Christopher Foster, as Ear-Witnesses.

Rep. What is there in all this to make R. A. a *Quaker*? Must his saying or confessing, That the Substance of the Narrative was all Truth, make him a *Quaker*? Truly the *Oxfordshire Strangers* could not receive much Satisfaction from what R. A. said or confessed, if they desired to know and be satisfied whether he was a *Quaker*.

Thou sayst, *The same general Testimony of the Truth of the Narrative, or the Substance of it, he the said R. A. did deliver at another time, a few days before the last-mentioned, in the Presence of,*

Christopher Foster,
William Skine,
John Walesby,
Robert Trigg,
Richard Horton,

Rep.

Rep. Thou bring'st the old Witnesses again to the general Testimony of R. A. to the truth of the Narrative, or the Substance of it; but I perceive thou dar'st not say, the whole Narrative; and what the Substance is, thou hast not mentioned: But however, he hath not at any time testified before those Witnesses, That he was a *Quaker*, or that the Narrative was all true; neither have they testified any such thing from what thou say'st he declared to them, or from their own Knowledge; and yet thou say'st, *Thus it appears that R. A. was a Quaker*: but if this be all thou can'st make it appear by, there is no cause for any to believe that he was a *Quaker*; and so thou hast left thy self as a man without Credit: for its now well perceived, that thou hast none to stand by thee, that is able to testify for thee from their own knowledge; and so R. A's Sayings and Confessions are thy chief Pillar. And to make it good thou say'st,

Nor can we have a better Testimony than a mans own Confession in this case; for he must needs know his own Opinion better then another man: nor is it possible for us to prove (sayst thou) what Conversation (in all respects) he had with them, because remote from him, and not concerned in the Quakers Congregations. And then thou queriest, Whether a mans own Confession for matter of Opinion, being attended with those Demonstrations of the matter of Fact, thereby observed, be not a cogent Proof to satisfy indifferent men (thou sayst) thou must leave the Sober Reader to judge for his own satisfaction.

Rep. Well *Ralp*, I perceive thou art come to an end of proving R. A. a *Quaker*; and if this, which thou hast brought, be all thy Evidence, as may well be supposed then R. A. must either stand by thee, or else thou must unavoidably fall; for thou hast laid the very stress of the matter upon his single Evidence, and so hast forgotten, or otherwise willfully omitted the Testimony of Scriptures; for the Scripture saith, that *In the Mouth of Two or Three Witnesses every word shall be established*, and thou wanting this sure Evidence on thy part, there are not any of thy words can be established; for thou hast neither Three, Two, nor One Witness to Evidence the Truth of thy matter; and so all thy words are as Wind, and cannot be established. But thou say'st, *Nor can we have a better Testimony than a man's own Confession in this case, he knowing his own Opinion better than another man*: Hast thou not much mistaken thy self in thy Assertion? for there may be a better Testimony in this case than a man's own Confession, because a man may make an Ignorant Confession of his own Opinion in relation to the Principles of other People; whereas another, that duly observes the course of his Life and Conversation, may be more able and fit to testify how he answers their Principles; and such a Testimony is far beyond the Party's own confessing his Opinion: and so it will unavoidably follow, That whatsoever R. A. hath confessed or said, in relation to the *Quakers*, according to his own Opinion, doth not make him a *Quaker*. And where thou speakest of the Impossibility for you to prove what Conversation (in all respects) he had with us, because remote from him, and not concerned in our Congregations: we do believe it; for how is it possible for you to prove a thing to be, that never was? for he never had his Conversation with us at anytime, in any respect, neither did he frequent our Meetings or Congregations at all; and so it is not possible for you to prove it. And thou ask'st this Question, *Whether a man's own Confession for matter of Opinion, being attended*

ded with those Demonstrations of the Matter of Fact hereby observed, be not a cogent Proof to satisfy indifferent men? and here thou ask'st a Question after thy Affirmation; for thou first saidst, *Nor can we have a better Testimony then a Man's own Confession in this case*: and now thou quierest, *Whether a man's own Confession be not a Cogent Proof?* and so it may well and safely be concluded, that thou affirm'st a thing that lies doubtful in thy own Judgment; and that ever R. A. confessed that he was a *Quaker*, is beyond thy skill to prove by Undeniable Evidence; and therefore thy Folly is manifest, giving him a Name which no Man or Woman did ever know him by before: for there is nothing more certain, but R. A. would soon have been called a *Quaker* by several of his Neighbours, if he had received their Principles, and been acted by their Spirit, as thou wouldest have it; and thou mightest have had the Evidence of several concerning his Alteration from the Wayes, Customs, and Fashions, and Traditions of the World, and of his bearing a Testimony for God in the *Quakers* Spirit; but seeing it never was so, nor by him confessed to be so, thou art left as a Naked Man, without any Covering: And thus thy *Subterfuge* is overturned, and thou art without a Hiding-Place, and thy own Lye is turned upon thee in calling R. A. a *Quaker*, who never was known to have Fellowship with them, or they with him; and so the *Quakers* not at all concerned in R. A's Errors (if he did err) as thou wouldest fabulously impose upon them.

I shall now take notice of some Passages in thy Narrative which seem to reflect upon the Truth, and to justify Error; and thereby thou mayst see how darkly and ignorantly thou hast manifest thy Judgment, and how vainly thou hast endeavoured to make R. A. a *Quaker*.

1st. Thou sayst, *That R. A. came to your Meeting, and was convinced; and said. He did believe that Baptism in Water was an Ordinance of God.*

Rep. It seems he was convinced at your Meeting, and confessed his Belief to your way of Water-Baptism, & did you own him as a Baptist because he confessed his Belief of that which you hold and maintain to be of such absolute Necessity? Now here are two things more considerable to make him a Baptist, at that time, then any you have brought, in all that he has confessed, can make him a *Quaker*; and yet it may be supposed, that you did not at that time own him as a Baptist, notwithstanding his Convincement, and confessing his Belief to your *Water-Baptism* as an Ordinance of God.

2^{dly}, Thou sayst, *That before he came again, he met with the People called Quakers, who told him (as himself confessed) That he must not look upon those outward Ordinances, for they were low; but that he must mind the Lights Within, and be guided by it; and not by the Scriptures, for they were a Dead Letter.*

Rep. It is to be observed, that thou didst not know whether he met with any of the *Quakers* or no, but as he confessed, and yet he must be a *Quaker* in Print: Would ever any man that had the right use of his Wits, have spread such Stories abroad, as thou hast done, and have no certain knowledge of what thou writest? And your outward Ordinances, as you call them, are Temporal, and may be seen, and the Apostle would not have such things looked at; and they that will not be guided by the Light, and follow it, they disobey the Doctrine of Christ, and abide in Darknes, and they that abide in Darknes do not know the Scriptures, nor the Power of God: and this is testified upon Truth's account, whatever R. A. might say unto thee.

3^{dly},

3dly. Thou sayest, *That when R. A. came again to the Meeting, he much contended against the Baptism of Water; and said, That now they were to be Baptized with the Baptism of the Spirit, and not with Water.*

Rep. As for R. A's Contention (if he did so) it doth not concern the matter in hand: and you Baptists do not so well agree in all Points of your Belief, but you can sometimes contend one with another, and if thee and R. A. could not agree, it doth not follow, that he was a Quaker: and if you be not Baptized with the Baptism of the Spirit, how are you One Body; for it was by one Spirit that the Saints were Baptized into One Body, whether Jews or Gentiles: And if you can you may demonstrate, which of you all have a Commission from God to be an Administrator of Water, in order to Baptize any.

4thly, Thou sayest, that R. A. said, *The Spirit was to try the Scriptures, and not the Scriptures the Spirit.* And then saith, that thou saidst, *Thou believed'st, the Scriptures were to try the Spirit, and not the Spirit to try the Scriptures.* Thus in thy first Narrative.

Rep. If you discoursed on this manner, you were both at work in your Imaginations; for the Spirit and Scriptures agree, and do not Try each other: and thou hast sufficiently manifested thy Ignorance both of the Spirit and of the Scriptures, who would have the Scriptures to try the Spirit; Canst thou produce a Scripture to make good thy Belief? but in thy last Narrative thou seem'st to state the matter otherwise, and so would'st alter the case to cover thy self, where thou hast over-shot thy self, and some other Alterations, which thou hast made in thy last, which I shall wave at present; And why hast thou altered this matter, and put thy Meaning to it? For thou sayst in thy last, *That thou believest, the Scriptures were to Try the Spirits, and not the Spirits to Try the Scriptures; meaning (sayst thou) as before is said, That the Holy Spirit, as he speaketh in the Scriptures, is to Try and Judge the Spirits of men, and particularly the Quakers Spirit, which they call the Light within:* And here thou hast plainly manifested Deceit unto all who have Eyes to see; and thy Meaning will not cover thee; And who have any cause to believe thee, that canst twist thy words from one thing to another? But how do the Scriptures try & judge the Spirits of men, according to thy Meaning? I would understand thy mind more plainly, as to this thy Evasion: And why must the Quaker Spirit (which thou sayst they call the Light within) be particularly tryed & judged by the Scriptures? Must the Letter try & judge the Light? Wouldst thou make the Greater subordinate to the Lesser? for that which is the Original of a thing must needs be greater than that which is manifest from it, and the Letter was manifest from the Light; for the holy Men of God spake as they were moved by it, and it was within them when it moved them to speak: and so the Holy Mens Spirit was the Light with which the Quakers have Unity, and their words do not try and judge the Quakers Spirit, but their words are fulfilled and witnessed by the same Spirit: and here the Quakers are before you all, who are only in the words, as they were once spoken, and not in the Spirit by which they were spoken; and so you want the Key of Knowledge, which opens the Mysteries of the Kingdom: and when John bid the Saints try the Spirits, whether they were of God, he said, *There were many False Prophets gone out into the World;* and the False Prophets were in a False Spirit, which the Saints were to try in the True Spirit; and so the True Spirit was the Tryer of all false spirits & false Prophets, & the same Spirit is the Tryer of all

Spirits now, and they that live in it hold fast that which is good, and know it to be Good though false spirits may call it Evil.

5thly, Thou sayest, *Thou saidst to R. A. that thou wast afraid that the Quakers were deceived, and guided by a Spirit of Delusion; and that it was thy Judgement, That all the Sons and Daughters of men ought to be guided by the Scriptures.*

Rep. It seems thou hadst no certain Ground to believe that the *Quakers* were Deceived and Deluded, but only wast afraid; and so it is manifest thou couldst not try them, either by the Spirit or Scriptures: surely Wise Men will be ashamed of thy Ignorance and Folly: And for the removing thy vain Fear, we are willing to tell thee and thy Brethren, That we live in the Blessed Truth, where Righteousness and Peace embrace and kiss each other. And as for thy Judgement, *That all the Sons and Daughters of men ought to be guided by the Scriptures,* thou hast given thy Judgment inconsiderately; for thou hast not demonstrated any thing as a Ground why it ought to be so, but only stated it from thy own Judgment; and if thy Judgment be sufficient to bring others to be of the same Judgment, then the Judgment of the *Pope* may plead Authority, and so people may as soon be *Papists* as *Baptists*; and if there be no other Guide, but the Scriptures, for the Sons and Daughters of men to be guided by; then what Guide have such as never heard nor read the Scriptures? have such no Guide to lead them to fear God, and work Righteousness, to be accepted of him? or must they of necessity perish for want of the Scriptures to be their Guide? or whether can such a People be saved? thou art here concern'd to give thy Judgment again; for there is not yet such a Decision of the great Controversie, as thou vainly boasteth.

6thly, Thou now comest to speak of *R. A's coming to reprove thee, and pronounce thee a Leper; and that a little time after he confessed, he was deceived, and was a false Prophet; and that the same Judgement was come upon one of his Children, and himself, Wife and other Children taken with a Restless Pain in their Bodies: and that he desired thee to Pray for him, and thou and thy Congregation did pray for the removing of that Distemper and Affliction; and they were restored to their former Health again, which (thou sayst) R. A. confessed when he came to the Meeting again.*

Ans. It is to be observed, That the very Ground of all the Buzzle and Noise, which thou hast made against the *Quakers*, is only from the bare and single Confession of *R. A.* and thy own Consequences and Conclusions from what he hath confessed and said; but thy groundless Conclusions do not prove so effectual for thy purpose, as thou might'st vainly suppose when thou begun'st thy work: for though thou hast made such a Noise against the Light Within, and against the *Quakers*, because *R. A.* might tell thee, *The Quakers did tell him, he was to mind the Light, to be guided by it;* yet the Light is not to be charged with *R. A's* Miscarrying, if he did Miscarry in any thing wherein he concern'd the Light: for if he did concern the Light in giving Judgment against thee, and then afterwards confess, *that he was Deceived, and was a False Prophet;* this doth not make the Light to be a False Principal, nor those that are faithful to it, to be guided by it, a Deluded People: and if he did confess, that he was Deceived, it doth not follow, that the Light deceived him; for there were never any false Prophets in the True Light, nor
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never any True Prophets out of it; and so it is very clear, that *R. A.* was not guided by the True Light when he was deceived, and was a false Prophet; neither doth it appear by all thou hast said, that he was guided by the Light, and yet he must be call'd a *Quaker*, because he might sometimes have something to say of the Light, and against Water-Baptism: and suppose this was granted, yet it doth not make him any more a *Quaker*, than for a man to speak of Water-Baptism and against the *Pope* would make him a *Baptist*; and if such a man should do or say something that is a manifest Error, would you *Baptists* take it well, that his Error should be charged upon your whole Society, and you counted a Deluded People because of such a Miscarriage by that man, when he was never taken notice of to be owned by you? it may well be concluded, That you would be ready to clear your selves, both from the man, and his Miscarriage; and to blame such as should lay his Miscarriage upon you: And if you would not be willing to bear such a thing your selves, if cast upon you from such a Ground, why then do you so much busie your selves to do it unto us? Are you doing in this as you would be done by? let the Judicious judge: For you neither manifest Justice, Equity or Mercy towards us in this matter; but rather vent your Envy and Malice against us, as the Sober minded well perceive. And as for the Judgment of *R. A.* against thee *R. J.* if such a thing was, and the thing coming upon himself and Family, it doth not concern the *Quakers* at all, or the Light of Christ within, which is their principle; and hadst thou been so wise, as to have let the *Quakers* alone, and not concern'd them, its possible the Story of thy Prayers for removing such a Judgment might have made thee and you famous in the Eyes of some who delight in Novelties: but thou hast taken a wrong course to advance thy own glory; and in time, both thee, and those that have assisted thee in thy work, will fall under your own Shame: for the True Light is not to be charged with that which by a False spirit may be done, no more than an Innocent Man is to be charg'd with the Offence of an Offender; for, all that live in the true Light receive true Commands, and no Error is to be charg'd upon the Commander, nor such accounted Deluded that keep his Commands, for the true Light leadeth all those that faithfully follow it out of all Error, into all Truth; but where Imaginations have liberty to work, they conceive a false thing, and bring forth a false birth, and in that work the Light may be pretended though not at all concerned: and by this thou mayst see where *R. A.* was when he was deceived, and was a false Prophet, as thou sayst he confessed. And so it is not what any may speak of the Light Within that makes the Light guilty of any thing that may be done amiss by such as speak of it; for it stands a Witness against them in their Consciences, when they transgress it. And as for *R. A.* and his Family being restor'd to their former health, by the Prayers, of thee and thy Congregation, it is still to prove, though thou hast gotten several subscribers to what *R. A.* confess'd concerning it, and in such a manner thou mayst write one Book after another with reiteration; for thou broughtst Evidence to what *R. A.* confessed in thy first, and thou art gotten no further yet, only hast gotten new Witnesses to *R. A.*'s old Confession; and so all thou hast done by thy last Subscribers is but a further manifestation of thy Folly, and it is not worth taking notice of in particulars, neither shall I trouble my self or the Reader with such Impertinencies: and thou dost as much as confess, that as to thy own knowledge, that thou wast ignorant of any Affliction upon *R. A.* and his Family, or of their Recovery

very; for thou sayst, *Hadst thou fore-seen this Peevishness in the Incredible Quakers, thou mightest perhaps have deprived them of this their foolish Advantage*; and then thou bringest Christ and the Apostle Paul, whom (thou sayst) *did not go to visit all for whose Health they prayed*: and so thou wouldst parallel thy self with those Unparallel'd Workers; and thou wouldst bring thy self off again by saying, *But what am I, O Lord! I confess unto thee, I am not worthy to be mention'd here*; and so thou first seem'st to include thy self with Christ and the Apostle, and then would exclude thy self again, as not worthy to be mention'd: And for thy Fore-seeing the Peevishness of the *Quakers* (as thou term'st it) thou hast sham'd thy self with that Expression; for it seems thou hadst nothing in it to have satisfy'd thy self of the truth of the matter, but only to have depriv'd the *Quakers* of that which thou callest their Foolish Advantage; and so thou couldst not pray either in Faith or Hope, who didst not know whether there was any Affliction upon those thou pray'd'st for or no; and so thou and thy Congregation pray'd at an adventure, and R. A. confessed to the Restoration of Health again; and this is the Great Wonder which thou hast spread abroad in the Nation, to make people believe, that you prevail'd with God by your Prayers: but the most Judicious do rather believe that it was a meer Fiction, and thou art not able from thy own knowledge to demonstrate it otherwise. And thus I have done with thy Narrative.

I shall now take notice of some particular Passages, which thou hast stated to make good R. A.'s Affliction and Restoration.

Thou speakest of some that asked him (meaning R. A.) *whether he himself had not a Child presently after that was Leprous? and he said, he had a Child then that did break out into Sores*, p. 13.

Rep. Mark this Confessor; he did not directly answer the Question of the Enquirers, as to confess his Child had a Leprosie; but that he had a Child broke out into Sores: and it is well known to all that have their Senses, that there may be a breaking out into Sores, and yet no Leprosie: and this is all that R. A. confessed upon inquiry. How hath the poor man been drawn out and squeezed by Inquirers, to answer the End which thou Unjustly hast begun?

Thou sayst in the same page, *That the Title Page of the Narrative was not of thy composing.*

Rep. It seems you *Baptists* can shuffle to make out your own matter; and thou canst subscribe to that which is not of thy own composing: and to help the matter as well as thou canst, thou sayst, *It is not without Truth*; but whether this appears like the Truth, I shall leave to all Unbiass'd Judgements to determine.

Thou endeavourest pa. 10. to make R. A. a *Quaker* without any Contradiction, saying *That R. A. was a Quaker in Principles, and owned that People above all others, and was acted by their spirit, is palpable enough from what is said in the Narrative.*

Ans. Thou now seem'st to leave thy Subscribers to R. A.'s Confession, and take the Matter upon thy self, as if thy own word should carry the matter more clearly than all that R. A. hath confessed, and by several subscrib'd: and must
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we take thy bare word that R. A. was a *Quaker* in Principles, and own'd us above all others, and was acted by our Spirit? wouldst thou impose these things upon us from thy vain Conclusions? but as thou hast refer'd this Matter to the Narrative, as such a palpable thing, I shall not run into Tautology; but desire the Reader to peruse what is answer'd to the Narrative, which, I doubt not, will fully satisfy any Judicious Person touching this matter.

I shall take a little notice of three Heads, which thou statest to make good this false Assertion,

First, Thou sayst, *In that he contributes his Testimony to that which they call the Light Within, at as high a rate as the most of that Way, which (sayst thou) if they have any Principles at all, is the chief of their Principles.*

Ans, What Testimony (as thou call'st it) R. A. did contribute to the Light Within, or at what rate, we have only thy bare word; and our Belief not being in thee, we can't credit thy Stories, and therefore thy words are but as Wind unto us. But thou sayst, *if we have any Principles at all, the Light is the chief*: and here thou questionest, whether we have any Principles at all; and yet, even now affirmed, that R. A. was a *Quaker* in Principles: who would take thy word, that know'st not what thou sayst, or whereof thou affirmest? and if, the Light be the chief (as thou put'st the case) we have no cause to be ashamed of it: but thou shalt not at this time be made wiser by me, in demonstrating what our Principles are, or what is the chief; but thou mayst grope in the Dark, where thou art, seeing thou dost not love the Light.

Secondly, Thou sayst, *In that he took upon him to appear as a Prophet for the Quakers, condemning such as opposed them, and Proclaiming them to be the People of God.*

Ans, Thou once saidst, *The Light commanded him*; and now sayst, *He took upon him*: mark thy Contradiction, and condemn thy Folly; for he did not appear as a Prophet for the *Quakers*, though he might rebuke thee for speaking against them; for that he might do in Civility, as a man, seeing thy Incivility in speaking against them behind their Backs, and yet no more a *Quaker* for rebuking thy Folly, then thou in thy Folly: And where did he proclaim them to be the People of God? dost thou count that to be his Proclamation, when he said, *He was come to reprove thee for speaking against the People of God called Quakers*: this is all the Proclamation that can be found in all thou hast expressed; and whether this was true or no, we have no Evidence besides thy own, and we have no cause to believe thee, who art the very Author of such unheard of, and incredulous Stories.

Thou makest a Rabble about the Evidence, that the *Quakers* bring to invalidate the Narrative, as if they were either abused or most unworthily forged: but this is such a piece of Fobbery as not worth taking any notice of, except one did intend to follow thee in thy Humors; and being so inconsiderable, as not to carry any thing of weight to make any thing good on thy part; or to make any thing good against the *Quakers*, either for abusing, or unworthily forging any thing, I shall wholly wave it; only take notice of one Passage, p. 16. concerning something that thou sayst *Katherine Hall* should say of the *Quakers* *calling for much Ale, and brought it in the Street, bid the People Drink what they would, and if they would have more, they should have it*; and then thou draw'st

thy own Conclusion, saying, *Probably to move the People to befriend them, with the more liberal Testimony.*

Ans. Canst thou tell us the Longitude or Latitude of this Story? for I do not know who can find out either: and was it unbecoming *Christianity* or *Civility*, to bid the People drink, who came thither upon their account? But this matter needs no answering; for all that know the *Quakers*, do very well know their Moderation, Temperance and Sobriety, and that they are not inclin'd to the Excess of Strong-Drink, or any way to Encourage others in such a Practice: but one may plainly see, that thou would'st creep under any thing for thy Subterfuge; and thy wickedness in this matter appeareth in a very high degree.

Thirdly, Thou sayst, *By his acting after the manner of divers Quakers in these days, going on Unsent Errands, only moved by the Conceits of their own hearts.*

Ans. His acting was not after the manner of any *Quakers*, according to thy Conclusion; for the *Quakers* know who sends them on their Errands, and know their Errand, though thou knowest neither; and he that sends them is True, & Truth is their Errand, and being moved by him, who is the Fountain of Life, and Well-spring of Mercies, to Labour and Travel in his Work, they are upheld by his Power to do his Will; and this is more then the Conceits of their own Hearts: though the Good Heart may conceive Good Things, and indict Good Matters; but thy Motions lie in the Conceits of thy own Brain, which is a Habitation of Notions. And seeing thou affirm'st, *the Quakers go on Unsent Errands*, I ask thee, or any *Baptist*, Who sendeth you on your Errand, seeing you pretend to have an Errand? Have you heard the Voice of God and Christ to tell you your Errand, and to send you forth with it? give us a plain Answer.

And thus I have Answer'd the most considerable Passages in the Pamphlet to maintain R. A. a *Quaker*; and I may well hope, that the Judicious and Sober-minded, who only desire to know the truth, will be fully satisfied that R. A. was never a *Quaker* in Principle, Judgment or Practice; and so the *Baptists* are plainly Discover'd in their Sophistry.

And as to the rest of thy Book, concerning Christ the Light in every man, and about Ordinances, &c. thou and the Reader art refer'd to a Book, which is coming forth in Answer to *Thomas Hicks*, called a *Baptist*, which doth treat fully concerning these things; in which thine and thy Brethren's Objections and Cavils are fully Answered.

W. S.

The End.

